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MAJJHIMA-NIKĀYA.

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V. TRENCKNER.



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The MSS. from which this edition has been prepared, are these: —

1. A — the Copenhagen MS. No. VI (Singh. character).
2. M — the Phayre MS. of the India Office Library (Burm. character).¹

It was my purpose to do equal justice to the Singhalese and the Burmese tradition. I was not unaware, from texts edited by Childers and other scholars, that the Birmans are far more conscientious in transcribing canonical writings than the experience derived from *Milindapañha* and the *Jātaka* prose might lead us to infer. The collation proved that M² on the whole agrees pretty closely with A, and further, that in some instances it has preserved the original reading with greater fidelity than the MSS. of Ceylon, as far as I can judge from the Copenhagen collection. Thus, the following Burmese readings are certainly preferable to those of the Singh. MSS.: — *lokānukampāya* p. 21, l. 27; *paṭhamam jāṇam*, etc. p. 21, l. 36; *acchodakā*, etc. p. 76, l. 27; *dhūmāyati* p. 142, l. 20; *vilangakena* p. 207, l. 22; *jāvad* s p. 207, l. 31; *upapajjati* in certain phrases. Also the spellings *nikujjati* p. 24, l. 3, *sammajati* p. 57, l. 7, *vam-bhoti* p. 19, l. 3, are better than *nikkujjati*, *sammājjati*, *vambhoti*, as the Singhalese write almost always.

In other cases the Burmese readings are much on a par with the Singhalese, as, *arañnavannapattihāni* p. 16, l. 29 (perhaps

¹ For the opportunity of collating it I am indebted to the kindness of Dr. E. Rest, whom I beg to accept my best thanks.

² What I say of M generally, properly refers to the first two thirds. The last *paṇṇāsaka* still remains uncollated.

to be adopted), *svāgata*, *dakkhanti*, *sāragiya*, *lañ-hi*, *yañ-hi*, *apekkhā*, *vimakkha*, (*bahūnam*, *mātāpitūnam*, *arimapa*?), and the like. Undoubted errors are *bhaddante*, *raumapiya*, *pahinna*, *ponobbhavika* p. 48, l. 30, *vimuttasmiṃ vimutt' ambhī* p. 23, l. 23, *sabbam cetasaṃ samassāharitrā* p. 325, l. 7, so *āha ajānam vā* *śamā jānāmiti* p. 286, l. 28, etc.

The text of M contains some interpolations, especially from *Digha-Nikāya*; comp. the notes on p. 62, l. 24; p. 126, l. 25; p. 168, l. 19; p. 308, l. 13; p. 387, l. 24; p. 483, l. 18. *Asorāṭā* p. 126, l. 12 seems borrowed from the commentary, *tena layena* p. 210, l. 32 from *Vinaya*.

Some readings certainly remind of the Burmese redaction of Mūl. and Jāt., as, *aññamiddhaporiyuṭṭhitā* p. 42, l. 32, *abrahmacariyā veramaṇī* p. 44, l. 4, *anupanāhitā* p. 44, l. 12, *anisekhitā* p. 44, l. 20, *amāyāvitā* p. 44, l. 22, so *sino e' eva* p. 70, l. 29; the addition of *kankeli vā kh.*, etc. p. 58, l. 18, *goppha-katthikam*, etc. p. 58, ll. 29—30, *viherenti* p. 140, l. 16, etc.

M properly speaking represents two texts, the transcriber's (Ma) and the corrector's (Mb). The latter was no very bad scholar, and without his amendments the MS. would have been of much less value. Ma, for instance, never adds *anuvāra* to -i, frequently confounds -i -ī and -u -ū, and commits all the other errors usual in Burmese MSS. Mb has corrected a great deal of these blunders, but not all, and he is not always in the right. He seems mostly to amend conjecturally, but occasionally he no doubt consulted MSS. Ma is the only authority for the readings *bhāntā* p. 256, l. 6, *śaṇḍana* p. 338, l. 23, *ajanesi* p. 368, l. 6. So is Mb for *abyābhajha* p. 10, l. 20 and often elsewhere, *sāchaṇṭa* p. 56, l. 23, *apārā pārām* p. 134, l. 37.

A is a very good second-rate MS., and, as will be seen from the various readings, has formed the general groundwork of my text. One of its peculiar features is the preservation of some rare forms, probably very old and likely to be genuine: — *-as -au* p. 77, ll. 25—6, p. 153, l. 16; *-as sāgataṃ* p. 212, l. 30; *ārūgya* p. 451, l. 5, p. 452, l. 8 (cf. *Pali Misc.* p. 79 n. 1). For -iy- is often written -iyy-, rarely -iyy-. It has some quite wrong readings, as, *pāleti* p. 21, l. 1, *asamvāsitaṭṭhapubbo* p. 82, l. 1, *kim -pama* p. 93, l. 25, *anussāntabham* p. 97, l. 19, *byanti* and *namati* for *nati* p. 115, l. 22, the transposition of *anariyā ca*

pariyamā p. 161, l. 34, etc. I did perhaps place too much confidence in A, when writing *rasajjya* p. 82, l. 12, *viṇṇajjya* p. 149, l. 6; nor is the poetical form *sakapariddavāna* p. 56, l. 1, very likely, although there is apparently good Singh authority for it.

A and M occasionally agree in errors: — *vivattayā* p. 12, l. 5, *udakabindu* p. 78, l. 34, *upanidhāya* p. 79, l. 32, *salharattikā* p. 207, l. 24, *hanti* omitted p. 209, l. 24, *āyitakhāyita* p. 323, l. 9, etc.

Buddhaghosa's commentary has been of very great service. Whenever his readings, from his comments upon them, are unmistakable, they must in my opinion be adopted in spite of other authorities. His MSS. were at least fifteen centuries older than ours, and in a first edition we certainly cannot aim at anything higher than reproducing his text as far as possible.¹ The Copenhagen MS. (C) seems to be tolerably correct: only a most incompetent corrector has been at work in a considerable portion of it, and though his blunders are easily detected, the circumstance tends to render the corrections of that MS. generally speaking doubtful. I have often followed C, where A and M differed, and its readings are sometimes right in spite of their authority; cf. *udabindu* p. 78, l. 34, *nati* p. 115, l. 22, *adhigacche* p. 275, l. 16, etc.

I have often and with great advantage consulted numerous parallels, both passages of some length, as p. 163 et seq., p. 240 et seq., etc., and shorter phrases recurring either in the same *Nikāya* or in the other three. Some caution in using them is, however, necessary. In the first place, it does happen that the parallels favour a reading very little acceptable, and that the true form is only found at one place or in a minority of sources, Comp. n. on *tatiya*, *catuttho* p. 48, l. 6. (*samāpanna* p. 72, l. 267), *ajinā* p. 78, l. 12, *tam eva* p. 80, l. 30. Cf. also n. on p. 166, l. 13. Secondly, it must be admitted that in all probability there are real discrepancies between the different *Nikāyas* — occasionally in the same *Nikāya* — on points where conformity

¹ Even if his readings may seem questionable, as, *pubbāpamāno* p. 161, l. 10, *piṇḍāya* *paṭikkamā* p. 207, l. 18 (= game *piṇḍāya* *arita* *paṭikkamā*), etc.

might be expected. Comp. n. 68 p. 169, l. 9, p. 266, l. 14, p. 276, l. 4, p. 397, l. 24 et seq., p. 407, l. 24, p. 450, l. 30, p. 462, l. 8, etc.

The Lalita-Vistara abounds in parallels, but they are not available in fixing the readings of our text, unless it be at p. 481, l. 2 and very few other places.

I have met with a few quotations, which, though they have not been of any great service, have still contributed, in a slight degree, to corroborate a dubious or difficult reading, or have offered some other interest. Comp. n. on p. 64, l. 1, p. 126, l. 5, p. 137, l. 1, p. 190, l. 16; more especially p. 255, l. 16.

I have to offer my thanks to the Trustees of the Carlsberg Funds, whose liberality enabled me to carry this edition through the press.

Copenhagen, March, 1888.

V. Trenckner,

NAMO

TASSA BHAGAVATO ARAHATO SAMMĀSAMBUEDDHASSA.

1.

Evaṃ me sutāṃ. Ekaṃ samayaṃ Bhagavā Ukkatthāyaṃ viharati Subbhagavane sālārājamūle. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti, Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad' avoca: Sabbadhammamūlapariyāyaṃ vo bhikkhave desesāmi; taṃ sunātha sādhukaṃ manasikarotha, bhāsisāmi ti. Evaṃ bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad' avoca:

Idha bhikkhave assutavā puthujjāno ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto sappurisaṇaṃ adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto paṭhavim paṭhavito sañjānāti, paṭhavim paṭhavito sañnatvā paṭhavim maññati, paṭhaviyā maññati, paṭhavito maññati, paṭhavim me ti maññati, paṭhavim abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Āpam āpato sañjānāti, āpam āpato sañnatvā āpam maññati, āpasmin maññati, āpato maññati, āpam me ti maññati, āpam abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Tejaṃ tejato sañjānāti, tejaṃ tejato sañnatvā tejaṃ maññati, tejasmin maññati, tejato maññati, tejaṃ me ti maññati, tejaṃ abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tassāti vadāmi. Vāyaṃ vāyato sañjānāti, vāyaṃ vāyato sañnatvā vāyaṃ maññati, vāyasmin maññati, vāyato maññati, vāyaṃ me ti maññati, vāyaṃ abhinandati; taṃ kiṃsa hetu: aparinnātaṃ tas-

sati vadāmi. Bhūte bhūtato sañjānāti, bhūte bhūtato sañ-
 natvā bhūte maññati, bhūtesu maññati, bhūtato maññati, bhūte
 me ti maññati, bhūte abhinandati; tam kissa hetu: aparikkhā-
 tam tassāti vadāmi. Deve devato sañjānāti, deve devato
 sañnatvā deve maññati, devesu maññati, devato maññati,
 deve me ti maññati, deve abhinandati; tam kissa hetu: apa-
 rikkhātam tassāti vadāmi. Pajāpatim Pajāputito sañjānāti,
 Pajāpatim Pajāputito sañnatvā Pajāpatim maññati, Pajāpa-
 tisimā maññati, Pajāputito maññati, Pajāpatim me ti mañ-
 ñati, Pajāpatim abhinandati; tam kissa hetu: aparikkhātam
 tassāti vadāmi. Brahmaṃ Brahmato sañjānāti, Brahmaṃ
 Brahmato sañnatvā Brahmaṃ maññati, Brahmaṃ maññati,
 Brahmato maññati, Brahmaṃ me ti maññati, Brahmaṃ
 abhinandati; tam kissa hetu: aparikkhātam tassāti vadāmi.
 Abhissare Abhissarato sañjānāti, Abhissare Abhissarato
 sañnatvā Abhissare maññati, Abhissaresu maññati, Abhiss-
 arato maññati, Abhissare me ti maññati, Abhissare abhi-
 nandati; tam kissa hetu: aparikkhātam tassāti vadāmi. Su-
 bhakiṇṇe Subhakiṇṇato sañjānāti, Subhakiṇṇe Subhakiṇṇato
 sañnatvā Subhakiṇṇe maññati, Subhakiṇṇesu maññati, Subha-
 kiṇṇato maññati, Subhakiṇṇe me ti maññati, Subhakiṇṇe abhi-
 nandati; tam kissa hetu: aparikkhātam tassāti vadāmi. Ve-
 happhale Vēhapphājato sañjānāti, Vēhapphale Vēhapphalato
 sañnatvā Vēhapphale maññati, Vēhapphalesu maññati, Vē-
 happhalato maññati, Vēhapphale me ti maññati, Vēhapphale
 abhinandati; tam kissa hetu: aparikkhātam tassāti vadāmi.
 Abhihhuṃ Abhihhuṃ sañjānāti, Abhihhuṃ Abhihhuṃ sañ-
 natvā Abhihhuṃ maññati, Abhihhuṃmaññati, Abhi-
 hhuṃ maññati, Abhihhuṃ me ti maññati, Abhihhuṃ
 abhinandati; tam kissa hetu: aparikkhātam tassāti vadāmi.
 Ākāśānācāyatanam ākāśānācāyatanato sañjānāti, Ākāśā-
 nācāyatanam ākāśānācāyatanato sañnatvā ākāśānācā-
 yatanam maññati, ākāśānācāyatanam me ti maññati, ākāśānā-
 cāyatanato maññati, ākāśānācāyatanam me ti maññati,
 ākāśānācāyatanam abhinandati; tam kissa hetu: aparikkhā-
 tam tassāti vadāmi. Viññāṇācāyatanam viññāṇācāyatanato
 sañjānāti, viññāṇācāyatanam viññāṇācāyatanato sañnatvā

viññāpānēcāyatanaṃ maññati, viññāpānēcāyatanaśmiṃ maññati, viññāpānēcāyatanaṃ maññati. viññāpānēcāyatanaṃ me ti maññati, viññāpānēcāyatanaṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Ākiñcaṇṇāyatanaṃ ākiñcaṇṇāyatanaṃ sañjānāti, ākiñcaṇṇāyatanaṃ ākiñcaṇṇāyatanaṃ saññatvā ākiñcaṇṇāyatanaṃ maññati, ākiñcaṇṇāyatanaśmiṃ maññati, ākiñcaṇṇāyatanaṃ maññati, ākiñcaṇṇāyatanaṃ me ti maññati, ākiñcaṇṇāyatanaṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Nevasaṇṇānāsāṇṇāyatanaṃ nevasaṇṇānāsāṇṇāyatanaṃ sañjānāti, nevasaṇṇānāsāṇṇāyatanaṃ nevasaṇṇānāsāṇṇāyatanaṃ saññatvā nevasaṇṇānāsāṇṇāyatanaṃ maññati, nevasaṇṇānāsāṇṇāyatanaśmiṃ maññati, nevasaṇṇānāsāṇṇāyatanaṃ maññati, nevasaṇṇānāsāṇṇāyatanaṃ me ti maññati, nevasaṇṇānāsāṇṇāyatanaṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Dittāṃ dīṭhato sañjānāti, dīṭhāṃ dīṭhato saññatvā dīṭhāṃ maññati, dīṭhasmiṃ maññati, dīṭhato maññati, dīṭham me ti maññati, dīṭhāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Sutaṃ sutato sañjānāti, sutāṃ sutato saññatvā sutāṃ maññati, sutasmiṃ maññati, sutato maññati, sutam me ti maññati, sutāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Mutāṃ mutato sañjānāti, mutāṃ mutato saññatvā mutāṃ maññati, mutasmiṃ maññati, mutato maññati, mutam me ti maññati, mutāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Viññātāṃ viññātato sañjānāti, viññātāṃ viññātato saññatvā viññātāṃ maññati, viññātasmiṃ maññati, viññātato maññati, viññātam me ti maññati, viññātāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Ekattāṃ ekattato sañjānāti, ekattāṃ ekattato saññatvā ekattāṃ maññati, ekattasmiṃ maññati, ekattato maññati, ekattam me ti maññati, ekattāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Nānatāṃ nānattato sañjānāti, nānatāṃ nānattato saññatvā nānatāṃ maññati, nānatasmiṃ maññati, nānattato maññati, nānattam me ti maññati, nānatāṃ abhinandati; tam kissa hetu: aparinnātāṃ tassāti vadāmi. Sabbāṃ sabbato sañjānāti, sabbāṃ sabbato saññatvā sabbāṃ maññati, sabbas-

mānāsi, sabbato mānāsi, sabbam me ti mānāsi, sabbam abhinandati; tam kissa hetu: pariññātāṃ tassāti vadāmi. Nibbānaṃ nibbānato saññāsi, nibbānaṃ nibbānato saññāsi nibbānaṃ mānāsi, nibbānaṃ mānāsi, nibbānato mānāsi, nibbānaṃ me ti mānāsi, nibbānaṃ abhinandati; tam kissa hetu: pariññātāṃ tassāti vadāmi.

Yo pi so bhikkhave bhikkhu sekho appattamāno anuttaram yogakkhemam pathayamāno viharati, so pi pathaviṃ pathavito abhiññāti, pathaviṃ pathavito abhiññāya pathaviṃ mā maññi, pathaviyā mā maññi, pathavito mā maññi, pathaviṃ me ti mā maññi, pathaviṃ mā abhinandati; tam kissa hetu: pariññeyyaṃ tassāti vadāmi. Āpam — pe — tejam — vāyam — bhūte — deve — Pajāpatim — Brahmanam — Ābhassare — Subhakiṇṇe — Vehapphale — Abhi-bhum — ākāsānandāyatanam — viññāpaccāyatanam — ākiñcaññāyatanam — netasaññānāsasāyatanam — dīṭṭham — sutam — mutam — viññātāṃ — ekattaṃ — nānattaṃ — sabbam — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ mā maññi, nibbānaṃ mā maññi, nibbānato mā maññi, nibbānaṃ me ti mā maññi, nibbānaṃ mā abhinandati; tam kissa hetu: pariññeyyaṃ tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khigāsavo vusitavū katakaraṇīyo oṭṭabhāro anuppatitasadattitho parikkhinabhava-saṃyojano samma 'd-aññā vimutto, so pi pathaviṃ pathavito abhiññāti, pathaviṃ pathavito abhiññāya pathaviṃ na mānāsi, pathaviyā na mānāsi, pathavito na mānāsi, pathaviṃ me ti na mānāsi, pathaviṃ nābhinandati; tam kissa hetu: pariññātāṃ tassāti vadāmi. Āpam — pe — tejam — pe — nibbānaṃ nibbānato abhiññāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na mānāsi, nibbānaṃ na mānāsi, nibbānato na mānāsi, nibbānaṃ me ti na mānāsi, nibbānaṃ nābhinandati; tam kissa hetu: pariññātāṃ tassāti vadāmi.

Yo pi so bhikkhave bhikkhu araham khigāsavo vusitavū katakaraṇīyo oṭṭabhāro anuppatitasadattitho parikkhinabhava-saṃyojano samma 'd-aññā vimutto, so pi pathaviṃ pa-

pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; tam kissa hetu: khayā rūgassa vitarāgattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ me ti na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; tam kissa hetu: khayā rūgassa vitarāgattā.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīnapabhava-samyojano samma d-aṇṇa vimutto, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; tam kissa hetu: khayā dosassa vitadosattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ me ti na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; tam kissa hetu: khayā dosassa vitadosattā.

Yo pi so bhikkhave bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppattasadattho parikkhīnapabhava-samyojano samma d-aṇṇa vimutto, so pi pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinandati; tam kissa hetu: khayā mohassa vitamohattā. Āpaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhiññāya nibbānaṃ na maññati, nibbānaṃ me ti na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nābhinandati; tam kissa hetu: khayā mohassa vitamohattā.

Tathāgato pi bhikkhave araham sammāsambuddho pathaviṃ pathavito abhijānāti, pathaviṃ pathavito abhiññāya pathaviṃ na maññati, pathaviyā na maññati, pathavito na maññati, pathaviṃ me ti na maññati, pathaviṃ nābhinas-

dati; tañ kissa hetu: parināṣitañ Tathāgataṣṣaṭi vadāmi. Apaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti. nibbānaṃ nibbānato abhināya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nibbinandati; tañ kissa hetu: parināṣitañ Tathāgataṣṣaṭi vadāmi.

Tathāgato pi bhikkhave araham sammāsambuddhiṃ paṭhavim paṭhavito abhijānāti, paṭhavim paṭhavito abhināya paṭhavim na maññati, paṭhaviyā na maññati, paṭhavito na maññati, paṭhavim me ti na maññati, paṭhavim nibbinandati; tañ kissa hetu: nandi dukkhassa mūlaṃ ti iti viditvā, bhavā jātī, bhūtassa jarāmaraṇaṃ ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi. Apaṃ — pe — tejaṃ — pe — nibbānaṃ nibbānato abhijānāti, nibbānaṃ nibbānato abhināya nibbānaṃ na maññati, nibbānaṃ na maññati, nibbānato na maññati, nibbānaṃ me ti na maññati, nibbānaṃ nibbinandati; tañ kissa hetu: nandi dukkhassa mūlaṃ ti iti viditvā, bhavā jātī, bhūtassa jarāmaraṇaṃ ti. Tasmātiha bhikkhave Tathāgato sabbaso taṇhānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anuttaraṃ sammāsambodhiṃ abhisambuddho ti vadāmi.

Idaṃ avoca Bhagavā. Attamañā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MŪLAPARIYĀYASUTTAM PAṬHAMAM.

2.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārame. Tatra kho Bhagavā bhikkhū amantesi: Bhikkhavo ti. Bhadante u ti bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: Sabhāvananivaraṇapariyāyaṃ vo bhikkhave devesāmi, tañ su-

pāṭha sādhuṇaṃ manasikarotha, bhāṣīsamīti. Evaṃ - bhante ti kho te bhikkhū Bhagavato paccassoma. Bhagavā etad-
avoca :

Jānato abhū bhikkhave passato āsavānaṃ khayān va-
dāmi, no ajānato no apassato. Kiṃ - ca bhikkhave jānato
kiṃ passato āsavānaṃ khayō hoti: yoniso ca manasikāraṃ
ayoniso ca manasikāraṃ. Ayoniso bhikkhave manasikaroto
anuppanna e' eva āsavā uppajjanti uppannā ca āsavā pa-
raḍḍhanti, yoniso ca bhikkhave manasikaroto anuppanna e'
eva āsavā na uppajjanti uppannā ca āsavā pahīyanti. Atthi
bhikkhave āsavā dassanā pahātabbā, atthi āsavā saṃvarā
pahātabbā, atthi āsavā paṭisevanā pahātabbā, atthi āsavā
adhiṇṇasanā pahātabbā, atthi āsavā parivaṇṇanā pahātabbā,
atthi āsavā vinodanā pahātabbā, atthi āsavā bhāvanā pa-
hātabbā.

Katame ca bhikkhave āsavā dassanā pahātabbā: Idha
bhikkhave assutavo puthujjano ariyānaṃ adassāvī ariya-
dhammassa akovido ariyadhamme avinīto sappurisaṇaṃ sda-
sāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto
manasikaraṇiye dhamme na ppajānāti amanasikaraṇiye
dhamme na ppajānāti: so manasikaraṇiye dhamme appa-
jānanto amanasikaraṇiye dhamme appajānanto ye dhammā
na manasikaraṇiṇā te dhamme manasikaroti, ye dhammā
manasikaraṇiṇā te dhamme na manasikaroti. Katame ca
bhikkhave dhammā na manasikaraṇiṇā ye dhamme manasi-
karoti: Yassa bhikkhave dhammo manasikaroto anuppanno
vā kāmāsavo uppajjati uppanno vā kāmāsavo paraḍḍhati, anup-
panno vā bhavāsavo uppajjati uppanno vā bhavāsavo paraḍ-
ḍhati, anuppanno vā avijjāsavo uppajjati uppanno vā avijjā-
savo paraḍḍhati, ime dhammā na manasikaraṇiṇā ye dhamme
manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiṇā
ye dhamme na manasikaroti: Yassa bhikkhave dhammo
manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno
vā kāmāsavo pahīyati, anuppanno vā bhavāsavo na uppajjati
uppanno vā bhavāsavo pahīyati, anuppanno vā avijjāsavo na
uppajjati uppanno vā avijjāsavo pahīyati, ime dhammā ma-
nasikaraṇiṇā ye dhamme na manasikaroti. Tassa amanasi-

karuṇīyānaṃ dhammānaṃ manasikārā manasikaraṇīyānaṃ dhammānaṃ amanasikārā anuppannā c' eva āsavā uppaṇanti appamā ca āsavā pavaddhanti. So evaṃ ayoniso manasikaroti: Ahoṣiṃ nu kho ahaṃ atitamaṃ addhānaṃ, na nu kho ahoṣiṃ atitamaṃ addhānaṃ, kiṃ nu kho ahoṣiṃ atitamaṃ addhānaṃ, kathaṃ nu kho ahoṣiṃ atitamaṃ addhānaṃ, kiṃ hutvā kiṃ ahoṣiṃ nu kho ahaṃ atitamaṃ addhānaṃ; bhavissāmi nu kho ahaṃ anāgataṃ addhānaṃ, na nu kho bhavissāmi anāgataṃ addhānaṃ, kiṃ nu kho bhavissāmi anāgataṃ addhānaṃ, kathaṃ nu kho bhavissāmi anāgataṃ addhānaṃ, kiṃ hutvā kiṃ bhavissāmi nu kho ahaṃ anāgataṃ addhānaṃ ti. Etarahi vā paccuppannam addhānaṃ ajjhattāṃ kathamkathi hoti: Ahaṃ nu kho 'smi, no nu kho 'smi, kiṃ nu kho 'smi, kathaṃ nu kho 'smi, ayaṃ nu kho satto kuto āgato, so kubbhāgāmi bhavissatthi. Tassa evaṃ ayoniso manasikaroto ebhannaṃ diṭṭhinaṃ anattaraṃ diṭṭhi uppaṇati: Attā me attā ti vā 'ssa saccato thetato diṭṭhi uppaṇati, na - tthi me attā ti vā 'ssa saccato thetato diṭṭhi uppaṇati, attanā va attānaṃ sañjānāmi ti vā 'ssa saccato thetato diṭṭhi uppaṇati, attanā va anattānaṃ sañjānāmi ti vā 'ssa saccato thetato diṭṭhi uppaṇati, anattanā va attānaṃ sañjānāmi ti vā 'ssa saccato thetato diṭṭhi uppaṇati. Atha vā pan' asse evaṃ diṭṭhi hoti: Vo me ayaṃ attā yado vadeyyo tatra tatra kalyāṇapāpakānaṃ kammānaṃ vipākāṃ paṭisaṃvedeti, so kho pana me ayaṃ attā micco dhuvo sāsato avipariṇāmadhammo sassatisamāno tath' eva tassa-ti. Idaṃ vuccati bhikkhave diṭṭhigataṃ diṭṭhigahanaṃ diṭṭhikantāraṃ diṭṭhivisūkaṃ diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ. Diṭṭhisamyojanasamyutto bhikkhave assutavā puthujano na parimuccati jātiyā jarāmarayena sokehi paridevahi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmā ti vadāmi. Sutarā ca kho bhikkhave ariyasāvako ariyānaṃ dassāvi ariyadhammassa kovido ariyadhamme svinīto appurisaṇaṃ dassāvi appurisaḍḍhammassa kovido appurisaḍḍhamme svinīto manasikaraṇīye dhamme pajānāti amanasikaraṇīye dhamme pajānāti; so manasikaraṇīye dhamme pajānanto amanasikaraṇīye dhamme pajānanto ye dhammā

na manasikaraṇiṃyā te dhamme na manasikaroti, ye dhammā manasikaraṇiṃyā te dhamme manasikaroti. Katame ca bhikkhave dhammā na manasikaraṇiṃyā ye dhamme na manasikaroti? Y'-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo uppajjati uppanno vā kāmāsavo pavaddhati, anuppanno vā bhavāsavo — pe — avijjāsavo uppajjati uppanno vā avijjāsavo pavaddhati, ime dhammā na manasikaraṇiṃyā ye dhamme na manasikaroti. Katame ca bhikkhave dhammā manasikaraṇiṃyā ye dhamme manasikaroti? Y'-assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo na uppajjati uppanno vā kāmāsavo pahiyati, anuppanno vā bhavāsavo — pe — avijjāsavo na uppajjati uppanno vā avijjāsavo pahiyati, ime dhammā manasikaraṇiṃyā ye dhamme manasikaroti. Tassa amanasikaraṇiṃyānaṃ dhammānaṃ amanasikārā manasikaraṇiṃyānaṃ dhammānaṃ manasikārā anuppannā c' eva āsavā na uppajanti uppannā ca āsavā pahiyanti. So: idaṃ dukkhaṃ ti yoniso manasikaroti, ayaṃ dukkhasamudayo ti yoniso manasikaroti, ayaṃ dukkhanirodho ti yoniso manasikaroti, ayaṃ dukkhanirodha-gāminī patipadā ti yoniso manasikaroti. Tassa evaṃ manasikaroto tiṇi saṃyojanāni pahiyanti: sakkāyaditthi vicikicchā silabbataparāmāso. Ime vuccanti bhikkhave āsavā dassanā pahātabbā.

Katame ca bhikkhave āsavā saṃvarā pahātabbā? Idha bhikkhave bhikkhu patisaṅkhā yoniso cakkhundriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave cakkhundriyasamvaranā asamvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, cakkhundriyasamvaranā samvutassa viharato evaṃ 'sa te āsavā vighātapaṇīlāhā na honti. Paṭisaṅkhā yoniso sotindriyasamvarasamvuto viharati — pe — ghānindriyasamvarasamvuto viharati — jīvhindriyasamvarasamvuto viharati — kāyindriyasamvarasamvuto viharati — patisaṅkhā yoniso manindriyasamvarasamvuto viharati. Yaṃ hi 'ssa bhikkhave manindriyasamvaranā asamvutassa viharato uppajjeyyūṃ āsavā vighātapaṇīlāhā, manindriyasamvaranā samvutassa viharato evaṃ 'sa te āsavā vighātapaṇīlāhā na honti. Yaṃ hi 'ssa bhikkhave samvaranā samvutassa viharato uppajjeyyūṃ āsavā

kaḍḍhaṇṇaṃ sabbhaṇṇaṃ papātanaṃ candanikaṃ oligallaṇṇaṃ; yathā-
rūpe anāsane nisīṇṇaṃ yathārūpe agocare caranāṇaṃ yathā-
rūpe pāpake mitte bhujantaṃ viṇṇaṃ sabrahmacārī pāpakesu
thānesu okappeyyuṃ, so taṃ ca anāsanaṃ taṃ ca ag-
caraṇaṃ te ca pāpake mitte paṭisaṅkhā yoniso parivajjeti.
Yaṃ hi 'ssa bhikkhave aparivajjayato uppajjeyyuaṃ āsavā
vighātapaṇiḍḍhā, parivajjayato evaṃ sa te āsavā vighāta-
paṇiḍḍhā na honti. Ime vuccanti bhikkhave āsavā parivaj-
janaṃ pahātābhū.

Katame ca bhikkhave āsavā vinodanā pahātābhū: Idha
bhikkhave bhikkhu paṭisaṅkhā yoniso uppannaṃ kāmavitak-
kaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ
gameti, uppannaṃ byāpādavittakkaṃ nādhivāseti pajahati vi-
nodeti byantikaroti anabhāvaṃ gameti, uppannaṃ vihiṃsāvi-
takkaṃ nādhivāseti pajahati vinodeti byantikaroti anabhāvaṃ
gameti, uppannuppanne pāpake akusale dhamme nādhivāseti
pajahati vinodeti byantikaroti anabhāvaṃ gameti. Yaṃ hi
'ssa bhikkhave avinodayato uppajjeyyuaṃ āsavā vighātapaṇi-
ḍḍhā, vinodayato evaṃ sa te āsavā vighātapaṇiḍḍhā na honti.
Ime vuccanti bhikkhave āsavā vinodanā pahātābhū.

Katame ca bhikkhave āsavā bhāvanā pahātābhū: Idha
bhikkhave bhikkhu paṭisaṅkhā yoniso satisambojjhaṅgaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ rossaṅga-
parināmaṃ, paṭisaṅkhā yoniso dhammavicayoṣambojjhaṅgaṃ
bhāveti — pe — viriyasambojjhaṅgaṃ bhāveti — pīṭisaṃ-
bojjhaṅgaṃ bhāveti — passaddhisambojjhaṅgaṃ bhāveti —
samādhisambojjhaṅgaṃ bhāveti — upekhasambojjhaṅgaṃ
bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ rossaṅ-
gaparināmaṃ. Yaṃ hi 'ssa bhikkhave abhāvenyato uppaj-
jyaṃ āsavā vighātapaṇiḍḍhā, bhāveyato evaṃ sa te āsavā
vighātapaṇiḍḍhā na honti. Ime vuccanti bhikkhave āsavā
bhāvanā pahātābhū.

Yato kha bhikkhave bhikkhuno ye āsavā dassanā
pahātābhū te dassanā pahinā honti, ye āsavā samvarā pa-
hātābhū te samvarā pahinā honti, ye āsavā paṭisevanā pa-
hātābhū te paṭisevanā pahinā honti, ye āsavā adhiśāsanaṃ
pahātābhū te adhiśāsanaṃ pahinā honti, ye āsavā parivajjanaṃ

pahātabbā te parivaṭṭanaṃ pahinā honti, ye āsavā vinodanā pahātabbā te vinodanā pahinā honti, ye āsavā bhāvanā pahātabbā te bhāvanā pahinā honti, ayaṃ vuccati bhikkhave bhikkhū sahlāsaṃsaṃvaraṃsaṃvuto viharati, accheccā tathā, rāvaṭṭayi saṃyojanaṃ, sammā mānābhizamaṃ antam-akūsi dukkhaṃsūti.

Idam avoca Bhagavā. Attumaṇā te bhikkhū Bhagavato bhūsitam abhinandan-ṭi.

SARASAVASUTTAM DUTTAM.

3.

Evam me sutam. Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmaṇesi; Bhikkhave n. Bhādante ṭi te bhikkhū Bhagavato paccassuṃ. Bhagavā etad avoca:

Dhammadāyādā me bhikkhave bhavatha mā āmisadāyādā; attā me tumhesu anukampā; kinti me sāvakā dhammadāyādā bhaveyyuṃ no āmisadāyādā ṭi. Tumhe ca me bhikkhave āmisadāyādā bhaveyyātha no dhammadāyādā, tumhe pi tena ādisā bhaveyyātha; āmisadāyādā Sattha sāvakā viharanti no dhammadāyādā ṭi, aham pi tena ādisā bhaveyyuṃ; āmisadāyādā Sattha sāvakā viharanti no dhammadāyādā ṭi. Tumhe ca me bhikkhave dhammadāyādā bhaveyyātha no āmisadāyādā, tumhe pi tena na ādisā bhaveyyātha; dhammadāyādā Sattha sāvakā viharanti no āmisadāyādā ṭi, aham pi tena na ādisā bhaveyyuṃ; dhammadāyādā Sattha sāvakā viharanti no āmisadāyādā ṭi. Tasmātha me bhikkhave dhammadāyādā bhavatha mā āmisadāyādā, attā me tumhesu anukampā; kinti me sāvakā dhammadāyādā bhaveyyuṃ no āmisadāyādā ṭi.

Idhaṃ bhikkhave bhuttāvi aṣaṃ pavārito pariṇaṃṇo pariyeṇito suhito yāvadattho, siyā ca me piṇḍapāto atireka-dhammo chaddiyadhammo, atha dve bhikkhū āgaccheyyuṃ

jighacchādubbalyapāretū. Tyāham evam vadeyyam: Aham kho 'mhi bhikkhave bhuttāvi pavārīto paripuṇṇo pariyo-
sīto subhito yāvadattho, atthi ca me ayam piṇḍapāto atireka-
dhammo chaddiyadhammo, sace ākaṅkatha bhunājatha; sace
tunhe na bhunājissatha idānāham appaharīte vā chaddessāmi
appānake vā udake opilāpessāmi. Tat' ekassa bhikkhuno
evam' assa: Bhagavā kho bhuttāvi pavārīto paripuṇṇo pariyo-
sīto subhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atireka-
dhammo chaddiyadhammo, sace mayam na bhunājissāma idāni
Bhagavā appaharīte vā chaddessati appānake vā udake opī-
lāpessati; vuttam kho pan' etaṃ Bhagavatā: Dhammādāyādā
me bhikkhave bhavatha mā āmisadāyādā ti; āmisadā-
raṃ kho pan' etaṃ yadidaṃ piṇḍapāto, yaṃ-nānāhaṃ
imam piṇḍapātāṃ abhunjivā iminā jighacchādubbhallena evam
imam rattindivam vitināmeyyam' ti. So tam piṇḍapātāṃ
abhunjivā ten' eva jighacchādubbhallena evam tam rattin-
divam vitināmeyya. Atha dutiyassa bhikkhuno evam' assa:
Bhagavā kho bhuttāvi pavārīto paripuṇṇo pariyo-
sīto subhito yāvadattho, atthi cāyam Bhagavato piṇḍapāto atirekadhammo
chaddiyadhammo, sace mayam na bhunājissāma idāni Bhagavā
appaharīte vā chaddessati appānake vā udake opilāpessati,
yaṃ-nānāhaṃ imam piṇḍapātāṃ bhunjivā jighacchādub-
ballam paṭivinetvā evam imam rattindivam vitināmeyyam' ti.
So tam piṇḍapātāṃ bhunjivā jighacchādubbhallam paṭivinetvā
evam tam rattindivam vitināmeyya. Kiñcāpi so bhikkhave
bhikkhu tam piṇḍapātāṃ bhunjivā jighacchādubbhallam pa-
ṭivinetvā evam tam rattindivam vitināmeyya, ātha kho assa
yeva me purimo bhikkhu pujjatara ca pāsāmsatara ca; tam
kissa hetu: tam hi tassa bhikkhave bhikkhuno digharattam
appiechatāya santutthiāyā sallekhāya subharatāya viriyāram-
bhāya saṃvattissati. Tasmātiha me bhikkhave dhammādāyādā
bhavatha mā āmisadāyādā; atthi me tunhesu anukampā:
kinti me sāvaka dhammādāyādā bhaveyyam no amisa-
dāyādā ti. Idam' avoca Bhagavā, idam' vavū Sagato utthāy' āsanā
vihāraṃ pavēsi.

Tatra kho āyasmā Sāriputto acirapakkantaṃsa Bhaga-
vato bhikkhū āmantesi: Āvuso bhikkhave ti. Āvuso ti kho

te bhikkhū āyasmato Sāriputtassa paccassonā. Āyasmā Sāriputto etad-avoca: Kittāvatā na kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti, kittāvatā ca pana Satthu pavivittassa viharato sāvakā vivekaṃ anusiikkhanti. — Dūrato pi kho mayam āvuso āgaccheyyāma āyasmato Sāriputtassa santiko etassa bhāsitaṃ attham-
anāstunā, sādhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti. — Tena h' āvuso smātha sādhu kaṃ manasi-karotha, bhāsisāmi. Evam-āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassonā. Āyasmā Sāriputto etad-avoca:

Idh' āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti, yesaṃ ca dhammānaṃ Satthā pahānam ūha te ca dhamme na ppajahanti, bāhulikā ca honti sādhalikā, okkamane pubbaṅgamā paviveke nikkhittadhurā. Tatr' āvuso therā bhikkhū tīhi thānehi gārayhā bhavanti; Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti, iminā paṭhamena thānena therā bhikkhū gārayhā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam ūha te ca dhamme na ppajahanti, iminā dutiyena thānena therā bhikkhū gārayhā bhavanti. Bāhulikā ca sādhalikā, okkamane pubbaṅgamā paviveke nikkhittadhurā ti, iminā tatiyena thānena therā bhikkhū gārayhā bhavanti. Therā h' āvuso bhikkhū imehi tīhi thānehi gārayhā bhavanti. Tatr' āvuso majjhimā bhikkhū — pe — navā bhikkhū tīhi thānehi gārayhā bhavanti; Satthu pavivittassa viharato sāvakā vivekaṃ anusiikkhanti, iminā paṭhamena thānena navā bhikkhū gārayhā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam ūha te ca dhamme na ppajahanti, iminā dutiyena thānena navā bhikkhū gārayhā bhavanti. Bāhulikā ca sādhalikā, okkamane pubbaṅgamā paviveke nikkhittadhurā ti, iminā tatiyena thānena navā bhikkhū gārayhā bhavanti. Navā h' āvuso bhikkhū imehi tīhi thānehi gārayhā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato sāvakā vivekaṃ nānusiikkhanti.

Kittāvatā ca pana Satthu pavivittassa viharato sāvaka-

vivekam-anusikkhanti: Idh' āvuso Satthu pavivittassa viharato āvakā vivekam-anusikkhanti, yesaṃ ca dhammānaṃ Satthā pahānam āha te ca dhamme pajahanti, na ca bāhulikā honti na sāthalikā, okkamane nikkhittadhutā paviveke pubbaṅgamā. Tat'r āvuso therā bhikkhū tīhi thānehi pāsamsā bhavanti: Satthu pavivittassa viharato āvakā vivekam-anusikkhanti, iminā poṭṭhamena thānena therā bhikkhū pāsamsā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam āha te ca dhamme pajahanti, iminā dutiyena thānena therā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhittadhutā paviveke pubbaṅgamā ti, iminā tatiyena thānena therā bhikkhū pāsamsā bhavanti. Therā h' āvuso bhikkhū imehi tīhi thānehi pāsamsā bhavanti. Tat'r āvuso majjhimā bhikkhū — pe — navā bhikkhū tīhi thānehi pāsamsā bhavanti: Satthu pavivittassa viharato āvakā vivekam-anusikkhanti, iminā poṭṭhamena thānena navā bhikkhū pāsamsā bhavanti. Yesaṃ ca dhammānaṃ Satthā pahānam āha te ca dhamme pajahanti, iminā dutiyena thānena navā bhikkhū pāsamsā bhavanti. Na ca bāhulikā na sāthalikā, okkamane nikkhittadhutā paviveke pubbaṅgamā ti, iminā tatiyena thānena navā bhikkhū pāsamsā bhavanti. Navā h' āvuso bhikkhū imehi tīhi thānehi pāsamsā bhavanti. Ettāvatā kho āvuso Satthu pavivittassa viharato āvakā vivekam-anusikkhanti.

Tat'r āvuso lobho ca pāpako doso ca pāpako, lobhussa ca pahānāya dosussa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇī āṇapakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. Katamā ca sū āvuso majjhimā paṭipadā cakkhukaraṇī āṇapakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati: Ayam eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ: sammādiṭṭhi sammāsankappo sammāvācā sammākamanto sammājiro sammāvāyāmo sammāsati sammāsamādhi. Ayam kho sū āvuso majjhimā paṭipadā cakkhukaraṇī... nibbānāya samvattati. Tat'r āvuso kodho ca pāpako upanāho ca pāpako — makkho ca pāpako paḷaso ca pāpako — issā ca pāpikā maccherāṇ ca pāpakam — māyā ca pāpikā sāṭṭheyyā ca pāpakam — thambho ca pāpako

sārambho ca pāpako — māno ca pāpako atimāno ca pāpako — mado ca pāpako pumādo ca pāpako, madassa ca pahānāya pamādassa ca pahānāya atthi majjhimā paṭipadā cakkhukaraṇi... nibbānāya saṁvattati. Katamā ca si āvuso majjhimā paṭipadā cakkhukaraṇi... nibbānāya saṁvattati. Ayam eva ariyo atthaṅgiko maggo, seyyathidam: sammādiṭṭhi sammāsāṅkappo sammāvācā sammākaṁmanto sammājīvo sammāvāyāmo sammāsatī sammāsamādhi. Ayam kho sī āvuso majjhima paṭipadā cakkhukaraṇi āpākaraṇi upasāmaṁ abhiññāya sambodhāya nibbānāya saṁvattatīti.

Idam avoca āyasmā Sāriputto. Attamanā te bhikkhū āyasmato Sāriputtassa bhāsitaṁ abhinandun ti.

DRAMMABĀTĀRAVUTTAM TĀTIYAM.

4.

Evam me sutam. Ekam samayaṁ Bhagavā Sāvattthiyaṁ vibharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Jānussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhūṁ sammodi, sammodaniyaṁ kathaṁ sārāṇiyaṁ vītisāretvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho Jānussoṇi brāhmaṇo Bhagavantam etadavoca: Ye me bho Gotama kulaputtā bhavantaṁ Gotamam uddissa saddhā agāraṁ anagāriyaṁ pabbajitā bhavaṁ tesam Gotamo pubbaṅgamo, bhavaṁ tesam Gotamo bahukāro, bhavaṁ tesam Gotamo sammādapetā, bhotē ca pana Gotamassa sī janatā diṭṭhānugatim āpaṭṭatīti. — Evam etaṁ brāhmaṇa, evam etaṁ brāhmaṇa: ye te brāhmaṇa kulaputtā mamaṁ uddissa saddhā agāraṁ anagāriyaṁ pabbajitā ahaṁ tesam pubbaṅgamo, ahaṁ tesam bahukāro, ahaṁ tesam sammādapetā, mamaṁ ca pana sī janatā diṭṭhānugatim āpaṭṭatīti. — Durabhirambhavāṇi hi bho Gotama araṇṇe-vanapatthāni paṭṭāni senāsānāni, dukkarāni pavivekāni, durabhiramaṇi ekatte, haranti mattho mano vanāni sammādhim alabhamānassa.

bhikkhuno ti. — Evam' etam' brāhmaṇa, evam' etam' brāhmaṇa: durabhisambhāvāni hi brāhmaṇa araṇṇe-vanapatthāni pantāni senāsanaṇi, dukkarāni pavivekāni, durabhiramāni ekatte, haranti maṇṇe mano vanāni samādhim' alābhamānassa bhikkhuno ti.

Mayham' pi kho brāhmaṇa pubbe va sambodhā ana-bhisambuddhassa bodhisattaas' eva sato etad' ahoṣi: Durabhisambhāvāni hi kho araṇṇe-vanapatthāni pantāni senāsanaṇi, dukkarāni pavivekāni, durabhiramāni ekatte, haranti maṇṇe mano vanāni samādhim' alābhamānassa bhikkhuno ti. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhakāyakammanta araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevanti, aparisuddhakāyakammanta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ vāhayanti; na kho panāhaṃ aparisuddhakāyakammanto araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevāmi, parisuddhakāyakammanto 'ham' asmi, ye hi vo ariyā parisuddhakāyakammantā araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevanti tesam' ahaṃ aññatamo. Etam' ahaṃ brāhmaṇa parisuddhakāyakammantataṃ attani sampassamāno bhiiyo pallomaṃ āpādim' araṇṇe vihārāya. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā aparisuddhavacikammantā — pe — aparisuddhamanokammantā — aparisuddhājivā araṇṇe-v. p. s. paṭisevanti, aparisuddhājiva-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ vāhayanti; na kho panāhaṃ aparisuddhājivo araṇṇe-v. p. s. paṭisevāmi, parisuddhājivo 'ham' asmi, ye hi vo ariyā parisuddhājivā araṇṇe-v. p. s. paṭisevanti tesam' ahaṃ aññatamo. Etam' ahaṃ brāhmaṇa parisuddhājivataṃ attani sampassamāno bhiiyo pallomaṃ āpādim' araṇṇe vihārāya. Tassa mayham' brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā abhiññhālū kāmesu tibbasārāga araṇṇe-v. p. s. paṭisevanti, abhiññhālū kāmesu tibbasārāga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalaṃ bhayaabheravaṃ vāhayanti; na kho panāhaṃ abhiññhālū kāmesu tibbasārāga araṇṇe-v. p. s. paṭisevāmi, ana-bhiññhālū 'ham' asmi, ye hi vo ariyā anabhiññhālū araṇṇe-v. p. s.

patisevanti tesam' ahañ aññatamo. Etam' ahañ brāhmaṇa
 aṇṇābhūtatam' attani sampassamāno bhīyyo pallomam' āpā-
 diṃ araṇṇe viharāya. Tassa mayhañ brāhmaṇa etad' ahoṃ:
 Ye kho keci samaṇā vā brāhmaṇā vā byāpannacittā padu-
 tthamanasañkappā araṇṇe-v. p. s. patisevanti, byāpannacitta-
 padutthamanasañkappa-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalāṃ bhayaḍheravaṇṇā avhayanti; na kho pa-
 nāhañ byāpannacitto padutthamanasañkappo araṇṇe-v. p. s.
 patisevāmi, mettacitto 'ham' asemi, ye hi vo ariyā mettacittā
 araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo. Etam'
 ahañ brāhmaṇa mettacittam' attani sampassamāno bhīyyo
 pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhañ brāh-
 maṇa etad' ahoṃ: Ye kho keci samaṇā vā brāhmaṇā vā
 thīnamiddhupariyutthā araṇṇe-v. p. s. patisevanti, thīna-
 middhupariyutthāna-sandosahetu have te bhonto samaṇa-
 brāhmaṇā akusalāṃ bhayaḍheravaṇṇā avhayanti; na kho pa-
 nāhañ thīnamiddhupariyutthito araṇṇe-v. p. s. patisevāmi,
 vigatathīnamiddhō 'ham' asemi, ye hi vo ariyā vigatathīna-
 middhā araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo.
 Etam' ahañ brāhmaṇa vigatathīnamiddhataṃ attani sam-
 passamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa
 mayhañ brāhmaṇa etad' ahoṃ: Ye kho keci samaṇā vā
 brāhmaṇā vā uddhatā vūpasantacittā araṇṇe-v. p. s. pati-
 sevanti, uddhatāvūpasantacitta-sandosahetu have te bhonto
 samaṇabrāhmaṇā akusalāṃ bhayaḍheravaṇṇā avhayanti; na
 kho panāhañ uddhato vūpasantacitto araṇṇe-v. p. s. pati-
 sevāmi, vūpasantacitto 'ham' asemi, ye hi vo ariyā vūpasan-
 tacittā araṇṇe-v. p. s. patisevanti tesam' ahañ aññatamo.
 Etam' ahañ brāhmaṇa vūpasantacittam' attani sampassamāno
 bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhañ
 brāhmaṇa etad' ahoṃ: Ye kho keci samaṇā vā brāhmaṇā vā
 kaṅkhi recikiechi araṇṇe-v. p. s. patisevanti, kaṅkhi-recikiechi-
 sandosahetu have te bhonto samaṇabrāhmaṇā akusalāṃ bhaya-
 ḍheravaṇṇā avhayanti; na kho panāhañ kaṅkhi recikiechi
 araṇṇe-v. p. s. patisevāmi, tiṇṇavicikiecho 'ham' asemi, ye hi vo
 ariyā tiṇṇavicikiechā araṇṇe-v. p. s. patisevanti tesam' ahañ
 aññatamo. Etam' ahañ brāhmaṇa tiṇṇavicikiechatam' attani

sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā attukkaṃsakā paravambhī araṇṇe-v. p. s. paṭisevanti, attukkaṃsana-paravambhana-sandosahetu have te bhonto samaṇabrāhmaṇa akusalā bhayaabheravaṃ aṭṭhayaṃti; na kho paṇāham attukkaṃsakā paravambhī araṇṇe-v. p. s. paṭisevāmi, anattukkaṃsakā aparavambhī 'ham' aṃmi, ye hi vo ariyā anattukkaṃsakā aparavambhī araṇṇe-v. p. s. paṭisevanti tesam' aham' aññatamo. Etam' aham' brāhmaṇa anattukkaṃsakatāṃ aparavambhitāṃ attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā chambhī bhīrukajātikā araṇṇe-v. p. s. paṭisevanti, chambhū-bhīrukajātika-sandosahetu have te bhonto samaṇabrāhmaṇā akusalā bhayaabheravaṃ aṭṭhayaṃti; na kho paṇāham chambhī bhīrukajātiko araṇṇe-v. p. s. paṭisevāmi, vīgatalomahamsā 'ham' aṃmi, ye hi vo ariyā vīgatalomahamsā araṇṇe-v. p. s. paṭisevanti tesam' aham' aññatamo. Etam' aham' brāhmaṇa vīgatalomahamsatāṃ attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā lābhasakkārasīlokaṃ nikāyamānā araṇṇe-v. p. s. paṭisevanti, lābhasakkārasīlokanikāma-sandosahetu have te bhonto samaṇabrāhmaṇā akusalā bhayaabheravaṃ aṭṭhayaṃti; na kho paṇāham lābhasakkārasīlokaṃ nikāyamāno araṇṇe-v. p. s. paṭisevāmi, appiccho 'ham' aṃmi, ye hi vo ariyā appicchā araṇṇe-v. p. s. paṭisevanti tesam' aham' aññatamo. Etam' aham' brāhmaṇa appicchataṃ attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā kusitā hīnaviriyaṃ araṇṇe-v. p. s. paṭisevanti, kusitā-hīnaviriya-sandosahetu have te bhonto samaṇabrāhmaṇā akusalā bhayaabheravaṃ aṭṭhayaṃti; na kho paṇāham kusitā hīnaviriyaṃ araṇṇe-v. p. s. paṭisevāmi, āradḍhaviyaṃ 'ham' aṃmi, ye hi vo ariyā āradḍhaviyā araṇṇe-v. p. s. paṭisevanti tesam' aham' aññatamo. Etam' aham' brāhmaṇa āradḍhaviyātāṃ attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayham brāhmaṇa etad' ahoṣi:

Ye kho keci samaṇā vā brāhmaṇā vā mutthassati asampajānā araṇṇe-v. p. s. patisevanti, mutthassati-asampajāna-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṇi avhayanti; na kho paṇāhaṇi mutthassati asampajāno araṇṇe-v. p. s. patisevāmi, upatthitasati 'ham' asmi, ye hi vo ariyā upatthitasati araṇṇe-v. p. s. patisevanti tesam' ahaṇi aññatamo. Etam' ahaṇi brāhmaṇa upatthitasattitaṇi attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhaṇi brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā asaṃāhita vibbhantacitta araṇṇe-v. p. s. patisevanti, asaṃāhita-vibbhantacitta-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṇi avhayanti; na kho paṇāhaṇi asaṃāhita vibbhantacitto araṇṇe-v. p. s. patisevāmi, samādhisampanno 'ham' asmi, ye hi vo ariyā samādhisampannā araṇṇe-v. p. s. patisevanti tesam' ahaṇi aññatamo. Etam' ahaṇi brāhmaṇa samādhisampadaṇi attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya. Tassa mayhaṇi brāhmaṇa etad' ahoṣi: Ye kho keci samaṇā vā brāhmaṇā vā duppaṇṇā eḷamūgā araṇṇe-v. p. s. patisevanti, duppaṇṇa-eḷamūga-sandosahetu have te bhonto samaṇabrāhmaṇā akusalāni bhayaḍḍheravaṇi avhayanti; na kho paṇāhaṇi duppaṇṇa eḷamūgo araṇṇe-v. p. s. patisevāmi, paṇāsasampanno 'ham' asmi, ye hi vo ariyā paṇāsasampannā araṇṇe-v. p. s. patisevanti tesam' ahaṇi aññatamo. Etam' ahaṇi brāhmaṇa paṇāsasampadaṇi attani sampassamāno bhīyyo pallomam' āpādiṃ araṇṇe viharāya.

Tassa mayhaṇi brāhmaṇa etad' ahoṣi: Yan' nūnāhaṇi yā tā rattiyō abhiññāta abhīlakkhita, cūṭudasi paṇḍasāni atthamā ca pakkhassa, tathārūpesu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhīmāsanakāni salomahamaṇi tathārūpesu senāsanesu vihareyyāni, app' eva nāma tāni bhayaḍḍheravaṇi pesseyyan ti. So kho ahaṇi brāhmaṇa apareṇa samayena yā tā rattiyō abhiññāta abhīlakkhita, cūṭudasi paṇḍasāni atthamā ca pakkhassa, tathārūpesu rattisu yāni tāni āramacetiyāni vanacetiyāni rukkhacetiyāni bhīmāsanakāni salomahamaṇi tathārūpesu senāsanesu viharāmi. Tatra ca me brāhmaṇa viharato mugo vā āgacchati moro vā

kaṭṭham pāteṭi vūto vā paṇṇasatam ereṭṭi; tassa mayham evam hoti: etaṃ nūna taṃ bhayabheravaṃ āgacchatīti. Tassa mayham brāhmaṇa etad ahoṣi: Kin nu kho ahaṃ aññadattān bhayaṇṇapaṭikāṅkhi yibarāmi; yaṃ nūnāhaṃ yathabhūtaṃ yathabhūtaṃ me taṃ bhayabheravaṃ āgacchatīti tathābhūtaṃ yathābhūtaṃ va taṃ bhayabheravaṃ paṭivineyyāmi. Tassa mayham brāhmaṇa caṅkamaṇṭassa taṃ bhayabheravaṃ āgacchatīti. So kho ahaṃ brāhmaṇa n' eva tava tiṭṭhāmi na nisidāmi na nipaṭṭhāmi yāva caṅkamaṇṭo va taṃ bhayabheravaṃ paṭivineyāmi. Tassa mayham brāhmaṇa thitassa taṃ bhayabheravaṃ āgacchatīti. So kho ahaṃ brāhmaṇa n' eva tava caṅkamaṇṭi na nisidāmi na nipaṭṭhāmi yāva thito va taṃ bhayabheravaṃ paṭivineyāmi. Tassa mayham brāhmaṇa nisīnassa taṃ bhayabheravaṃ āgacchatīti. So kho ahaṃ brāhmaṇa n' eva tava nipaṭṭhāmi na tiṭṭhāmi na caṅkamaṇṭi yāva nisīno va taṃ bhayabheravaṃ paṭivineyāmi. Tassa mayham brāhmaṇa nipannaṃ taṃ bhayabheravaṃ āgacchatīti. So kho ahaṃ brāhmaṇa n' eva tava nisidāmi na tiṭṭhāmi na caṅkamaṇṭi yāva nipanno va taṃ bhayabheravaṃ paṭivineyāmi.

Santi kho pana brāhmaṇa eke samānabrāhmaṇā rattān yeva samānaṃ divā ti sañjānanti, divā yeva samānaṃ rattāti sañjānanti; idam ahaṃ tesāṃ samānabrāhmaṇānaṃ sammohavīharasmiṃ vadāmi. Ahaṃ kho pana brāhmaṇa rattān yeva samānaṃ rattāti sañjānāmi, divā yeva samānaṃ divā ti sañjānāmi. Yaṃ kho taṃ brāhmaṇa samānaṃ vadamāno vadēyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti. Maṃ eva taṃ samānaṃ vadamāno vadēyya: asammohadhammo satto loke uppanno bahujana-hitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti. Āraddham kho pana me brāhmaṇa viriyaṃ ahoṣi asallīnaṃ, upatthitā suti asammuttā, passaddho kāyo asāraddho, samāhitā cittaṃ ekaggaṃ. So kho ahaṃ brāhmaṇa vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja vibhāsā; vitakkavicāraṇāṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avi-

takkam avicāraṃ samādhijāṃ pītisukhaṃ duttiyaṃ jhānaṃ
 opasampajja vihāsiṃ; pītiyā ca virāgā upekkhako ca vihāsiṃ
 sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedesiṃ ya-
 tam ariyā ācikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ
 jhānaṃ opasampajja vihāsiṃ; sukhasa ca pahānā dukkhasa
 ca pahānā pubbe va somanassadomanassānaṃ atthagamaṃ
 adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ
 opasampajja vihāsiṃ.

So evaṃ samāhite citta parisuddhe pariyodāte anaṅgaṃ
 vigatūpakkiḷeṣe mudubbhūte kammaṇiye thite ānejjappatte
 pubbenivāsānussatiñāṇāya cittaṃ abhininnāme siṃ. So ane-
 kavihātaṃ pubbenivāsāṃ anussarāmi, seyyathidaṃ: ekam pi
 jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo
 dasa pi jātiyo viṣaṭṭhi pi jātiyo timsaṃ pi jātiyo cattarisaṃ pi
 jātiyo pañcāsasam pi jātiyo jāṭisaṭṭhi pi jāṭisahasasam pi jā-
 ṭisatasahasasam pi, aneko pi samvattavivattakappe aneko pi vivatta-
 kappe aneko pi samvattavivattakappe; amutra' āsiṃ evaṃnāmo
 evaṃgotto evaṃvanno evaṃāhāro evaṃ sukhadukkhapatisam-
 vedī evaṃāyupariyāto, so tato onto amutra udhupādiṃ,
 tatra p' āsiṃ evaṃnāmo evaṃgotto evaṃvanno evaṃāhāro
 evaṃ sukhadukkhapatisamvedī evaṃāyupariyāto, so tato
 onto idhūpapaṃno ti. Iti sākāraṃ saṇḍhesaṃ anekavihātaṃ
 pubbenivāsāṃ anussarāmi. Ayaṃ kho me bhikkhava rattiyā
 paṭhame yāme paṭhamā vijjā adbhutā, avijjā vihata vijjā
 uppannā, tamo vihato idoko uppanno, yathā tam appamat-
 tassa ātāpino pahitattassa viharato.

So evaṃ samāhite citta parisuddhe pariyodāte anaṅ-
 gaṃ vigatūpakkiḷeṣe mudubbhūte kammaṇiye thite ānejjap-
 patte satīnaṃ rutūpapātahāṇāya cittaṃ abhininnāme siṃ.
 So dibbena cakkhuna visuddhena atikkantaṃsūvacchena satte
 passāmi evaṃāne apapaṇṇamāne, hīne paṇite savaṇṇe dub-
 bhaṇṇe sugate duggate, yathakammūpage satte paṇṇāmi: ime
 vāto bhonto satta kāyaduccarileṇa samannāgata vacchuduccari-
 tena samannāgata mānōduccaritena samannāgata ariyānaṃ
 upavādaka micchādittika micchādittikamūlāsamādhānā, te
 kāyassa bheda parim maraṇā upāyaṃ duggatiṃ vinipataṃ
 nīrayaṃ apapaṇṇā; ime vā paṇa bhonto satta kāyaduccariteṇa

samannāgatā vacīseucaritena samannāgatā manosecaritena samannāgatā ariyānaṃ anupavāḍakā sammāditthikā sammāditthikammamasamūdānā, te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapannā ti. Iti dibbena cakkhunā visuddhena atikkantamānusekena satte passāmi evamaṃe upapajjamāne, hīne paṇite savaṇṇe dubbhaṇṇe sugate duggate, yathākammūpago satte pajanāmi. Ayaṃ kho me brāhmaṇa cattiyā majjhime yāme dutiyā vijjā adhiḡatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe viḡatūpakkilese mudubbhūte kammaṇiye thite āvejjapatte āsavānaṃ khayānūḡya cittaṃ abhinnānāsesiṃ. So: idam dukkhaṃ ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ dukkhaṇirodho ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ dukkhaṇirodhagāmiṇi paṭipadā ti yathābhūtaṃ abbhānāsesiṃ; ime āsavā ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ āsavasaṃudayo ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ āsavanirodho ti yathābhūtaṃ abbhānāsesiṃ, ayaṃ āsavanirodhagāmiṇi paṭipadā ti yathābhūtaṃ abbhānāsesiṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccettha, bhavāsavā pi cittaṃ vimuccettha, avijjāsavā pi cittaṃ vimuccettha, vimuttasmiṃ vimuttam: iti ānāṃ ahoṣi: khīṇa jātī, vusitaṃ brahmacariyaṃ, kataṃ karāṇiyaṃ nāparam itthattāyati abbhānāsesiṃ. Ayaṃ kho me brāhmaṇa cattiyā pacchime yāme tatiyā vijjā adhiḡatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

Siyā kho pana te brāhmaṇa evaṃ āssa: Ajjāpi nūna samāgo Gotamo avitarāgo avitadaso avitamoho, tasmā araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevatitī. Na kho pan' etaṃ brāhmaṇa evaṃ dattabbhaṃ. Dve kho ahaṃ brāhmaṇa atthavase sampassamāno araṇṇe-vanapatthāni pantāni senāsanaṇi paṭisevāmi: attano ca dīṭṭhadhammasukhavikāraṇaṃ sampassamāno pacchiman' ca janataṃ anukampamāno ti.

Anakampātarūpā 'yaṃ bhutā Gotamena pacchimaṃ ja-

natā, yathā taṃ arahatā sammāsambuddhena. Abhiṅkantaṃ bho Gotama, abhiṅkantaṃ bho Gotama. Seyyathā pi bho Gotama nikuḍḍitaṃ vā ukkuḍḍeyya, paṭṭheṇṇaṇṇaṃ vā vī-
 vareyya, mūḷhaṇṇa vā maggaṇṇa ācikkheyya, andhakāro vā
 telapajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhanti,
 evaṃ evaṃ bhotā Gotamena anekapariyāyena dhammo pa-
 kāsito. Esāhaṃ bhavaṇṇaṃ Gotamaṃ saraṇaṃ gacchāmi
 dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ bha-
 vaṃ Gotamo dhāreṇa aṇṇatagga pāṇapetaṃ saraṇagataṃ ti.

BHATADDERĀYARUTTAN CAṬṬTHAM.

5.

Evam me sutaṃ, Ekaṃ samayaṃ Bhagavā Sāvatthi-
 yaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho
 āyasmā Sāriputto bhikkhū āmañesi: Āvuso bhikkhave ti.
 Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum.
 Ayasmā Sāriputto etad avoca:

Cattāro me āvuso puggalā santo samvūḍḍamānā lokas-
 minā, katamo cattāro: Idh' āvuso ekacco puggalo sāṅgano
 va samāno: atthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na
 ppajānāti; idha pan' āvuso ekacco puggalo sāṅgano va sa-
 māno: atthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāmi.
 Idh' āvuso ekacco puggalo anaṅgano va samāno: na tthi
 me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na ppajānāti; idha
 pan' āvuso ekacco puggalo anaṅgano va samāno: na tthi
 me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti. Tatr'
 āvuso yvāyaṃ puggalo sāṅgano va samāno: atthi me ajjhat-
 taṃ aṅganaṃ ti yathābhūtaṃ na ppajānāti, ayaṃ imeṣaṃ
 dvinnam puggalānaṃ sāṅganānaṃ yeva sataṃ hinapuriṣo
 akkhāyati. Tatr' āvuso yvāyaṃ puggalo sāṅgano va samāno:
 atthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, ayaṃ
 imeṣaṃ dvinnam puggalānaṃ sāṅganānaṃ yeva sataṃ aet-
 thapuriṣo akkhāyati. Tatr' āvuso yvāyaṃ puggalo anaṅgano

va samāno: na' tthi me ajjhataṃ aṅgaṇaṃ 'ti yathābhūtaṃ na' ppaṇāti, ayaṃ imesaṃ dvinnāṃ puggalānaṃ anaṅga-
ṇānaṃ yeva satam' hīnapuriso akkhāyati. Tat't' āvuso yvā-
yaṃ puggalo anaṅgaṇo va samāno: na' tthi me ajjhataṃ
aṅgaṇaṃ 'ti yathābhūtaṃ ppaṇāti, ayaṃ imesaṃ dvinnāṃ
puggalānaṃ anaṅgaṇānaṃ yeva satam' seṭṭhapuriso akkhā-
yati.

Evam' vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāri-
puttaṃ etad' avoca: Ko nu kho āvuso Sāriputta hetu' ko
paccayo yen' imesaṃ dvinnāṃ puggalānaṃ aṅgaṇānaṃ yeva
satam' eko hīnapuriso akkhāyati, eko seṭṭhapuriso akkhā-
yati; ko pan' āvuso Sāriputta hetu' ko paccayo yen' imesaṃ
dvinnāṃ puggalānaṃ anaṅgaṇānaṃ yeva satam' eko hīnapuriso
akkhāyati, eko seṭṭhapuriso akkhāyati.

Tat't' āvuso yvāyaṃ puggalo aṅgaṇo va samāno: utthi
me ajjhataṃ aṅgaṇaṃ 'ti yathābhūtaṃ na' ppaṇāti, tass'
etaṃ pāṭikaṅkhaṃ: na chandaṃ janessati, na vāyamissati, na
viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya, so sarāgo sa-
doso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Sey-
yathā pi āvuso kaṇṇapāṭi ābhata āpanā vā kammārakulā
vā rajena ca malena ca pariyaṇaddhā, tam' enaṃ sāmikā na
'c' eva paribhuñjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca
naṃ nikkhipeyyūṃ, evaṃ hi sū āvuso kaṇṇapāṭi aparena
samayena saṅkiliṭṭhatarū assa malaggahitū ti. — Evam' āvuso
ti. — Evam' eva kho āvuso yvāyaṃ puggalo aṅgaṇo va sa-
māno: utthi me ajjhataṃ aṅgaṇaṃ 'ti yathābhūtaṃ na' ppa-
ṇāti, tass' etaṃ pāṭikaṅkhaṃ: na chandaṃ janessati, na
vāyamissati, na viriyaṃ ārabhissati tass' aṅgaṇassa pahānāya,
so sarāgo sadoso samoho sāṅgaṇo saṅkiliṭṭhacitto kālaṃ
karissati. Tat't' āvuso yvāyaṃ puggalo aṅgaṇo va samāno:
utthi me ajjhataṃ aṅgaṇaṃ 'ti yathābhūtaṃ ppaṇāti, tass'
etaṃ pāṭikaṅkhaṃ: chandaṃ janessati, vāyamissati, viriyaṃ
ārabhissati tass' aṅgaṇassa pahānāya, so arāgo adoso amoho
anaṅgaṇo saṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi
āvuso kaṇṇapāṭi ābhata āpanā vā kammārakulā vā rajena ca
malena ca pariyaṇaddhā, tam' enaṃ sāmikā paribhuñjeyyūṃ 'c'
eva pariyodapeyyūṃ 'ca, na ca naṃ rajāpathe nikkhipeyyūṃ.

evaṃ hi sā āvuso kaṃsapātī aparena samāyena parisuddhatarā assa pariyodātā ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo sāṅgano va samāno: atthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tassa' etaṃ pāṭikaṅkhaṃ: chandaṃ janesati, vāyamiṣṣati, viriyaṃ ārabhiesati tassa' aṅgaṇassa pahāṇāya, so arāgo adoso amoho anaṅgano asāṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo anaṅgano va samāno: na' tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na' ppajānāti, tassa' etaṃ pāṭikaṅkhaṃ: subhanimittāṃ manasikarissati, tassa subhanimittassa manasikārā rūgo cittaṃ anuddhamiṣṣati, so sarāgo sudoso samoho sāṅgano saṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpanā vā kammārakulā vā parisuddhā pariyodātā, tam' enaṃ sāmikā na' e' eva paribhūjeyyūṃ na ca pariyodapeyyūṃ, rajāpathe ca naṃ nikkhipeyyūṃ, evaṃ hi sā āvuso kaṃsapātī aparena samāyena saṅkiliṭṭhatarā assa mubaggahita ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo anaṅgano va samāno: na' tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ na' ppajānāti, tassa' etaṃ pāṭikaṅkhaṃ: subhanimittāṃ manasikarissati, tassa subhanimittassa manasikārā rūgo cittaṃ anuddhamiṣṣati, so sarāgo sudoso samoho sāṅgano saṅkiliṭṭhacitto kālaṃ karissati. Tatr' āvuso yvāyaṃ puggalo anaṅgano va samāno: na' tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tassa' etaṃ pāṭikaṅkhaṃ: subhanimittāṃ na manasikarissati, tassa subhanimittassa amanasikārā rūgo cittaṃ anuddhamiṣṣati, so arāgo adoso amoho anaṅgano asāṅkiliṭṭhacitto kālaṃ karissati. Seyyathā pi āvuso kaṃsapātī ābhata āpanā vā kammārakulā vā parisuddhā pariyodātā, tam' enaṃ sāmikā paribhūjeyyūṃ e' eva pariyodapeyyūṃ ca na ca naṃ rajāpathe nikkhipeyyūṃ, evaṃ hi sā āvuso kaṃsapātī aparena samāyena parisuddhatarā assa pariyodātā ti. — Evaṃ āvuso ti. — Evaṃ eva kho āvuso yvāyaṃ puggalo anaṅgano va samāno: na' tthi me ajjhataṃ aṅganaṃ ti yathābhūtaṃ pajānāti, tassa' etaṃ pāṭikaṅkhaṃ: subhanimittāṃ na manasikarissati, tassa subhanimittassa amanasikārā rūgo cittaṃ anuddhamiṣṣati, so arāgo adoso amoho anaṅgano asāṅkiliṭṭhacitto kālaṃ karissati. Ayam' kho āvuso

Moggallāna hetu ayaṃ paccayo yen' imevaṃ dvīvaṃ puggalānaṃ aṅgaṇānaṃ yeva sataṃ eko hinapuriso akkhāyati, eko setthapuriso akkhāyati; ayaṃ pan' āvuso Moggallāna hetu ayaṃ paccayo yen' imevaṃ dvīvaṃ puggalānaṃ aṅgaṇānaṃ yeva sataṃ eko hinapuriso akkhāyati, eko setthapuriso akkhāyati.

Aṅgaṇaṃ aṅgaṇaṃ - ti āvuso vuccati, kiṃ nu kho etaṃ āvuso adhiṇvacaṇaṃ yadidaṃ aṅgaṇaṃ - ti. — Pāpakāsaṃ kho etaṃ āvuso akusalānaṃ icchāvacaṇaṃ adhiṇvacaṇaṃ yadidaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Apattiṃ - ca vata āpanno assaṃ, na 'ca maṃ bhikkhū jāneyyuhū: āpattiṃ āpanno ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhū bhikkhū jāneyyuhū: āpattiṃ āpanno ti; jānanti maṃ bhikkhū: āpattiṃ āpanno ti. iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayaṃ etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Apattiṃ - ca vata āpanno assaṃ, anuraho maṃ bhikkhū codeyyuhū no saṅghamaṃ ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhū bhikkhū saṅghamaṃ codeyyuhū no anuraho; saṅghamaṃ maṃ bhikkhū codenti no anuraho ti, iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayaṃ etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Apattiṃ - ca vata āpanno assaṃ, sappatipuggalo maṃ codeyya no appatipuggalo ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ - taṃ bhikkhū sappatipuggalo codeyya no sappatipuggalo; appatipuggalo maṃ codeti no sappatipuggalo ti, iti so kupito hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubhayaṃ etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho vata maṃ - eva Satthā patipucchitvā patipucchitvā bhikkhūnaṃ dhammaṃ deseyya, na aṇaṃ bhikkhūnaṃ Satthā patipucchitvā patipucchitvā bhikkhūnaṃ dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ aṇaṃ bhikkhūnaṃ Satthā p. p. bh. dh. deseyya, na taṃ

bhikkhū Sattā p. p. bh. dh. deseyya; aññam bhikkhū Sattā p. p. bh. dh. deseti. na mam Sattā p. p. bh. dh. deseti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etam āgaman. Thānam kho pan' etam āvuso vijjati yaṁ idh' ekaccassa bhikkhuno evam icchā uppajjeyya: Aho vata mam eva bhikkhū purakkhatvā purakkhatvā gāman bhattāya paviseyyuṁ, na aññam bhikkhū bhikkhū purakkhatvā purakkhatvā gāman bhattāya paviseyyuṁ ti; thānam kho pan' etam āvuso vijjati yaṁ aññam bhikkhū bhikkhū p. p. g. bhattāya paviseyyuṁ, na tvaṁ bhikkhū bhikkhū p. p. g. bhattāya paviseyyuṁ; aññam bhikkhū bhikkhū p. p. g. bhattāya parisanti, na mam bhikkhū p. p. g. bhattāya parisanti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etam āgaman. Thānam kho pan' etam āvuso vijjati yaṁ idh' ekaccassa bhikkhuno evam icchā uppajjeyya: Aho vata aham eva labheyyuṁ bhattagge aggāsaman aggodakam aggapindam, na añño bhikkhu labheyya bhattagge aggāsaman aggodakam aggapindam ti; thānam kho pan' etam āvuso vijjati yaṁ añño bhikkhu labheyya bhattagge a. a. a., na so bhikkhu labheyya bhattagge a. a. a.; añño bhikkhu labhati bhattagge a. a. a., nāhaṁ labhāmi bhattagge a. a. aggapindam ti. iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etam āgaman. Thānam kho pan' etam āvuso vijjati yaṁ idh' ekaccassa bhikkhuno evam icchā uppajjeyya: Aho vata aham eva bhattagge bhuttāvi anumodeyyam, na añño bhikkhu bhattagge bhuttāvi anumodeyyāti; thānam kho pan' etam āvuso vijjati yaṁ añño bhikkhu bh. bh. anumodeyya, na so bhikkhu bh. bh. anumodeyya; añño bhikkhu bh. bh. anumodati, nāhaṁ bh. bh. anumodāmi, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayam etam āgaman. Thānam kho pan' etam āvuso vijjati yaṁ idh' ekaccassa bhikkhuno evam icchā uppajjeyya: Aho vata aham eva ārāmagatānam bhikkhūnam dhammaṁ deseyyam, na añño bhikkhu ārāmagatānam bhikkhūnam dhammaṁ deseyyāti; thānam kho pan' etam āvuso vijjati yaṁ añño bhikkhu ā. bh. dh. deseyya, na so bhikkhu

ā. bh. dh. deseyya; añño bhikkhu ā. bh. dh. deseti, nāhaṃ
 ā. bh. dh. desemīti, iti so kupito hoti appatito. Yo e' eva
 kho āvuso kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ.
 Thānaṃ kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa
 bhikkhuno evaṃ icchā uppajjeyya: Aho vata ahaṃ-eva
 āramagatānaṃ bhikkhuniṇaṃ dhammaṃ deseyyaṃ — pe —
 upāsakānaṃ dhammaṃ deseyyaṃ — pe — upāsikānaṃ dham-
 maṃ deseyyaṃ, na añño bhikkhu āramagatānaṃ upāsikānaṃ
 dhammaṃ deseyyāti; thānaṃ kho pan' etaṃ āvuso vijjati
 yaṃ añño bhikkhu āramagatānaṃ upāsikānaṃ dhammaṃ
 deseyya, na so bhikkhu ā. u. dh. deseyya; añño bhikkhu ā.
 u. dh. deseti, nāhaṃ ā. u. dh. desemīti, iti so kupito hoti
 appatito. Yo e' eva kho āvuso kopo yo ca appaccayo ubha-
 yam-etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso vijjati
 yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppajjeyya: Aho
 vata maṃ-eva bhikkhū sakkareyyuṃ garukareyyuṃ māney-
 yuṃ pūjeyyuṃ, na aññaṃ bhikkhuṃ bhikkhū sakkareyyuṃ
 garukareyyuṃ māneyyuṃ pūjeyyun-ti; thānaṃ kho pan'
 etaṃ āvuso vijjati yaṃ aññaṃ bhikkhuṃ bhikkhū s. g. m.
 pūjeyyuṃ, na taṃ bhikkhuṃ bhikkhū s. g. m. pūjeyyuṃ;
 aññaṃ bhikkhuṃ bhikkhū sakkarontī garukarontī mānenti
 pūjenti, na maṃ bhikkhū s. g. m. pūjentīti, iti so kupito
 hoti appatito. Yo e' eva kho āvuso kopo yo ca appaccayo
 ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ kho pan' etaṃ āvuso
 vijjati yaṃ idh' ekaccassa bhikkhuno evaṃ icchā uppaj-
 jeyya: Aho vata maṃ-eva bhikkhuniyo — pe — upāsakā
 — pe — upāsikā s. g. m. pūjeyyuṃ, na aññaṃ bhikkhuṃ
 upāsikā s. g. m. pūjeyyun-ti; thānaṃ kho pan' etaṃ āvuso
 vijjati yaṃ aññaṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ,
 na taṃ bhikkhuṃ upāsikā s. g. m. pūjeyyuṃ; aññaṃ bhik-
 khuṃ upāsikā s. g. m. pūjenti, na maṃ upāsikā s. g. m.
 pūjentīti, iti so kupito hoti appatito. Yo e' eva kho āvuso
 kopo yo ca appaccayo ubhayam-etaṃ aṅgaṇaṃ. Thānaṃ
 kho pan' etaṃ āvuso vijjati yaṃ idh' ekaccassa bhikkhuno
 evaṃ icchā uppajjeyya: Aho vata ahaṃ-eva lābhi assaṃ
 paṇitānaṃ cīvarānaṃ, na añño bhikkhu lābhi assa paṇitā-
 naṃ cīvarānaṃ-ti; thānaṃ kho pan' etaṃ āvuso vijjati yaṃ

āno bhikkhu lābhi assa paṇṭānaṃ cīvarānaṃ, na so bhikkhu lābhi assa paṇṭānaṃ cīvarānaṃ; āno bhikkhu lābhi paṇṭānaṃ cīvarānaṃ. nāhaṃ lābhi paṇṭānaṃ cīvarānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayaṃ - etaṃ āṅgaṇaṃ. Thānaṃ kho paṇ' etaṃ āvuso vijjati' yaṃ idh' ekaccaṃsa bhikkhuno evaṃ icchā uppaṭṭheyya: Aho vata ahaṃ - eva lābhi assaṃ paṇṭānaṃ piṇḍapatānaṃ - pe - paṇṭānaṃ senāsanaṃ - paṇṭānaṃ gilānapaccayabhesajjaparikkhārānaṃ, na āno bhikkhu lābhi assa paṇṭānaṃ gilānapaccayabhesajjaparikkhārānaṃ - ti; thānaṃ kho paṇ' etaṃ āvuso vijjati yaṃ āno bhikkhu lābhi assa p. g., na so bhikkhu lābhi assa p. g.; āno bhikkhu lābhi p. g., nāhaṃ lābhi p. gilānapaccayabhesajjaparikkhārānaṃ - ti, iti so kupito hoti appatito. Yo c' eva kho āvuso kopo yo ca appaccayo ubhayaṃ - etaṃ āṅgaṇaṃ. Imasmiṃ kho etaṃ āvuso pāpakānaṃ akusalānaṃ icchāvacarānaṃ adbhavarānaṃ yadidaṃ āṅgaṇaṃ - ti.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti c' eva āyanti ca, kiñcāpi so hoti āraṇāko pantaśenāsano, piṇḍapatiko sapadānacāri, paṃsukūliko lūkhacīvaradharo, atha kho naṃ subrahmacāri na saṅkaronti na garuṅkaronti na mānenti na pūjenti; taṃ kīṇaṃ hetu: te hi taṃsa ayaṃmato pāpakā akusalā icchāvacarā appahīnā dissanti c' eva āyanti ca. Seyyathā pi āvuso kaṃsapāli ābhatā āpūṇā vā kammārakulā vā parisuddhā pariyóditā; tam - enaṃ āmika ahikunapapaṃ vā kukkurakunapapaṃ vā manussakunapapaṃ vā menyivā āhissā' kaṃsapātiyaṃ paṭikujjitvā antarāpanaṃ paṭipajjeyyumaṃ, tam - enaṃ jano dievā evaṃ vadeyya: Ambho, kim - ev' idaṃ hariyati jaṇṇajaṇṇaṃ viyāti; tam - enaṃ utthahitvā apāpuritvā olokeyya, taṃsa saha dassanema amanāpatā ca saṇṭhahēyya paṭikulyatā ca saṇṭhahēyya jегucehitā ca saṇṭhahēyya, jighacchitānaṃ - pi na bhottakanyatā assa, pag - eva sahitānaṃ: evaṃ - eva kho āvuso yaṃsa kassaci bhikkhuno ime pāpakā akusalā icchāvacarā appahīnā dissanti c' eva āyanti ca, kiñcāpi so hoti āraṇāko pantaśenāsano, piṇḍapatiko sapadānacāri, paṃsukūliko lūkhacīvaradharo, atha kho naṃ subrahmacāri na saṅkaronti na garu-

karonti na māventi na pūjenti; tam kassa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā appahinā dissanti e' eva sūyanti ca.

Yassa kassaci āvuso bhikkhuno ime pāpakā akusalā icchāvacarā pahinā dissanti e' eva sūyanti ca, kiñcāpi so hoti gāmantavihārī nemantaniko gahapaticivaradharo, atha kho nañ sabrahmacārī sakkaronti garukaronti māventi pūjenti; tam kassa hetu: te hi tassa āyasmato pāpakā akusalā icchāvacarā pahinā dissanti e' eva sūyanti ca. Seyyathā pi āvuso khaṇḍapatti ubhata āpaṇā vā kammārakulā vā parisuddha pariyoḍḍhā, tam -enañ sāmikā sālinam odanam vicitakājakam anekasūpanā anekabyañjanam racayitvā anāḷissā khaṇḍapattiyā paṭikujjitvā antarāpaṇam paṭipajjeyyum, tam -enañ jano di-
 evā evaṃ vadeyya: Ambho, kiñ -ev' idam hariyati jāṇa-
 jāṇam viyāti; tam -enañ utthahitvā apāpuritvā olokeyya,
 tassa aha dassanena manāpatā ca saṇṭhaheyya appaṭikul-
 yatā ca saṇṭhaheyya ajegucchitā ca saṇṭhaheyya, sahiteṇam pi
 lhotukamyatā assa, pag -eva jigheccitanam; evam -eva kho
 āvuso yassa kassaci bhikkhuno ime pāpakā akusalā icchā-
 vacarā pahinā dissanti e' eva sūyanti ca, kiñcāpi so hoti
 gāmantavihārī nemantaniko gahapaticivaradharo, atha kho
 nañ sabrahmacārī sakkaronti garukaronti māventi pūjenti;
 tam kassa hetu: te hi tassa āyasmato pāpakā akusalā icchā-
 vacarā pahinā dissanti e' eva sūyanti ca.

Evam vutte āyasmā Mahamoggallāno āyasmantañ Sāri-
 puttañ etad -avoca: Upamā mañ āvuso Sāriputta paṭibhā-
 titi. — Paṭibhātu tam āvuso Moggallānāti. — Ekam -idāhañ
 āvuso samayañ Rājagaha viharāmi Giribhaje. Atha khvā-
 hañ āvuso pubbanhasamayam nivāsetvā pattacivarañ udāya
 Rājagahañ piṇḍāya pāvīsīm. Tena kho pana samayeñ Sa-
 mīti yānākāraputto rathassa nemiñ tacehati, tam -enañ
 Paṇḍuputto ājiviko purāṇayanakāraputto paccupatthito hoti.
 Atha kho āvuso Paṇḍuputtassa ājivikassa purāṇayānakāra-
 puttassa evaṃ cetaso parivitaḷḷo udapādi: Aho vatāyañ
 Samīti yānākāraputto imissā nemiya imañ -ca vaḷkaṇḍ imañ
 -ca jimbhañ imañ -ca doṣaṃ taceheyya, evāyañ domi apagata-
 vaṇḷkā apagatajimbhā apagatadoṣā suddhā 'ssa sāre paṭi-

thitā ti. Yathā yathā kho āvuso Paṇḍuputtassa ājivikassa parināyānakāraputtassa cetaso parivitakkitaṃ hoti, tathā tathā Samiṭṭi yānakāraputto tassā nemiyaṃ taṃ-ca vaṇkasaṃ taṃ-ca jīvaṃsaṃ taṃ-ca dosasaṃ tacchati. Atha kho āvuso Paṇḍuputto ājiviko parināyānakāraputto attamaṃ attamanavācaṃ niccharessi: Hadayā hadayaṃ mañña aññāya tacchati. Evam-eva kho āvuso ye te puggalā assaddhā jivikatthā na saddhā agārasmā anagāriyaṃ pabbajita, saṭṭhā māyāvino keṭubhino, uddhatā annajā, capalā mukharā vikiṇṇavācā, indriyesu aguttadvārā, hhojane amattaññuno, jāgariyaṃ ananyuttā, sāmāñño anapekhavanto, sikkhāya na tibbagāravā, bāhulikā sāthalikā, okkamane pubbaṅgamā paviveke nikkhattadhurā, kusitā hinaviriya, mutthassati sampajānā, samāhita vihāntacittā, duppaṭṭhā oḥamūgā, tesāṃ āyasmā Sāriputto imiṃ dhammapariyāyena hadayaṃ hadayaṃ mañña aññāya tacchati. Ye pana te kulaputtā saddhā agārasmā anagāriyaṃ pabbajita, asathā māyāvino akeṭubhino, anuddhatā annunnajā, ucupalā amukharā avikiṇṇavācā, indriyesu guttadvārā, hhojane mattaññuno, jāgariyaṃ ananyuttā, sāmāñño apekhavanto, sikkhāya tibbagāravā, na bāhulikā na sāthalikā, okkamane nikkhattadhurā paviveke pubbaṅgamā, āraddhaviariya pahitattā, upatthitasati sampajānā, samāhita ekaggacittā, puññavanto añeḥamūgā, te āyasmato Sāriputtassa imiṃ dhammapariyāyena sutvā pipanti mañña ghasanti mañña vacasā c' eva manasā ca, sādhu vata bho sabrahmacārī akusalaṃ vutthāpetvā kusale patitthāpeti. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakuḍḍiko vīsasaṃ nahāto uppalamulāṃ vā vassikamūlāṃ vā atimuttakamūlāṃ vā lahhitvā abhohi lutthehi paṭiggahetvā uttamaṅge sirasoṃ paṭitthāpeyya, evam-eva kho āvuso ye te kulaputtā saddhā agārasmā anagāriyaṃ pabbajita, asathā . . . , sādhu vata bho sabrahmacārī akusalaṃ vutthāpetvā kusale patitthāpetiti.

Itiṃ te obho mahānāga aññamaññassa subhāsitaṃ samannamodimsāti.

6.

Evaṃ me sutaṃ. Ekam samayaṃ Bhagavā Sāvathiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Sampannasīlā bhikkhave viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasaṃpannā, anumattesu vajjesu bhayaṇassāvi, samādhāya sikkhattha sikkhā-padesa. Ākaṅkheyya ce bhikkhave bhikkhu: saḥrahmacāri-naṃ piyo c' assaṃ manāpo garu bhāvanāyo cāti, sīlesv ev' assa paripūrakāri ajjhattaṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññagārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: lābhi assaṃ cīvapa-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānaṃ ti. sīlesv ev' assa paripūrakāri ajjhattaṃ cetosamatham anuyutto anirākatajjhāno vipassanāya samannāgato brūhetā suññagārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: yesānaṃ cīvapa-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārānaṃ pari-bhujjāmi tesaṃ te kārā mahapphalā assu mahānisamsā ti. sīlesv ev' assa paripūrakāri — pe — brūhetā suññagārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: ye me nātisūlohitā petā kālakatā pasannacittā anussaranti tesaṃ taṃ mahapphalaṃ assu mahānisamsaṃ ti, sīlesv ev' assa — pe — brūhetā suññagārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: aratiratisaḥo assaṃ na ca maṃ aratī saheyya, uppannaṃ aratīṃ abbi-bhuyya abbi-bhuyya vihareyyaṃ ti, sīlesv ev' assa paripūrakāri — pe — brūhetā suññagārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu: aratiratisaḥo assaṃ na ca maṃ bhaya-bhecavaṃ saheyya, uppannaṃ bhaya-bhecavaṃ abbi-bhuyya abbi-bhuyya vihareyyaṃ ti, sīlesv ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: catannaṃ jhānānaṃ ābhicetasikānaṃ dīṭṭhadhammasukhavahārānaṃ nikāmalābhī assaṃ akicchalābhī akāśānābhī ti, sīlesv ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: ye te saṃtā vimokkhā utikkamma rūpe aruppa te kāyena phassivā vihareyyaṃ ti, sīlesv ev' assa paripūrakāri — pe — b. s.

Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanaṇaṃ paṇikkhaya sotaṃmaṃ assaṃ avinipātadhammaṃ nīrata saṃbodhiparāyano ti. silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: tiṇṇaṃ saṃyojanaṇaṃ paṇikkhaya rāgaḍḍasamohānaṃ tanutī sakaḍḍāgāmi assaṃ, ukkiḍ' eva imaṃ lokaṃ āgantvā dukkhaṃ' antaṃ karēyyaṃ ti. silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: paṇeṇaṃ orambhāgiyānaṃ saṃyojanaṇaṃ paṇikkhaya opapātiko assaṃ tatthapariniḥbhāyi anarattidhammaṃ taṃmā lokā ti. silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: anekavihitaṃ iddhiṇḍiṇaṃ paccambhavyeṇaṃ, eko pi hutvā bahudhā assaṃ, bahudhā pi hutvā eko assaṃ, āvibhūvaṃ tirobbhūvaṃ tirokuddaṃ tiropākāraṃ tiropabbataṃ asajjanaṃ gaccheyyaṃ seyyathā pi ākāse, paṭhaviyā pi umuṇṇaṇimujjaṃ karēyyaṃ seyyathā pi udake, udake pi abhōjjanāṇe gaccheyyaṃ seyyathā pi paṭhaviyaṃ, ākāse pi pallāṅkena kameyyaṃ seyyathā pi pakkihi sakuṇe, imaṃ pi candimannariye evaṃ mabiddhike evaṃ mahānubhāve pāṇiṇaṃ parimaṇeṇaṃ parimaḷḷeṇaṃ, yāva brahmalokaṃ yā kāyena vasaṃ vatteyyaṃ ti. silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: dibbhāya sotadhātuyā visuddhāya atikkantamānussikīya ubbo sadde supeyyaṃ, dibbe ca mānase ca, ye dūre santike cati. silesv' ev' assa paripūrakāri — pe — b. s. Ākaṅkheyya ce bhikkhave bhikkhu: parasattānaṃ parapuggalānaṃ cetasa ceto paricca pajāneyyaṃ; sarāgaṃ vā cittaṃ: sarāgaṃ cittaṃ ti pajāneyyaṃ, vitarāgaṃ vā cittaṃ: vitarāgaṃ cittaṃ ti pajāneyyaṃ, sadosaṃ vā cittaṃ: sadosaṃ cittaṃ ti pajāneyyaṃ, vitadosaṃ vā cittaṃ: vitadosaṃ cittaṃ ti pajāneyyaṃ, samohaṃ vā cittaṃ: samohaṃ cittaṃ ti pajāneyyaṃ, vitamohaṃ vā cittaṃ: vitamohaṃ cittaṃ ti pajāneyyaṃ, saṅkhittaṃ vā cittaṃ: saṅkhittaṃ cittaṃ ti pajāneyyaṃ, vikkhittaṃ vā cittaṃ: vikkhittaṃ cittaṃ ti pajāneyyaṃ, mahaggataṃ vā cittaṃ: mahaggataṃ cittaṃ ti pajāneyyaṃ, amahaggataṃ vā cittaṃ: amahaggataṃ cittaṃ ti pajāneyyaṃ, sa-uttaraṃ vā cittaṃ: sa-uttaraṃ cittaṃ ti pajāneyyaṃ, anuttaraṃ vā cittaṃ: anuttaraṃ cittaṃ ti pajāneyyaṃ, samāhitaṃ vā cittaṃ: samā-

hitam cittaṇ - ti pajāneyyaṃ, asaṃāhitam vā cittaṃ: asaṃā-
hitam cittaṇ - ti pajāneyyaṃ, vimuttaṃ vā oittaṃ: vimuttaṃ
cittaṇ - ti pajāneyyaṃ, avimuttaṃ vā cittaṃ: avimuttaṃ cit-
taṇ - ti pajāneyyaṇ - ti, silesv - ev' assa paripūrakārī — pe —
h. s. Ākāṅkheyya ce bhikkhave bhikkhu: anekavihitam pub-
benivāsaṃ anussareyyaṃ, seyyathidam: ekam - pi jātiṃ dve
pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo
dasa pi jātiyo viṇsatim - pi jātiyo timsam - pi jātiyo cattālissam -
pi jātiyo paññāsam - pi jātiyo jātiṇaṃ - pi jātiṣaḥassam - pi
jātiṇaṃsaḥassam - pi, aneke pi saṃvattakappe aneke pi viratta-
kappe aneke pi saṃvattavivattakappe; amutr' āsīm evaṃnāmo
evaṃgotto evaṃvaṇṇo evaṃmāhāro evaṃ sukhadukkhapaṭi-
saṃvedī evaṃyupariyānto, so tato cuto amutra udapādīdā,
tatrāpi' āsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃmāhāro
evaṃ sukhadukkhapaṭisaṃvedī evaṃyupariyānto, so tato
cuto idhūpapanno ti, iti sākāraṃ sa - uddeśaṃ anekavihitam
pubbenivāsaṃ anussareyyaṇ - ti, silesv - ev' assa paripūrakārī
— pe — h. s. Ākāṅkheyya ce bhikkhave bhikkhu: dībhena
cakkhunā viuddhena atikkantamānusaṅkena satte passeyyaṃ
cavumaṇe upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe su-
gate duggate yathākammūpage satte pajāneyyaṃ: ime vata
bhonto sattā kāyaduccariteṇa samannāgatā vacīduccariteṇa
samannāgatā manoduccariteṇa samannāgatā ariyānaṃ upavā-
dakaṃ micchādittikā micchādittikammasamādānā, te kāyassa
bhedaṃ param - maraṇā upāyaṃ duggatim vinipātāṃ nirayaṃ
upapannā, ime vā pana bhonto sattā kāyasuccariteṇa samannā-
gatā vacīsuccariteṇa samannāgatā manosuccariteṇa samannā-
gatā ariyānaṃ anupavādakaṃ sammādittikā sammādittiki-
kammasamādānā, te kāyassa bhedaṃ param - maraṇā sugatim
saggaṃ lokam upapannā ti, iti dībhena cakkhunā viuddhena
atikkantamānusaṅkena satte passeyyaṃ cavumaṇe upapajja-
māne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathā-
kammūpage satte pajāneyyaṇ - ti, silesv - ev' assa paripūrakārī
ajjhāttaṃ cetosamatham - anayutto anirākatajjhāno vipas-
sanāya samannāgato brūhetā suññāgāraṇaṃ. Ākāṅkheyya ce
bhikkhave bhikkhu: āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ alibhināya sacchi-

katvā upasampajja vihareyyan - ti, silesv - ev' assa paripūra-
kāri ajjhatañ cetosamatham anuyatto anurūkatajjhāno vi-
passamāya samannāgato brūhetā suññagārīnañ.

Sampannasālā bhikkhave viharatha sampannapātimokkhā,
pātimokkhasamvayassasādhutā viharatha ācāragocarasampannā,
anumattesu vajjesu bhayadassāvī, samādāya sikkhattha sikkhā-
padesūti, ti yan - tañ vuttañ idam - etañ patieca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bha-
gavato bhāsitañ abhinandun - ti.

ĀKASĪDEYYASUTTAM CHATTHAM.

7.

Evam - me suttañ. Ekam samayañ Bhagavā Sāvatthi-
yañ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhaddante ti te
bhikkhū Bhagavato paccassosam. Bhagavā etad - avoca:

Seyyathā pi bhikkhave vatthañ saṅkilittañ malagga-
hitañ, tam - enaṃ rajako yasmiñ yasmiñ raṅgajāte upasāra-
hareyya, yadi nilakāya yadi pitakāya yadi lohitaḥkāya yadi
mañjetthakāya, dūrattavannam - ev' assa aparisuddhavannam -
ev' assa; tañ kiṃsa hetu - aparisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citta saṅkilitthe duggatī patikū-
khā. Seyyathā pi bhikkhave vatthañ parisuddhañ pariyo-
dātañ, tam - enaṃ rajako yasmiñ yasmiñ raṅgajāte upasāra-
hareyya, yadi nilakāya yadi pitakāya yadi lohitaḥkāya yadi
mañjetthakāya, surattavannam - ev' assa, parisuddhavannam -
ev' assa; tañ kiṃsa hetu - parisuddhattā bhikkhave vatthassa;
evam - eva kho bhikkhave citta saṅkilitthe sugatī patikūkhā.

Katame ca bhikkhave cittassa upakkileso: Abhiyjhā-
vissamālobho cittassa upakkileso, byāpādo cittassa upakkileso.
kodho c. u., apanāho c. u., makkho c. u., paḷaso c. u., issā
c. u., macchariyam c. u., māyā c. u., sūtheyyam c. u., thata-
bho c. u., sarambho c. u., māno c. u., atimāno c. u., mado

c. u. pamādo cīttassa upakkilesa. Sa kho so bhikkhave bhikkhu: abhijjhāvisamalobho cīttassa upakkilesa ti itī vīditvā abhijjhāvisamalobham cīttassa upakkilesam pajahati, byāpādo cīttassa upakkilesa ti itī vīditvā byāpādam cīttassa upakkilesam pajahati, kodho... upanāho... makkho... pa-
lāso... issā... macchariyam... māyā... sūtheyyam... thambho... sarambho... māno... atimāno... mado... pamādo cīttassa upakkilesa ti itī vīditvā pamādam cīttassa upakkilesam pajahati. Yato kho bhikkhave bhikkhuno: abhij-
jhāvisamalobho cīttassa upakkilesa ti itī vīditvā abhijjhā-
visamalobho cīttassa upakkilesa pahīno hoti, byāpādo...
kodho... upanāho... makkho... palāso... issā... mac-
chariyam... māyā... sūtheyyam... thambho... sarambho...
māno... atimāno... mado... pamādo cīttassa upakkilesa
ti itī vīditvā pamādo cīttassa upakkilesa pahīno hoti, so
Buddhe aveccappasādena samanuāgato hoti: Iti pi so Bha-
gavā arāham sammāsambuddho vijjācaranasampanno sugato
lokavidū anuttaro purisadammasārathī satthā devamanu-
sānam buddho bhagavā ti dhamme aveccappasādena saman-
uāgato hoti: Svākkhāto Bhagavatā dhammo sandiṭṭhiko
akāliko ahapassiko opānāyiko paccattam veditabbo viññūhīti;
saṅghe aveccappasādena samanuāgato hoti: Supatīpanno
Bhagavato sāvakaśaṅgho, upatīpanno Bhagavato sāvaka-
śaṅgho, nayapatīpanno Bhagavato sāvakaśaṅgho, sāmīcepatī-
panno Bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisaya-
gāni attha purisapuggalā, esa Bhagavato sāvakaśaṅgho āhu-
neyyo pāhuneyyo dukkhineyyo añjalikaraṇīyo, anuttaram
puññakkhettaṃ lokassāti. Yathodhi kho pan' assa cattam
hoti vantaṃ muttam pahīnaṃ patinissaṭṭham. So: Buddhe
aveccappasādena samanuāgato 'mhitī labhati atthavedaṃ,
labhati dhammavedaṃ, labhati dhammūpasamhītaṃ pāmu-
jam, pamuditassa pīti jāyati, pitimanassa kāyo passambhati,
passaddhakāyo sukhaṃ vedeti, sukhīno cittaṃ samādhīyati;
dhamme aveccappasādena samanuāgato 'mhitī labhati attha-
vedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhītaṃ
pāmujaṃ, pamuditassa pīti jāyati, pitimanassa kāyo passa-
mbhati, passaddhakāyo sukhaṃ vedeti, sukhīno cittaṃ samādhī-

rati; saṅghe aveccappasādena samannāgato 'mhitā labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasāmbhitaṃ pāmujjāṃ, passaditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhāṃ vedeti, sukhino cittaṃ samādhiyati. Yathodhi kho pana so cittaṃ vantaṃ muttaṃ pahīnaṃ paṇissatthān - ti labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasāmbhitaṃ pāmujjāṃ, passaditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhāṃ vedeti, sukhino cittaṃ samādhiyati.

Sa kho so bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicīṭakāḷakaṃ anekasūpaṃ anekabyañjanaṃ n' ev' asā taṃ hoti antarāyā. Seyyathā pi bhikkhave vatthaṃ saṅkiliṭṭhaṃ maḷaggaḥitaṃ acchaṃ udakaṃ āgamaṃ pariuddhaṃ hoti pariyoḍataṃ, ukkāmukhaṃ vā paṇ' āgamaṃ jātarūpaṃ pariuddhaṃ hoti pariyoḍataṃ, evaṃ - eva kho bhikkhave bhikkhu evaṃsilo evaṃdhammo evaṃpañño sālīnaṃ - ce pi piṇḍapātaṃ bhuñjati vicīṭakāḷakaṃ anekasūpaṃ anekabyañjanaṃ n' ev' asā taṃ hoti antarāyā.

So mettāsahagatena cetasā ekaṃ disaṃ pharivā vibarati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbatthātāya sabbāvaṇṭaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharivā vibarati. Karuṇāsahagatena cetasā — pa — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekaṃ disaṃ pharivā vibarati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ, iti uddham adho tiriyaṃ sabbadhi sabbatthātāya sabbāvaṇṭaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharivā vibarati.

So: Atthi idaṃ, atthi hiṇaṃ atthi paṇitaṃ, atthi imasā saṃnāgatassa uttarinā nissamaṇa - ti pajanāti. Tassa evaṃ jānato evaṃ paesato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttamānāṃ vimuttam - iti āṇaṃ hoti; khīṇa jāti, vuseṭṭaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ tthattāyāti po-

jānāti. Ayaṃ vuccati bhikkhave bhikkhu sināto antarena
sinānenāti.

Tena kho pana samayena Sundarikabhāradvājo brāh-
maṇo Bhagavato avidūre nisinnō hoti. Atha kho Sundarika-
bhāradvājo brāhmaṇo Bhagavantam etad-avoca: Gacchāmi
pana bhavaṃ Gotamo Bāhukaṃ nadim sināyitaṃ ti. —
Kiṃ brāhmaṇa Bāhukāya-nadiyā, kiṃ Bāhukā nadi karissa-
tī. — Mokkhasammataḥ hi bho Gotama Bāhukā nadi bahu-
jānassa, puṇṇasammataḥ hi bho Gotama Bāhukā nadi bahu-
jānassa. Bāhukāya ca pana nadiyā bahujāno pāpaṃ katam
kammam pavāhetīti. Atha kho Bhagavā Sundarikabhāra-
dvājāni brāhmaṇam gāthāhi ajjhabhāsi:

Bāhukaṃ Adhikakkaṃ-ca, Gayam Sundarikāṃ api,
Sarassatim Payāgaṃ ca, atho Bāhamatim nadim.

Niccamaṃ pi bālo pakkbanno kaṇhakammaṃ na sojjhati,
kiṃ Sundarikā karissatī. kim-Payāgo, kim-Bāhukā nadi.

Verim katakibbisam naram

na hi nam soḍhaye pāpakammam:

suddhassa ve sadā phaggu, suddhass' upasatho sadā,

suddhassa sukkammassa sadā sampajjate vataṃ.

Idh' eva sināhi brāhmaṇa,

sabbabhūtesu karohi khemataṃ;

sace musā na bhāṇasi, sace pāpam na hiṃsasi,

Sace adimam u' ādiyasi, saddahāso amacchari.

kiṃ kahasi Gayam gantvā, udapāno pi te Gāyo ti.

Evam vutte Sundarikabhāradvājo brāhmaṇo Bhagavantam
etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Go-
tama. Seyyatha pi bho Gotama aññajitaṃ vā ukkojeyya,
paṭicchannaṃ vā vivareyya, mūhasa vā maggaṃ ācikkheyya,
andhakāro vā telapajjotaṃ dhūreyya: cakkhamanto rūpāni
dakkhīntīti, evam evam bhola Gotamena anekapariyāyena
dhammo pakāseto. Esāhaṃ bhavantaṃ Gotamam saraṇam
gacchāmi dhammaṃ-ca bhikkhusaṅghaṃ-ca. Labheyyāhaṃ
bhoto Gotamassa santike pabbajam, labheyyam upasam-
padam-ti. Alatiha kho Sundarikabhāradvājo brāhmaṇo
Bhagavato santike pablujjaṃ, alattiha upasampadam, Acirā-

paṇṇipanno kho pan' āyasmā Bhāradvājo eko rūpakattho
 appamatto ātāpi pahitatto viharanto nacirasa' eva yasa' at-
 thāya kulaputtā samma-d' eva ugārasmā anugāriyaṃ pa-
 bhaṇanti tad-amuttaraṃ brahmacariyapariyosānaṃ dīṭhe va
 dhamme sayāṃ abhiññāya sacchikatvā upasampajja vihāsi;
 khinā jātī, vasitāṃ brahmacariyaṃ, kutam' karaṇiyaṃ nā-
 parāṃ itihattāyāti abbaññasi, aṇṇatara' kho pan' āyasmā
 Bhāradvājo arahataṃ ahoṣitī.

VATTHUPANĀSUTTAM SATTAMAṀ.

8.

Etam me sutam. Ekam' sāmyaṃ Bhagavā Sāvattihi-
 yaṃ viharati Jetavane Anāthapindikassa ārāme. Atha kho
 āyasmā Mahācundo sāyanhasamayaṃ paṭisaṅkhaṃ vutthito
 yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam
 abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisīmo kho
 āyasmā Mahācundo Bhagavantam etad-avoca: Yā imā
 bhante anekavihāṭṭa dīṭhiyo loke appajanti attavādapaṭisaṃ-
 yuttā vā lokavādapaṭisaṃyuttā vā, ādina' eva nu kho bhante
 bhikkhuno mamasikaroto evam- etāsaṃ dīṭhinaṃ pahānaṃ
 hoti, evam- etāsaṃ dīṭhinaṃ paṇissaggo hoti.

Yā imā Cunda anekavihāṭṭa dīṭhiyo loke appajanti
 attavādapaṭisaṃyuttā vā lokavādapaṭisaṃyuttā vā, yattha c'
 etā dīṭhiyo appajanti yattha ca anussenti yattha ca sam-
 udācaranti, tam: n' etam mama, n' eso haṃ-asmī, na
 mevo attā ti evam- etam yathābhūtaṃ sammappanāya pa-
 sato evam- etāsaṃ dīṭhinaṃ pahānaṃ hoti, evam- etāsaṃ
 dīṭhinaṃ paṇissaggo hoti. Thānaṃ kho pan' etaṃ Cunda
 vijjati yaṃ idh' ekacco bhikkhu vivicc' eva kāmehi vivicca
 akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ piti-
 sukkaṃ paṭhamam' jhānaṃ upasampajja vihareyya; tassa
 evam- assa: sallekkena viharānāti. Na kho pan' ete Cunda
 ariyassa vinaye sallekhā vuccanti, dīṭṭhadhammasukharibhāra

ete ariyassa vinaye vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu vitakkavicārānaṃ vūpasamā sikkhattaṃ sampasādanāṃ cetuso ekodibhāvaṃ avitakkam avicārāṃ samūhujāṃ pīṭisukham dātiyaṃ jhānaṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete ... vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu pīṭiyā ca virūḍḍā upekkhako ca vihareyya satī ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeyya yaṃ taṃ ariya ācikkhanti: upekkhako satimā sukha-vihārī ti tatiyaṃ jhānaṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete ... vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sukhasa ca pahāna dukkhasa ca pahāna pubbe va somanassadomanassānaṃ atthagamā adukkham asukham upekkhastipārisuddhiṃ catuttham jhānaṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete Cunda ariyassa vinaye sallekhā vuccanti dūṭṭhadhammasukhavihārā ete ariyassa vinaye vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso rūpasānānaṃ samatikkamaṃ paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākaso ti ākāsaññācāyatanāṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete Cunda ariyassa vinaye sallekhā vuccanti, santā ete vihārā ariyassa vinaye vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākāsaññācāyatanāṃ samatikkamma anantaṃ viññāpanā ti viññāpaññācāyatanāṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete Cunda ... vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso viññāpaññācāyatanāṃ samatikkamma na-ṭṭhi kiñciti ākiñcaññācāyatanāṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti. Na kho paṇ' ete Cunda ... vuccanti. Thānaṃ kho paṇ' etaṃ Cunda vijjati yaṃ idh' ekacco bhikkhu sabbaso ākiñcaññācāyatanāṃ samatikkamma nevasaṇṇānāsaññācāyatanāṃ opasampajja vihareyya; tassa evaṃ assa: sallekhena viharāmiti.

Na kho pan' ete Cunda ariyassa vīnaye sallekhā vuccanti, santā ete vihārā ariyassa vīnaye vuccanti.

Idha kho pana vo Cunda sallekho karaṇīyo: Pare vi-
himsakā bhavissanti, mayam' ettha avihimsakā bhavissāmāti
sallekho karaṇīyo. Pare pānātipātī bhavissanti, mayam' ettha
pāpātipatā pativiratā bhavissāmāti sallekho karaṇīyo. Pare
adinnādāyī bhavissanti, mayam' ettha adinnādānā pativiratā
bhavissāmāti s. k. Pare abrahmacārī bhavissanti, mayam'
ettha brahmacārī bhavissāmāti s. k. Pare musāvādī bha-
vissanti, mayam' ettha musāvādā pativiratā bhavissāmāti s. k.
Pare piṣuṇāvācā bhavissanti, mayam' ettha piṣuṇāya vācāya
pativiratā bhavissāmāti s. k. Pare pharusāvācā bhavissanti,
mayam' ettha pharusāya vācāya pativiratā bhavissāmāti s. k.
Pare samphappalāpī bhavissanti, mayam' ettha samphappa-
lāpā pativiratā bhavissāmāti s. k. Pare abhijjhāfū bhavissanti,
mayam' ettha anabhijjhāfū bhavissāmāti s. k. Pare byāpanna-
cittā bhavissanti, mayam' ettha abyapannacittā bhavissāmāti
s. k. Pare micchādittī bhavissanti, mayam' ettha sammādittī
bhavissāmāti s. k. Pare micchāsankappā bhavissanti, mayam'
ettha sammāsankappā bhavissāmāti s. k. Pare micchāvācā
bhavissanti, mayam' ettha sammāvācā bhavissāmāti s. k. Pare
micchakammantā bhavissanti, mayam' ettha sammākammantā
bhavissāmāti s. k. Pare micchājīvē bhavissanti, mayam' ettha
sammājīvē bhavissāmāti s. k. Pare micchāvāyānā bha-
vissanti, mayam' ettha sammāvāyānā bhavissāmāti s. k.
Pare micchāntī bhavissanti, mayam' ettha sammāntī bha-
vissāmāti s. k. Pare micchāsamādhi bhavissanti, mayam'
ettha sammāsamādhi bhavissāmāti s. k. Pare micchānānī
bhavissanti, mayam' ettha sammānānī bhavissāmāti s. k.
Pare micchāvinanti bhavissanti, mayam' ettha sammāvinanti
bhavissāmāti s. k. Pare thīnamiddhapariyuttā bhavissanti,
mayam' ettha vigatathīnamiddhā bhavissāmāti s. k. Pare
uddhatā bhavissanti, mayam' ettha anuddhatā bhavissāmāti
s. k. Pare vecchikicchī bhavissanti, mayam' ettha tiṇavici-
kicchī bhavissāmāti s. k. Pare kodhanā bhavissanti, ma-
yam' ettha akkodhanā bhavissāmāti s. k. Pare upanāhi
bhavissanti, mayam' ettha anupanāhi bhavissāmāti s. k.

evam - eva kho Cunda vihiṃsakassa purisapuggalassa avi-
hiṃsā hoti parikkamanāya. pāpātipātissa purisapuggalassa
pāpātipātā veramaṇi hoti parikkamanāya. adinnādāyissa p.
adinnādānā veramaṇi h. p., abrahmacāriya p. brahmacari-
yam h. p., musāvādissa p. musāvādā veramaṇi h. p., piṣuṇā-
vācassa p. piṣuṇāya vācāya veramaṇi h. p., pharusāvācassa
p. pharusāya vācāya veramaṇi h. p., samphappalāpissa p.
samphappalāpā veramaṇi h. p., abhijjhānessa p. abhijjhā
h. p., tyāpannacittassa p. ahyāpādo h. p., micchādittāssa p.
sammāditthi h. p., micchāsankappassa p. sammāsaṅkappo h. p.,
micchāvācassa p. sammāvācā h. p., micchākammantassa p.
sammākammanto h. p., micchāṅgiraassa p. sammāṅgīro h. p.,
micchāvāyāmassa p. sammāvāyāmo h. p., micchāsobha p.
sammāsati h. p., micchāsamādhassa p. sammāsamādhi h. p.,
micchānānassa p. sammānānaṃ h. p., micchāvimuttissa p.
sammāvimutti h. p., thānamiddhapariyutthitassa p. vigata-
thānamiddhatā h. p., uddhataassa p. anuddhaccaṃ h. p., vaci-
kicchassa p. tippavacikkicchutā h. p., kodhanussa p. akkodho
h. p., upanāhassa p. anupanāho h. p., manikkhassa p. amanikkho
h. p., paḷāsissa p. apaḷāso h. p., issakissa p. anissā h. p.,
maccharissa p. amacchariyam h. p., satthassa p. asāḷheyyam
h. p., māyavissa p. amāyā h. p., thaddhussa p. athaddhiyam
h. p., atimānissa p. anatimāno h. p., dubhacca p. sotacca-
satā h. p., pāpamittassa p. kalyāṇamittatā h. p., pamattassa
p. appamādo h. p., asaddhassa p. saddhā h. p., ahirikassa
p. hiri h. p., anottāpissa p. ottappaṃ h. p., appasutassa p.
bāhuvaccaṃ h. p., kusitassa p. viriyārambho h. p., mottḥa-
satissa p. upatthitasatitā h. p., duppatthassa p. paṇḍasampadā
h. p., sandittiparāṃsā-sādhānagāhi-duppatthinissaggissa purisa-
puggalassa asandittiparāṃsā-sādhānagāhi-suppatthinissaggitā
hoti parikkamanāya.

Seyyathā pi Cunda ye keci akusalā dhammā sabbe te
adbhobhāvāṅgamanīyā, ye keci kusalā dhammā sabbe te upari-
bhāvāṅgamanīyā. evam - eva kho Cunda vihiṃsakassa purisa-
puggalassa avihiṃsā hoti uparibhāvāya, pāpātipātissa purisa-
puggalassa pāpātipātā veramaṇi hoti uparibhāvāya, adinnā-
dāyissa — po — sandittiparāṃsā-sādhānagāhi-duppatthinissag-

giṣṣa purisapuggalassa asandittūparāmāsi-anādhānagāhi-sappa-
tinissaggitā hoti aparibbhāvāya.

So vata Cunda attanā palipapalipanno param palipa-
palipannam udāharissatīti n' etam thānam vijjati. So vata
Cunda attanā apalipapalipanno param palipapalipannam ud-
dharissatīti thānam etam vijjati. So vata Cunda attanā
adanto avinīto aparinibbuto param damessati vinessati pari-
nibbhāpessatīti n' etam thānam vijjati. So vata Cunda at-
tanā danto vinito parinibbuto param damessati vinessati
parinibbhāpessatīti thānam etam vijjati. Evam eva kho
Cunda viḍḍamakkassa purisapuggalassa avihimsā hoti parinib-
bhānāya, pāṇātipātissa purisapuggalassa pāṇātipātā veramaṇi
hoti parinibbanāya, adinnādāyissa p. adinnādānā veramaṇi
h. p., abrahmacārisa p. brahmacariyam h. p., musāvādiṣṣa
p. musāvādā veramaṇi h. p., piṇḍāvacassa p. piṇḍāya vā-
cāya veramaṇi h. p., pharusāvācassa p. pharusāya vācāya ve-
ramaṇi h. p., samphappalāpissa p. samphappalāpā veramaṇi
h. p., abhijjhāluṣṣa p. anabhijjhā h. p., byāpannacittassa p.
abyāpādo h. p., micchādittḥissa p. sammādittḥi h. p., micchā-
sukāppassa p. sammāsukāppa h. p., micchāvācassa p. sammā-
vācā h. p., micchākāmmantassa p. sammākāmmanto h. p.,
micchāñjīressa p. sammāñjīvo h. p., micchāvāyāmassa p.
sammāvāyāmo h. p., micchāsattissa p. sammāsati h. p., micchā-
samādhissa p. sammāsammādhī h. p., micchānānāssa p. sammā-
nānam h. p., micchāvimuttissa p. sammāvimutti h. p., thāna-
middhapariyutṭhitassa p. vigatathānamiddhatā h. p., uddha-
tassa p. anuddhaccaṃ h. p., vecikicchissa p. tiṇṇavicikicchattā
h. p., kodhanassa p. akkodho h. p., upanāḷussa p. anapanāho
h. p., makkhissa p. amakkho h. p., palāṣissa p. apulāso h. p.,
issakissa p. anissā h. p., maccharissa p. amacchariyam h. p.,
sathassa p. asatheyyam h. p., māyāvissa p. amāyū h. p., thud-
dhassa p. atthaddhiyam h. p., atimānissa p. anatimāno h. p.,
dubbhānassa p. sovaccasatā h. p., pāpamittassa p. kalyāṇa-
mittatā h. p., pamattassa p. appamādo h. p., asaddhassa p.
saddhā h. p., ahirikaassa p. hiri h. p., anottāpiṣṣa p. ottappaṃ
h. p., appassutassa p. bāhusaccaṃ h. p., kusitassa p. viriyā-
rambho h. p., mutṭhasattissa upatṭhitasattitā h. p., dūppaṇhassa

p. pañāsūpaṇḍā h. p., sammāditthuparāmaṣi-ādhānagahi-duppa-
tiniṣṣaggiṃ purisaṇḍalassa nānāditthuparāmaṣi-anādhāna-
gahi-sappaṭiniṣṣaggiṃ hoti parinibbāṇiṃ.

Iti kho Cunda desito mayā saḷlekhaṇapariyāyo, desito
cittappādapariyāyo, desito parikkamaṇapariyāyo, desito upari-
bhāvaṇapariyāyo, desito parinibbāṇapariyāyo. Yaṃ kho Cunda
suttharū kataṇḍiṃ sāvakaṇaṃ hiteṣiṃ anukampakena am-
kappaṃ upādāya kataṃ vo taṃ mayā. Etani Cunda rokka-
mūlāni, etāni sūnāḍḍārāni. Jhayaṃho Cunda, mā paṇḍattha,
ma pacchā vipattiṃsariṇo ahavattha, ayaṃ vo amhākaṃ am-
saṇi ti.

Idam avoca Bhagavā. Attamaṇo āyasmā Mahācundo
Bhagarato bhāsitaṃ abhinandīti.

SALLEKHASEVITAṀ ATTHAMAṀ

9.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthi-
yaṃ viharati Jetavana Anāthapiṇḍikaṣṇa ārame. Tatra kho
āyasmā Sāriputte bhikkhū āmantesi: Bhikkhavo ti āvuso
ti kho te bhikkhū āyasmato Sāriputtassa paccassosun.
Āyasmā Sāriputto etad avoca:

Sammāditthi sammāditthiṃ āvuso vacceṭi. Kittāvatā na
kho āvuso ariyasāvakā sammāditthi hoti, ujugatā 'ssa diṭṭhi,
dhamme aveccappasādena sammānāgato, agato imāṃ sad-
dhammaṃ ti. — Dūrato pi kho mayaṃ āvuso āgaccheyyāma
āyasmato Sāriputtassa santiko etassa bhāsitaṃ attham' aṇḍā-
tum, sālhu vat' āyasmantaṃ yeva Sāriputtaṃ paṭibhāṇe etassa
bhāsitaṃ attho, āyasmato Sāriputtassa suttaṃ bhikkhū dhūres-
santi. — Tem h' āvuso supāttha, sādhukaṃ manasikarotha,
bhāsissāmi ti. Evam āvuso ti kho te bhikkhū āyasmato Sāri-
puttassa paccassosun. Āyasmā Sāriputto etad avoca:

Yato kho āvuso ariyasāvakā akusalā ca pajānāti aku-
salamūlā ca pajānāti, kusalā ca pajānāti kusalamūlā ca

pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhamman. Katamam pan' āvuso akusalam, katamam akusalamūlam, katamam kusalam, katamam kusalamūlam: Pāpātipāto kho āvuso akusalam, adinnādānato akusalam, kāmesu micchācāro akusalam, musāvādo akusalam, piṇḍapā vācā akusalam, pharusā vācā akusalam, samphappalāpo akusalam, abhiḍḍhā akusalam, byāpādo akusalam, micchaditthi akusalam. Idam vuccat' āvuso akusalam. Katamam 'e' āvuso akusalamūlam: Lobho akusalamūlam, doso akusalamūlam, moho akusalamūlam. Idam vuccat' āvuso akusalamūlam. Katamam 'e' āvuso kusalam: Pāpātipātā veramaṇi kusalam, adinnādānā veramaṇi kusalam, kāmesu micchācārā veramaṇi kusalam, musāvādā veramaṇi kusalam, piṇḍapāya vācāya veramaṇi kusalam, pharusāya vācāya veramaṇi kusalam, samphappalāpā veramaṇi kusalam, abhiḍḍhā kusalam, abyāpādo kusalam, sammāditthi kusalam. Idam vuccat' āvuso kusalam. Katamam 'e' āvuso kusalamūlam: Aloho kusalamūlam, adoso kusalamūlam, amoho kusalamūlam. Idam vuccat' āvuso kusalamūlam. Yato kho āvuso ariyasāvako evam akusalam pajānāti, evam kusalam pajānāti, evam kusalamūlam pajānāti, so sabbaso rāśitussayaṃ pahāya paṭighānussayaṃ pativīnodelvā samti ditthimācānussayaṃ samūhanitvā vijjāṃ palāya vijjāṃ uppādetvā ditthe va dhamme dukkhaṃ antakaro hoti. Ettāvata pi kho āvuso ariyasāvako sammāditthi hoti ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhamman' ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paṇhaṃ apucchum: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhamman' ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āhāraṃ 'ca pajānāti āhārasamudayaṃ 'ca pajānāti āhāranirodhaṃ 'ca pajānāti āhāranirodhagāminī-paṭipadaṃ 'ca pajānāti, ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato

imarā saddhammā. Katamo paṇ' āvuso āhāro, katamo
 āhārasamudayo, katamo āhāranirodho. katamā āhāranirodha-
 gāmini-paṭipadā: Cattāro 'me āvuso āhāra bhūtānaṃ vā
 sattānaṃ tītiyā sambhavesiṇaṃ vā anuggahīya, katame cat-
 tāro: Kāḷāṃkāro āhāro oḷāriko vā sukhumo vā, phasso
 dītiyo, manosañcetanā tatīyo, viññāṇaṃ catuttho. Taṇhā-
 samudayaṃ āhārasamudayo, taṇhānirodhā āhāranirodho, ayaṃ
 eva ariyo atthaṅgiko maggo āhāranirodhagāmini-paṭipadā,
 seyyathidānā: sammāditthi sammāsankappo sammāvāsa sammā-
 sammanto sammājīvo sammāyāyāmo sammāsati sammā-
 sammādi. Yato kho āvuso ariyasāvako evaṃ āhāraṃ pajānāti,
 evaṃ āhārasamudayaṃ pajānāti, evaṃ āhāranirodhaṃ pa-
 jānāti, evaṃ āhāranirodhagāmini-paṭipadaṃ pajānāti, so sab-
 baso ragannasayaṃ pabāya patighannasayaṃ papimodevā
 samīti dīttumanānasayaṃ samūhanvā avijāṃ pabāya vijjāṃ
 uppādetvā dītthe va dhamme dukkhass' antakaroḥ hoti.
 Ettāvata pi kho āvuso ariyasāvako sammāditthi hoti, ajugatā
 ssa dīttā, dhamme aveccapposādena samannāgato, āgato
 imaṃ saddhammaṃ ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Sāriputtassa
bhāsitaṃ abhimaṇḍitvā anumaṇḍitvā āyasmantaṃ Sāriputtaṃ
uttariṃ paṭhanta apucchunhi: Siya paṇ' āvuso ahaṃ pi pari-
yāyo yathā ariyasāvako sammādiṭṭhi hoti — pe — āgato imāṃ
saddhammaṃ ti. — Siya āvuso. Yato kho āvuso ariyasāvako
dukkhaṃ eva pajānāti dukkhasamudayaṃ eva pajānāti dukkha-
nirodhaṃ eva pajānāti dukkhanirodhagāminī-paṭipadaṃ eva pa-
jānāti, ettāvaṃ pi kho āvuso ariyasāvako sammādiṭṭhi hoti,
ajugata ssa diṭṭhi, dhammo avocceppasādena samamāgato,
āgato imāṃ saddhammaṃ. Katamaṃ paṇ' āvuso dukkhaṃ,
katamaṃ dukkhasamudayo, katamaṃ dukkhanirodho, katamaṃ
dukkhanirodhagāminī-paṭipadā. Jāti pi dukkhā, jarā pi duk-
khā, byādhi pi dukkhā, maraṇaṃ pi dukkhaṃ, sokaparideva-
dukkhadomanassapāyāsi pi dukkhā, yaṃ p' iechaṃ na la-
bhāti taṃ pi dukkhaṃ, saṅkhittena paṇo' upadānakkhandhā
dukkhā. Idam' vuccat' āvuso dukkhaṃ. Katama c' āvuso
dukkhasamudayo. Ya' yaṃ taphā ponobhaviṃ maddirāga-
sahagatā tatrataṭṭhābhiniṇḍinī, seyyathidam: kāmataṭṭhā bhava-

tanhā vibhavatanhā, ayaṃ vuccat' āvuso dukkhasamudayo. Katamo e' āvuso dukkhanirodho: Yo tassā yeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo, ayaṃ vuccat' āvuso dukkhanirodho. Katamā e' āvuso dukkhanirodhagāmini-paṭipadā: Ayam eva ariyo aṭṭhaṅgiko maggo dukkhanirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ dukkham pajānāti, evaṃ dukkhasamudayaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvata pi kho ... saddhamman ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso añño pi pariyāyo yathā ariyasāvako sammādiṭṭhi hoti — pe — āgato imaṃ saddhamman ti. — Siyā āvuso. Yato kho āvuso ariyasāvako jarāmaranaṃ ca pajānāti jarāmaranasamudayaṃ ca pajānāti jarāmarananirodhaṃ ca pajānāti jarāmarananirodhagāmini-paṭipadaṃ ca pajānāti, ettāvata pi kho ... saddhammaṃ. Katamaṃ pan' āvuso jarāmaranaṃ, katamo jarāmaranasamudayo, katamo jarāmarananirodho, katamā jarāmarananirodhagāmini-paṭipadā: Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ paliccaṃ valittacatā, āyuno saṃhānā indriyānaṃ paripāko, ayaṃ vuccat' āvuso jarā. [Katamaṃ e' āvuso maraṇaṃ:] Yaṃ tesam tesam sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antarahānaṃ maccumaraṇaṃ kūlakiriyaṃ, khaṇḍhānaṃ bhedo kaḷeburassa nikkhoppo, idaṃ vuccat' āvuso maraṇaṃ. Iti ayaṃ ca jarā idaṃ ca maraṇaṃ idaṃ vuccat' āvuso jarāmaranaṃ. Jāṭisamudayaṃ jarāmaranasamudayo, jāṭinirodhā jarāmarananirodho, ayam eva ariyo aṭṭhaṅgiko maggo jarāmarananirodhagāmini-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ jarāmaranaṃ pajānāti, evaṃ jarāmaranasamudayaṃ pajānāti, evaṃ jarāmarananirodhaṃ pajānāti, evaṃ jarāmarananirodhagāmini-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya paṭighānusayaṃ paṭivinodetvā — pe —. Ettāvata pi kho ... saddhamman ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso —

pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako jātiñ-ca pajānāti jātisamudayañ-ca pajānāti jātinirodhañ-ca pajānāti jātinirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammam. Katamā pan' āvuso jāti, katamo jātisamudayo, katamo jātinirodho, katamā jātinirodhagāmini-paṭipadā: Yā tesam tesam sattānañ tamhī tamhī sattanikāye jāti sañjāti okkaṃti abhinibbatti, khandhānañ pātubhāvo āyatanañam paṭilābho, ayañ suvat' āvuso jāti. Bhavasamudaya jātisamudayo, bhavanirodhā jātinirodho, ayañ-eva ariyo atthaṅgiko maggo jātinirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ jātiñ pajānāti, evaṃ jātisamudayañ pajānāti, evaṃ jātinirodhañ pajānāti, evaṃ jātinirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvata pi kho... saddhamman ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako bhavañ-ca pajānāti bhavasamudayañ-ca pajānāti bhavanirodhañ-ca pajānāti bhavanirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammam. Katamo pan' āvuso bhavo, katamo bhavasamudayo, katamo bhavanirodho, katamā bhavanirodhagāmini-paṭipadā: Tayo 'me āvuso bhavā: kāma-bhavo rūpabhavo arūpabhavo. Upādānasamudaya bhavasamudayo, upādānanirodhā bhavanirodho, ayañ-eva ariyo atthaṅgiko maggo bhavanirodhagāmini-paṭipadā, seyyathidam: sammādiṭṭhi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ bhavañ pajānāti, evaṃ bhavasamudayañ pajānāti, evaṃ bhavanirodhañ pajānāti, evaṃ bhavanirodhagāmini-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya — pe —. Ettāvata pi kho... saddhamman ti.

Sādh' āvuso ti kho... apucchum: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako upādānañ-ca pajānāti upādānasamudayañ-ca pajānāti upādānanirodhañ-ca pajānāti upādānanirodhagāmini-paṭipadañ-ca pajānāti, ettāvata pi kho... saddhammam. Katamā pan' āvuso upādānañ, katamo upādānasamudayo, katamo upādānanirodho, katamā upādānanirodhagāmini-paṭipadā: Cattāro 'me āvuso

upādānā: kāmupādānaṃ ditthupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Taṇhāsamudayaṃ upādānasamudayaṃ, taṇhānirodhā upādānanirodho, ayaṃ-eva ariyo aṭṭhaṅgiko maggo upādānanirodhagāminī-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ upādānaṃ pajānāti, evaṃ upādānasamudayaṃ pajānāti, evaṃ upādānanirodhaṃ pajānāti, evaṃ upādānanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchunū: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako taṇhā-
ca pajānāti taṇhāsamudayaṃ-
ca pajānāti taṇhānirodhaṃ-
ca pajānāti taṇhānirodhagāminī-paṭipadaṃ-
ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamā pan' āvuso taṇhā, katamo taṇhāsamudayo, katamo taṇhānirodho, katamā taṇhānirodhagāminī-paṭipadā: Cha-y-ime āvuso taṇhākāyā: rūpatañhā saddatañhā gandhatañhā rasatāñhā phoṭṭhabbatāñhā dhammatāñhā. Vedanāsamudayaṃ taṇhāsamudayo, vedanānirodhā taṇhānirodho, ayaṃ-eva ariyo aṭṭhaṅgiko maggo taṇhānirodhagāminī-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvako evaṃ taṇhaṃ pajānāti, evaṃ taṇhāsamudayaṃ pajānāti, evaṃ taṇhānirodhaṃ pajānāti, evaṃ taṇhānirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —, Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchunū: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako vedanā-
ca pajānāti vedanāsamudayaṃ-
ca pajānāti vedanānirodhaṃ-
ca pajānāti vedanānirodhagāminī-paṭipadaṃ-
ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamā pan' āvuso vedanā, katamo vedanāsamudayo, katamo vedanānirodho, katamā vedanānirodhagāminī-paṭipadā: Cha-y-ime āvuso vedanākāyā: cakkhusamphassaṃ vedanā, sotasaṃphassaṃ vedanā, ghānasamphassaṃ vedanā, jivhāsamphassaṃ vedanā, kāyasamphassaṃ vedanā, manosaṃphassaṃ vedanā. Phassa-samudayaṃ vedanāsamudayo, phassaṇirodhā vedanānirodho, ayaṃ-eva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī.

Yato kho āvuso ariyasāvakō evaṃ vedanāṃ pajānāti, evaṃ vedanāsamudayaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānussayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō phassaṃ - ca pajānāti phassasamudayaṃ - ca pajānāti phassanirodhaṃ - ca pajānāti phassanirodhagāminī-paṭipadaṃ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamo pan' āvuso phasso, katamo phassasamudayo, katamo phassanirodho, katamā phassanirodhagāminī-paṭipadā: Cha - y - ime āvuso phassakāyā: cakkhasamphasso sotasaṃphasso ghānasamphasso jivhāsamphasso kāyasamphasso mānosamphasso. Saḷāyatanaṃsamudayaṃ phassasamudayo, saḷāyatanaṃnirodhaṃ phassanirodho, ayaṃ - eva ariyo atthaṅgiko maggo phassanirodhagāminī-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvakō evaṃ phassaṃ pajānāti, evaṃ phassasamudayaṃ pajānāti, evaṃ phassanirodhaṃ pajānāti, evaṃ phassanirodhagāminī-paṭipadaṃ pajānāti, so sabbaso rāgānussayaṃ pahāya — pe —. Ettāvatā pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō saḷāyatanaṃ - ca pajānāti saḷāyatanaṃsamudayaṃ - ca pajānāti saḷāyatanaṃnirodhaṃ - ca pajānāti saḷāyatanaṃnirodhagāminī-paṭipadaṃ - ca pajānāti, ettāvatā pi kho ... saddhammaṃ. Katamaṃ pan' āvuso saḷāyatanaṃ, katamo saḷāyatanaṃsamudayo, katamo saḷāyatanaṃnirodho, katamā saḷāyatanaṃnirodhagāminī-paṭipadā: Cha - y - ime āvuso āyatanaṃ: cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ mānāyatanaṃ. Nāmarūpasamudayaṃ saḷāyatanaṃsamudayo, nāmarūpanirodhaṃ saḷāyatanaṃnirodho, ayaṃ - eva ariyo atthaṅgiko maggo saḷāyatanaṃnirodhagāminī-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhī. Yato kho āvuso ariyasāvakō evaṃ saḷāyatanaṃ pajānāti, evaṃ saḷāyatanaṃsamudayaṃ pajānāti, evaṃ saḷāyatanaṃnirodhaṃ

pajānāti, evaṃ saṅgyatananirodhagāmini-paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako nāmarūpaṃ - ca pajānāti nāmarūpasamudayaṃ - ca pajānāti nāmarūpanirodhaṃ - ca pajānāti nāmarūpanirodhagāmini-paṭipadam - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso nāmarūpaṃ, katamo nāmarūpasamudayo, katamo nāmarūpanirodho, katamā nāmarūpanirodhagāmini-paṭipadā: Vedanā saññā cetanā phassa manasikāro, idaṃ vuccat' āvuso nāmaṃ; cattāri ca mahābhūtāni catunnaṃ - ca mahābhūtānaṃ upādāya rūpaṃ, idaṃ vuccat' āvuso rūpaṃ; iti idaṃ - ca nāmaṃ idaṃ - ca rūpaṃ idaṃ vuccat' āvuso nāmarūpaṃ. Viññāpasamudayaṃ nāmarūpasamudayo, viññāpanirodhā nāmarūpanirodho, ayam - eva ariyo atthaṅgiko maggo nāmarūpanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ nāmarūpaṃ pajānāti, evaṃ nāmarūpasamudayaṃ pajānāti, evaṃ nāmarūpanirodhaṃ pajānāti, evaṃ nāmarūpanirodhagāmini-paṭipadam pajānāti, so sabbaso rāgānusayaṃ pahāya — pe —. Ettāvataṃ pi kho ... saddhammaṃ - ti.

Sādh' āvuso ti kho ... apucchun: Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvako viññāpaṃ - ca pajānāti viññāpasamudayaṃ - ca pajānāti viññāpanirodhaṃ - ca pajānāti viññāpanirodhagāmini-paṭipadam - ca pajānāti, ettāvataṃ pi kho ... saddhammaṃ. Katamaṃ pan' āvuso viññāpaṃ, katamo viññāpasamudayo, katamo viññāpanirodho, katamā viññāpanirodhagāmini-paṭipadā: Cha - y - ime āvuso viññāpakāyā: cakkhuvinnāpaṃ sotavinnāpaṃ ghaṇa - vinnāpaṃ jivhāvinñāpaṃ kāyavinñāpaṃ manovinnāpaṃ. Saṅkhārasamudayaṃ viññāpasamudayo, saṅkhāranirodhā viññāpanirodho, ayam - eva ariyo atthaṅgiko maggo viññāpanirodhagāmini-paṭipadā, seyyathidaṃ: sammāditthi — pe — sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ viññāpaṃ pajānāti, evaṃ viññāpasamudayaṃ pajānāti, evaṃ viññāpanirodhaṃ pajānāti, evaṃ viññāpanirodhagāmini-paṭipadam pa-

jānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō saṅkhārāṃ ca pajānāti saṅkhārasamudayaṃ ca pajānāti saṅkhāranirodhaṃ ca pajānāti saṅkhāranirodhagāmīni-paṭipadaṃ ca pajānāti, ettāvatā pi kho... saddhamman. Katamo pan' āvuso saṅkhārā, katamo saṅkhārasamudayo, katamo saṅkhāranirodho, katamā saṅkhāranirodhagāmīni-paṭipadā: Tayo 'me āvuso saṅkhārā: kāyasaṅkhāro vacisaṅkhāro cittasaṅkhāro. Avijjāsamudayā saṅkhārasamudayo, avijjānirodhā saṅkhāranirodho; ayam eva ariyo aṭṭhaṅgiko maggo saṅkhāranirodhagāmīni-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvakō evaṃ saṅkhārāṃ pajānāti, evaṃ saṅkhārasamudayaṃ pajānāti, evaṃ saṅkhāranirodhaṃ pajānāti, evaṃ saṅkhāranirodhagāmīni-paṭipadaṃ pajānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti — pe —.

Siyā pan' āvuso — pe —. — Siyā āvuso. Yato kho āvuso ariyasāvakō avijjāṃ ca pajānāti avijjāsamudayaṃ ca pajānāti avijjānirodhaṃ ca pajānāti avijjānirodhagāmīni-paṭipadaṃ ca pajānāti, ettāvatā pi kho... saddhamman. Katamā pan' āvuso avijjā, katamo avijjāsamudayo, katamo avijjānirodho, katamā avijjānirodhagāmīni-paṭipadā: Yam kho āvuso dukkhe aññāpaṃ dukkhasamudaye aññāpaṃ dukkhanirodhe aññāpaṃ dukkhanirodhagāmīni-paṭipadāya aññāpaṃ, ayam vuccat' āvuso avijjā. Āsavasaṃudayā avijjāsamudayo, āsavanirodhā avijjānirodho, ayam eva ariyo aṭṭhaṅgiko maggo avijjānirodhagāmīni-paṭipadā, seyyathidaṃ: sammādiṭṭhi — pe — sammāsamādhī. Yato kho āvuso ariyasāvakō evaṃ avijjāṃ pajānāti, evaṃ avijjāsamudayaṃ pajānāti, evaṃ avijjānirodhaṃ pajānāti, evaṃ avijjānirodhagāmīni-paṭipadaṃ pajānāti, so sabbaso rāgānusaayaṃ pahāya — pe —. Ettāvatā pi kho... saddhamman - ti.

Sādh' āvuso ti kho te bhikkhū āyasmato Śāriputtaassa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Śāriputtaṃ uttarin paṇhaṃ apucchun: Siyā pan' āvuso añño pi pari-

yāyo yathā ariyasāvakō sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhamman - ti. — Siyā āvuso. Yato kho āvuso ariyasāvako āsavañ - ca pajānāti āsavasamudayañ - ca pajānāti āsavanirodhañ - ca pajānāti āsavanirodhagāmīni-paṭipadañ - ca pajānāti, ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhammañ. Katamo pan' āvuso āsavo, katamo āsavasamudayo, katamo āsavanirodho, katamā āsavanirodhagāmīni-paṭipadā: Tayo 'me āvuso āsavā: kāmāsavo bhavāsavo vijjāsavo. Avijjāsamudaya āsavasamudayo, avijjānirodhā āsavanirodho, ayam - eva ariyo atthāṅgiko maggo āsavanirodhagāmīni-paṭipadā, seyyathidam: sammāditthi sammāsaṅkappo sammāvācā sammākkaminanto sammāājīvo sammāvāyāmo sammāśati sammāsamādhi. Yato kho āvuso ariyasāvako evaṃ āsavañ pajānāti, evaṃ āsavasamudayañ pajānāti, evaṃ āsavanirodhañ pajānāti, evaṃ āsavanirodhagāmīni-paṭipadañ pajānāti, so sabbaso rāgānusayañ pahāya paṭighānusayañ paṭivinodetvā asmāti ditthimānānusayañ samūhanitvā avijjāñ pahāya vijjāñ uppādetvā ditthe va dhamme dukkhass' antakaro hoti. Ettāvatā pi kho āvuso ariyasāvako sammāditthi hoti, ujugatā 'ssa ditthi, dhamme aveccappasādena samannāgato, āgato imam saddhamman - ti.

Idam - avoca āyasmā Sāriputto. Attamañā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun - ti.

SAMMĀDITTHISUTTAM NAVAMAM.

10.

Evam - me sutam. Ekañ samayañ Bhagavā Kurūsu viharati; Kammāssadhamman - nāma Kurūsañ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhādante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Ekāyano ayañ bhikkhave maggo sattānañ visuddhiyā

sakapariuddavānaṃ saṃsatikkamāya dukkhadomanassānaṃ
atthiagamāya nāyassa adhigamāya nibbānassa sacchikiriyaṃ,
yadidaṃ cattāro satipaṭṭhanā, kasame cattāro: Idha bhik-
khave bhikkhu kāye kāyānupassī viharatī ātāpi sampajāno
satimā vineyya loke abhiññhādomanassam, vedanāsu vedanān-
passī viharatī ātāpi sampajāno satimā vineyya loke abhiññhā-
domanassam, citte cittaṇupassī viharatī ātāpi sampajāno
satimā vineyya loke abhiññhādomanassam, dhammesu dham-
mānupassī viharatī ātāpi sampajāno satimā vineyya loke
abhiññhādomanassam.

Kathaṃ ca bhikkhave bhikkhu kāye kāyānupassī vi-
haratī: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūla-
gato vā suṇṇāgaragato vā nisīdati pallaṅkaṃ ābhujitvā ujum
kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato
va assasati, sato passasati. Dighaṃ vā assasanto: dighaṃ
assasāmiti pajānāti, dighaṃ vā passasanto: dighaṃ passa-
sāmiti pajānāti; rassaṃ vā assasanto: rassaṃ assasāmiti
pajānāti, rassaṃ vā passasanto: rassaṃ passasāmiti pajānāti.
Sabbakāyapaṭisaṃvedī assasissāmiti sikkhati, sabbakāyapaṭi-
saṃvedī passasissāmiti sikkhati. Passambhayaṃ kāyasāṅkhāraṃ
assasissāmiti sikkhati, passambhayaṃ kāyasāṅkhāraṃ passa-
sissāmiti sikkhati. Seyyathā pi bhikkhave dahkho bhama-
kāro vā bhamakūrantevāsi vā dighaṃ vā ānchanto: dighaṃ
ānchāmiti pajānāti, rassaṃ vā ānchanto: rassaṃ ānchāmiti pa-
jānāti. evaṃ eva kho bhikkhave bhikkhu dighaṃ vā assa-
santo: dighaṃ assasāmiti pajānāti — pe — passambhayaṃ
kāyasāṅkhāraṃ passasissāmiti sikkhati. Iti ajjhuttaṃ vā
kāye kāyānupassī viharatī, bahiddhā vā kāye kāyānupassī
viharatī, ajjhattabahiddhū vā kāye kāyānupassī viharatī;
samudayaadhammānupassī vā kāyasmim viharatī, vayadhammānu-
passī vā kāyasmim viharatī, samudayaavayadhammānupassī vā
kāyasmim viharatī. Atthi kāyo ti vā paṇ' assa satī paccu-
paṭṭhitā hoti yāvad' eva āṇamattāya patissantimattāya, ante-
sīto ca viharatī na ca kiñci loke upādiyati. Evam' pi bhik-
khave bhikkhu kāye kāyānupassī viharatī.

Puna ca paraṃ bhikkhave bhikkhu gacchanto vā: gac-
chāmiti pajānāti, thito vā: thito 'mhitī pajānāti, nissanno vā

nisinno 'mhīti pajānāti, sayāno vā: sayāno 'mhīti pajānāti, yathā yathā vā paṇ'assa kāyo paṇibhito hoti tathā tathā nam pajānāti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu abhikkante paṭik-kante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samājite pasārīte s. h., saṅghātīpattacīvaradhāraṇe s. h., asite pīte khāyite sāyite s. h., uccārapassāvakamāne s. h., gate thite nisinne sutte jāgarite bhāsite tuṇḍabhāve sampajānakārī hoti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu imam-eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantaṃ pūran-nānappakāraṇassa asucino paccavekkhati: Atthi imasmim kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru atthi atthi-minjā vakkam hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, pittaṃ senhaṃ pubbo lohitaṃ sedo medo assu vasaṃ kheḷo siṅghāṇikā lasikā muttan-ti. Seyyathā pi bhikkhave ubhato-mukhā mutoli pūra nānavihitassa dhaṇṇassa, seyyathidam: sālinaṃ vihinam muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ, tam-enaṃ cakkhumā puriso muñcivā paccavekkheyya: ime sālī, ime vihi, ime muggā, ime māsā, ime tilā, ime taṇḍulā ti, evam-eva kho bhikkhave bhikkhu imam-eva kāyaṃ uddham pādatalā adho kesamatthakā tacapariyantaṃ pūran-nānappakāraṇassa asucino paccavekkhati: Atthi imasmim kāye kesā lomā nakhā dantā taco māṃsaṃ nahāru atthi atthi-minjā vakkam hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, pittaṃ senhaṃ pubbo lohitaṃ sedo medo assu vasaṃ kheḷo siṅghāṇikā lasikā muttan-ti. Iti ajjhataṃ vā kāye kāyānupassī viharati... upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī viharati.

Puna ca paraṃ bhikkhave bhikkhu imam-eva kāyaṃ yathūthitaṃ yathāpaṇihitaṃ dhātuseo paccavekkhati: Atthi imasmim kāye paṭhaviḍhātu āpodhātu tejodhātu vāyodhātūti.

Seyyathā pi bhikkhave dakkho goghātako vā goghātakante-
vāsi vā gāvaṃ vadhitvā cātummahāpathe bilaso pavivbhajitvā
nisinno assa, evam-eva kho bhikkhave bhikkhu imam-eva
kāyaṃ yathāghītaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
Atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyo-
dhātūti. Iti ajjhataṃ vā kāye kāyānupassī viharati...
upādiyati. Evam-pi bhikkhave bhikkhu kāye kāyānupassī
viharati.

Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya
sarīraṃ sīvathikāya chadditaṃ ekāhamataṃ vā dvīhamataṃ
vā tihamataṃ vā addhumāstakaṃ vinīlakam vipubbakajātāṃ,
so imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃ-
dhammo evaṃbhāvi etaṃ anātito ti. Iti ajjhataṃ vā
kāye kāyānupassī viharati... upādiyati. Evam-pi bhik-
khave bhikkhu kāye kāyānupassī viharati. Puna ca paraṃ
bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya
chadditaṃ kakehi vā khajjamānaṃ kulalehi vā khajjamānaṃ
gūjhehi vā khajjamānaṃ supāṇehi vā khajjamānaṃ sigalehi
vā khajjamānaṃ vivīdhehi vā pūpakajāteli khajjamānaṃ, so
imam-eva kāyaṃ upasaṃharati: Ayam-pi kho kāyo evaṃ-
dhammo evaṃbhāvi etaṃ anātito ti. Iti ajjhataṃ vā k. k.
viharati... upādiyati. Evam-pi bhikkhave bhikkhu k. k. vi-
harati. Puna ca paraṃ bhikkhave bhikkhu seyyathā pi pas-
seyya sarīraṃ sīvathikāya chadditaṃ, atthikasaṅkhalikaṃ
samaṃsalohitaṃ nahārusambandham, — atthikasaṅkhalikaṃ
nīmanāsa-lohitamakkhūtaṃ nahārusambandham, — atthika-
saṅkhalikaṃ apagatamaṃsalohitaṃ nahārusambandham, —
atthikāni apagatasambandhāni disāvidisā vikkhittāni, aññena
hatthattthikāṃ aññena pūdatthikāṃ aññena laṅghattthikāṃ
aññena ūratthikāṃ aññena kuṭattthikāṃ aññena piṭṭhikan-
takāṃ aññena sisakūṭāhaṃ, so imam-eva kāyaṃ upasaṃ-
harati: Ayam-pi kho kāyo evaṃdhammo evaṃbhāvi etaṃ
anātito ti. Iti ajjhataṃ vā k. k. viharati... upādiyati.
Evam-pi bhikkhave bhikkhu k. k. viharati. Puna ca paraṃ
bhikkhave bhikkhu seyyathā pi passeyya sarīraṃ sīvathikāya
chadditaṃ, atthikāni setāni saṅkhavaggnūpanibhāni, —
atthikāni puñjakitāni terovassikāni, — atthikāni pūṭini cūppa-

kajjātāni, so imam' eva kāyān upasamharati: Ayam - pi kho kāyo evamādhanimo evambhāvi etaṃ anatito ti. Iti ajjhattaṃ vā k. k. viharati, bahiddhā vā k. k. viharati, ajjhatta-bahiddhā vā k. k. viharati; samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati. Atthi kāyo ti vā pan' assa sati paccupatthitā hoti yāvad' eva āṇā-mattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu kāye kāyānu-passī viharati.

Kathaṃ - ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati: Idha bhikkhave bhikkhu sukhaṃ vedanaṃ vedīyamāno: sukhaṃ vedanaṃ vediyāmiti pajānāti, dukkhaṃ vedanaṃ vediyamāno: dukkhaṃ v. v. pajānāti, adukkham' asukhaṃ vedanaṃ vediyamāno: adukkham' asukhaṃ v. v. pajānāti; sāmisaṃ vā sukhaṃ vedanaṃ vediyamāno: sāmisaṃ sukhaṃ vedanaṃ vediyāmiti pajānāti, nirāmisaṃ vā sukhaṃ..., sāmisaṃ vā dukkhaṃ..., nirāmisaṃ vā dukkhaṃ..., sāmisaṃ vā adukkham' asukhaṃ..., nirāmisaṃ vā adukkham' asukhaṃ vedanaṃ vediyamāno: nirāmisaṃ adukkham' asukhaṃ vedanaṃ vediyāmiti pajānāti. Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā v. v. viharati, ajjhattabahiddhā vā v. v. viharati; samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā v. v., samudayavayadhammānupassī vā v. v. - Atthi vedanā ti vā pan' assa sati paccupatthitā hoti yāvad' eva āṇā-mattāya patissatimattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

Kathaṃ - ca bhikkhave bhikkhu citta cittānupassī viharati: Idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ - ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ - ti pajānāti, sadosaṃ... vitadosaṃ..., samohaṃ..., vitamohaṃ..., saṅkhittaṃ..., vikkhittaṃ..., mahaggataṃ..., amahaggataṃ..., sa-uttaraṃ..., anuttaraṃ..., samāhitaṃ..., asamāhitaṃ..., vimuttaṃ..., avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ - ti pajānāti. Iti ajjhattaṃ vā citta cittānupassī viharati, bahiddhā vā c. c. viharati, ajjhattabahiddhā vā c. c. viharati; samo-

dayadhammānupassī vā cittaasmim viharati, vāyadhammānupassī vā cittaasmim viharati, samudayaavayadhammānupassī vā cittaasmim viharati. Atthi cittaṃ-ti vā paṇ' assa sati paṇcupaṭṭhitā hoti yūvad-eva ānāpānattāya patissatiṃtattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu citte cittaṇupassī viharati.

Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati: Idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu: Idha bhikkhave bhikkhu santāṃ vā ajjhataṃ kāmaccandaṃ: atthi me ajjhataṃ kāmaccandaṃ-ti pajānāti, asantāṃ vā ajjhataṃ kāmaccandaṃ: na-tthi me ajjhataṃ kāmaccandaṃ-ti pajānāti, yathā ca anuppannassa kāmaccandassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa kāmaccandassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahānassa kāmaccandassa āyatim anupphādo hoti taṃ-ca pajānāti. Santāṃ vā ajjhataṃ byāpādaṃ: atthi me ajjhataṃ byāpādaṃ-ti ... pajānāti. Santāṃ vā ajjhataṃ thīnamiddhaṃ: atthi me ajjhataṃ thīnamiddhaṃ-ti ... pajānāti. Santāṃ vā ajjhataṃ uddhaecakukkucenā: atthi me ajjhataṃ uddhaecakukkucenā-ti ... pajānāti. Santāṃ vā ajjhataṃ vicikicchā: atthi me ajjhataṃ vicikicchā-ti pajānāti, asantāṃ vā ajjhataṃ vicikicchā: na-tthi me ajjhataṃ vicikicchā-ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti taṃ-ca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahānāya vicikicchāya āyatim anupphādo hoti taṃ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dh. dh. viharati, ajjhatabahiddhā vā dh. dh. viharati; samudayaadhammānupassī vā dhammesu viharati, vāyadhammānupassī vā dh. v., samudayaavayadhammānupassī vā dh. v. Atthi dhammā-ti vā paṇ' assa sati paṇcupaṭṭhitā hoti yūvad-eva ānāpānattāya patissatiṃtattāya, anissito ca viharati na ca kiñci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

Puna ca parāṃ bhikkhave bhikkhu dhammesu dham-

mānupassī viharati pañcas' upādānakkhandhesu. Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandesu: Idha bhikkhave bhikkhu: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya s., iti vedanāya a.; iti saññā, iti saññāya s., iti saññāya a.; iti saṅkhārā, iti saṅkhārānaṃ s., iti saṅkhārānaṃ a.; iti viññānaṃ, iti viññāpassa samudayo, iti viññāpassa atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu: Idha bhikkhave bhikkhu cakkhuṃ-ca pajānāti rūpe ca pajānāti, yaṃ-ca tad-ubhayaṃ pañicca uppajjati saṃyojanam taṃ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahānassa saṃyojanassa āyatim anuppādo hoti taṃ-ca pajānāti; sotāṃ-ca pajānāti sadde ca pajānāti — pe — ghāṇāṃ-ca pajānāti gandhe ca pajānāti — jivhāṃ-ca pajānāti rase ca pajānāti — kāyaṃ-ca pajānāti phoṭṭhabbe ca pajānāti — manaṃ-ca pajānāti dhamme ca pajānāti, yaṃ-ca tad-ubhayaṃ pañicca uppajjati saṃyojanam taṃ-ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃ-ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti taṃ-ca pajānāti, yathā ca pahānassa saṃyojanassa āyatim anuppādo hoti taṃ-ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassī viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. Kathaṃ-ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu: Idha bhikkhave bhikkhu santam vā ajjhataṃ satisambojjhaṅgaṃ: atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ: na-tthi

me ajjhataṃ satisaṃbojjhaṅgo ti pajānāti, yathā ca anuppannessa satisaṃbojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannessa satisaṃbojjhaṅgassa bhāvanāpāripurī hoti taṃ ca pajānāti. Santam vā ajjhataṃ dhammaricaya-saṃbojjhaṅgam... Santam vā ajjhataṃ viriyasaṃbojjhaṅgam... Santam vā ajjhataṃ pāṭisaṃbojjhaṅgam... Santam vā ajjhataṃ passaddhisambojjhaṅgam... Santam vā ajjhataṃ samādhisaṃbojjhaṅgam... Santam vā ajjhataṃ upekkhasambojjhaṅgam; atthi me ajjhataṃ upekkhasambojjhaṅgo ti pajānāti, asantam vā ajjhataṃ upekkhasambojjhaṅgam; na'tthi me ajjhataṃ upekkhasambojjhaṅgo ti pajānāti, yathā ca anuppannessa upekkhasambojjhaṅgassa uppādo hoti taṃ ca pajānāti, yathā ca uppannessa upekkhasambojjhaṅgassa bhāvanāpāripurī hoti taṃ ca pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassā viharati... upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassā viharati sattaṃ bojjhaṅgeṇ.

Puna ca parame bhikkhave bhikkhu dhammesu dhammānupassā viharati catūsu ariyasacceṣu. Kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassā viharati catūsu ariyasacceṣu: Idha bhikkhave bhikkhu: idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāmīni paṭipadā ti yathābhūtaṃ pajānāti. Iti ajjhataṃ vā dhammesu dhammānupassā viharati, bahiddhā vā dh. dh. viharati, ajjhatabhiddhā vā dh. dh. viharati; samudaya-dhammānupassā vā dhammesu viharati, vāyadhammānupassā vā dhammesu viharati, samudaya-vāyadhammānupassā vā dhammesu viharati. Atthi dhammā ti vā paṇṇassa sati paṇṇapaṭṭhitā hoti yāvad'eva āpānamattāya patisaṃpattiṃyā, anissito ca viharati na ca kīlci loke upādiyati. Evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassā viharati catūsu ariyasacceṣu.

Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvīnam phalānaṃ uññātaraṃ phalaṃ pāṭikaṅkham: ditṭhe va dhamme añña, sati vā upādiṣse anāgāmī. Tiṭṭhantu bhikkhave satta vassāni, yo hi

koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni pañca vassāni cattāri vassāni tīni vassāni dve vassāni ekam vassam — tiṭṭhatu bhikkhave ekam vassam, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalānam aññataram phalam pāṭi-kaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese aññ-gāmitā. Tiṭṭhantu bhikkhave satta māsāni, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni pañca māsāni cattāri māsāni tīni māsāni dve māsāni māsam addhamāsam — tiṭṭhatu bhikkhave addhamāso, yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalānam aññataram phalam pāṭi-kaṅkham: diṭṭhe va dhamme aññā, sati vā upādisese aññ-gāmitā.

Ekāyano ayaṃ bhikkhave maggo sattānam visodḍhiyā sokapariddavānam samatikkamāya dukkhadomanassānam atthagamāya nāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā ti, iti yaṃ - taṃ vuttam idam - etam pañceca vuttan - ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

SATIPAṬṬHĀNASUTTAN - DASAMAM.

MŪLAPARIKĀTAVAGGO PATHAMO.

11.

Evam - me suttaṃ. Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Idh' eva bhikkhave samaṇo, idha duttiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā

samaṇehi aññe ti, evaṃ-etaṃ bhikkhave sammā sihanādaṃ nadatha. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ idha aññatitthiyaṃ paribbhājakā evaṃ vadeyyunt: Ko pan' āyamaṇa-tāmaṃ assāso kiṃ balaṃ yena tamhe āyamaṇto evaṃ vadetha: idh' eva samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, aññā parappavūlā samaṇehi aññe ti. Evaṃvādino bhikkhave aññatitthiyaṃ paribbhājakā evaṃ-asse vacaniyā: Atthi kho no āvuso tena Bhagavatā jñatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti; katame cattāro: Atthi kho no āvuso Satthari pasādo, atthi dhamme pasādo, atthi silesu paripūrakārītā, sahadhammikā kho pana no piyā manāpā gahatthā c' eva pabbajitā ca. Ime kho no āvuso tena Bhagavatā jñatā passatā arahatā sammāsambuddhena cattāro dhammā akkhātā ye mayam attani sampassamānā evaṃ vadema: idh' eva samaṇo... samaṇehi aññe ti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ aññatitthiyaṃ paribbhājakā evaṃ vadeyyunt: Ambhākam- pi kho āvuso atthi satthari pasādo, so ambhākam satthā, ambhākam- pi atthi dhamme pasādo, so ambhākam dhammo, mayam- pi silesu paripūrakārīno yāni ambhākam silāni, ambhākam- pi sahadhammikā piyā manāpā gahatthā c' eva pabbajitā ca; idha no āvuso ko viśeso ko adhippāyo kiṃ nānākarapaṃ yadidaṃ tumhākaṃ- c' eva ambhākaṃ- cāti. Evaṃvādino bhikkhave aññatitthiyaṃ paribbhājakā evaṃ-asse vacaniyā: Kim-pan' āvuso ekā nitthā udāhu pothū nitthā ti. Sammā byākaramānā bhikkhave aññatitthiyaṃ paribbhājakā evaṃ byākareyyunt: Ekā h' āvuso nitthā, na pothū nitthā ti. Sā pan' āvuso nitthā sarāgassa udāhu vitarāgassāti. Sammā byākaramānā bhikkhave aññatitthiyaṃ paribbhājakā evaṃ byākareyyunt: Vitarāgass' āvuso sā nitthā, na sā nitthā sarāgassāti. Sā pan' āvuso nitthā sadossassa udāhu vītadosassāti. Sammā... byākareyyunt: Vītadosass' āvuso sā nitthā, na sā nitthā sadossassāti. Sā pan' āvuso nitthā samohassa udāhu vītamohassāti. Sammā... byākareyyunt: Vītamohass' āvuso sā nitthā, na sā nitthā samohassāti. Sā pan' āvuso nitthā sataphassa udāhu vītanaphassāti.

Sammā... byākareyyuṃ: Vitataṇhass' āvuso sā niṭṭhā, na sā niṭṭhā satataṇhassāti. Sū pan' āvuso niṭṭhā sa-upādānassa udāhu anupādānassāti. Sammā... byākareyyuṃ: Anupādānass' āvuso sā niṭṭhā, na sā niṭṭhā sa-upādānassāti. Sū pan' āvuso niṭṭhā viddasuno udāhu aviddasuno ti. Sammā... byākareyyuṃ: Viddasuno āvuso sā niṭṭhā, na sā niṭṭhā ayiddasuno ti. Sā pan' āvuso niṭṭhā anuruddha-paṭiviruddhassa udāhu ananuruddha-appaṭiviruddhassāti. Sammā... byākareyyuṃ: Ananuruddha-appaṭiviruddhass' āvuso sā niṭṭhā, na sā niṭṭhā anuruddha-paṭiviruddhassāti. Sū pan' āvuso niṭṭhā papañcārāmassa papañcaratino udāhu nippapañcārāmassa nippapañcaratino ti. Sammā byākaramānā bhikkhave aññatitthiyā paribbājakā evaṃ byākareyyuṃ: Nippapañcārāmass' āvuso sā niṭṭhā nippapañcaratino, na sā niṭṭhā papañcārāmassa papañcaratino ti.

Dve 'mā bhikkhave ditṭhiyo: bhavaditṭhi ca vibhavaditṭhi ca. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā bhavaditṭhiṃ allinā bhavaditṭhiṃ upagatā bhavaditṭhiṃ ajjhositā, vibhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā vibhavaditṭhiṃ allinā vibhavaditṭhiṃ upagatā vibhavaditṭhiṃ ajjhositā, bhavaditṭhiyā te paṭiviruddhā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ ditṭhinaṃ samudayaṃ 'ca atthagamaṃ 'ca assādaṃ 'ca ādinavaṃ 'ca nissaraṇaṃ 'ca yathābhūtaṃ na ppajānanti, te sarāgā te sadosā te samohā te satayhā te sa-upādānā te aviddasuno te anuruddha-paṭiviruddhā te papañcārāmā papañcaratino, te na parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccanti dukkhasmā ti vadāmi. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnāṃ ditṭhinaṃ samudayaṃ 'ca atthagamaṃ 'ca assādaṃ 'ca ādinavaṃ 'ca nissaraṇaṃ 'ca yathābhūtaṃ pajānanti, te viturāgā te vitadosā te vitamohā te vitatayhā te anupādānā te viddasuno te ananuruddha-appaṭiviruddhā te nippapañcārāmā nippapañcaratino, te parimuccanti jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, parimuccanti dukkhasmā ti vadāmi.

Cattār' imāni bhikkhave upādānāni, katamāni cattārī: kāmupādānaṃ diṭṭhupādānaṃ silabbatupādānaṃ attavādupādānaṃ. Santi bhikkhave eke samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa pariññāṃ paññāpenti, na diṭṭhupādānassa pariññāṃ paññāpenti, na silabbatupādānassa p. p., na attavādupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samagabrāhmaṇā tīpi thānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa pariññāṃ paññāpenti, na diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samagabrāhmaṇā dve thānāni yathābhūtaṃ na ppajānanti, tasmā te bhonto samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., na silabbatupādānassa p. p., na attavādupādānassa p. p. Santi bhikkhave eke samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa p. p.; tam kissa hetu: imāni hi te bhonto samagabrāhmaṇā ekaṃ thānaṃ yathābhūtaṃ na ppajānanti, tasmā te bhonto samagabrāhmaṇā sabbupādānapariññāvādā paṭijānamānā te na summa sabbupādānapariññāṃ paññāpenti: kāmupādānassa p. p., diṭṭhupādānassa p. p., silabbatupādānassa p. p., na attavādupādānassa pariññāṃ paññāpenti. Evaṃpe kho bhikkhave dhammarinaye yo satthari pasādo so na sammaggato akkhāyati, yo dhammo pasādo so na sammaggato akkhāyati, yā siloṃ paripūrakāritā sā na sammaggatā akkhāyati, yā sahadhammikesu piyamañjusatā sā na sammaggatā akkhāyati; tam kissa hetu: evaṃ h' etarū bhikkhave hoti yathā taṃ

durakkhāte dhammavinaye duppavedite aññyānike anupasaṃsaṃvattanike asammāsambuddhappavedite.

Tathāgato ca kho bhikkhave araham sammāsambuddho sabbupādāhapariññāvādo paṭijānamāno samimā sabbupādānapariññam paññāpeti: kāmupādānassa pariññam paññāpeti, diṭṭhupādānassa p. p., silabbatupādānassa p. p., attavādupādānassa pariññam paññāpeti. Evarūpe kho bhikkhave dhammavinaye yo satthari pasādo so sammaggato akkhāyati, yo dhamme pasādo so sammaggato akkhāyati, yā silesu paripūrakārīta sā sammaggatā akkhāyati, yā sahadhammikesu piyamanāpatā sā sammaggatā akkhāyati; tam kissa hotu: evaṃ hi etaṃ bhikkhave hoti yathā tam evākkhāte dhammavinaye suppavedite aññyānike upasaṃsaṃvattanike sammāsambuddhappavedite.

Ime ca bhikkhave cattāro upādānā kiṃnidānā kiṃsamudaya kiṃjātikā kiṃpabbhavā: ime cattāro upādānā taṇhānidānā taṇhāsamudaya taṇhājātikā taṇhāpabbhavā. Taṇhā cāyam bhikkhave kiṃnidānā k. k. kiṃpabbhavā: taṇhā vedanānidānā v. v. vedanāpabbhavā. Vedanā cāyam bhikkhave kiṃnidānā k. k. kiṃpabbhavā: vedanā phassanidānā ph. ph. phassapabbhavā. Phasso cāyam bhikkhave kiṃnidāno k. k. kiṃpabbhavo: phasso saṃjāyatanaṇidāno s. s. saṃjāyatanaṇpabbhavo. Saṃjāyatanaṇ - e' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabbhavam: saṃjāyatanaṇ nāmarūpanidānam n. n. nāmarūpāpabbhavam. Nāmarūpaṇ - e' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabbhavam: nāmarūpaṇ viññāṇanidānam v. v. viññāṇāpabbhavam. Viññāṇaṇ - e' idaṃ bhikkhave kiṃnidānam k. k. kiṃpabbhavam: viññāṇaṇ saṅkhāranidānam s. s. saṅkhārapabbhavam. Saṅkhārā e' ime bhikkhave kiṃnidānā kiṃsamudaya kiṃjātikā kiṃpabbhavā: saṅkhārā avijjānidānā avijjāsamudaya avijjājātikā avijjāpabbhavā. Yato ca kho bhikkhave bhikkhuno avijjā pahinā hoti vijjā uppannā, so avijjāvirāgā vijjappādā n' eva kāmupādānam upādiyati, na diṭṭhupādānam upādiyati, na silabbatupādānam upādiyati, na attavādupādānam upādiyati; anupādiyam na paritasseti, aparitassam pacattam yeva parinibbāyati; khīṇa jātī, vusītam brahmaçariyam, kataṃ karaṇiyam nāparaṃ itthattāyāti pajānāti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

CŪḤASĪHANĀDASUTTAM PĀTHANĀM

12.

Evam me sutam. Ekam samayam Bhagavā Vesālīyam vibarati bahinagare avarapure vanasāṇḍe. Tena kho pana samayena Sunakkhatto Licchaviputto acirapakkanto hoti imasmā dhammavinayā; so Vesālīyam parisatīm etaṃ vācam bhāsati: Na tthi samagassa Gotamassa uttarim manussadhammā alamariyaññadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammam deseti vimaṃsānucariṇaṃ sayam-patibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayūyāti. Atha kho āyasmā Sāriputto pubbanhasamayaṃ nirūsetvā pattacīvaram ādāya Vesālīm piṇḍāya pāvisi. Assosi kho āyasmā Sāriputto Sunakkhattassa Licchaviputtassa Vesālīyam parisatīm etaṃ vācam bhāsamanassa: Na tthi samagassa Gotamassa uttarim manussadhammā alamariyaññadassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammam deseti vimaṃsānucariṇaṃ sayam-patibhānaṃ, yassa ca khvāssa atthāya dhammo desito so niyyāti takkarassa sammā dukkhakkhayūyāti.

Atha kho āyasmā Sāriputto Vesālīyam piṇḍāya caritvā pacchābhuttaṃ piṇḍapātupatikkanto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekaman-tam nisīdi. Ekamantaṃ nisinnō kho āyasmā Sāriputto Bhagavantaṃ etaṃ avoca: Sunakkhatto bhanto Licchaviputto acirapakkanto imasmā dhammavinayā, so Vesālīyam pari-satīm etaṃ vācam bhāsati: Na tthi samagassa Gotamassa... so niyyāti takkarassa sammā dukkhakkhayūyāti.

Kodham Sāriputta Sunakkhatto moghapuriso, kodhā ca pan' assa esā vācā bhāsū. Araṇṇaṃ bhāsissāmiti so Sāri-putta Sunakkhatto moghapuriso vappaṃ yeva Taihāgatassa

bhāsati. Vanno h' eso Sāriputta Tathāgataassa yo evaṃ vadeyya: yassa ca khvāssa atthāya dhammo desito so piyyāti takkarassa sammā dukkhakkhayāyāti.

Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā araham sammāsambuddho vijjācarapasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā ti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā anekavihitam iddhividham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ tirobhāvaṃ tirokuḍḍhaṃ tiropākāraṃ tiropabbataṃ asujjamāno gacchati seyyathā pi ākāse, pathaviyā pi ummujjanimujjam karoti seyyathā pi udake, udake pi abhijjamāno gacchati seyyathā pi pathaviyam, ākāse pi pallaṅkena kamati seyyathā pi pekkhi sakupō, ime pi caudimasuriyo evaṃ mahiddhiko evaṃ mahānubhāvo pāṇinā parimāsati parimajjati, yāva Brahmalokey pi kāyena vasaṃ vattetiti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā dibbāya sotadhātuyā visuddhāya atikkantamānasikāya ubho sadde supāti dibbe ca mānuse ca ye dūre santike cāti. Ayam - pi hi nāma Sāriputta Sunakkhattassa moghapurisassa mayi dhammanvayo na bhavissati: Iti pi so Bhagavā paramattānaṃ parapuggalānaṃ cetasā oeto paricca pajānāti: sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ - ti pajānāti, vitarāgaṃ vā cittaṃ vitarāgaṃ cittaṃ - ti pajānāti — pe — saṅkhittam ... vikkhittam ..., mahaggatam ..., amahaggatam ..., sa-uttaram ..., anuttaram ..., samāhutam ..., asamāhutam ..., vimuttam ..., avimuttam vā cittaṃ avimuttam cittaṃ - ti pajānāti.

Dasa kho pan' imāni Sāriputta Tathāgataassa Tathāgatabalāni yehi balehi samanuāgato Tathāgato āsabbhaṃ - thānaṃ paṭijānāti, purisāsu sīhanādaṃ nadati, brahmacakkaṃ pavatoti, katamāni dasa: Idha Sāriputta Tathāgato thānaṃ - ca thānato atthānaṃ - ca atthānato yathābhūtaṃ pajānāti. Yam pi Sāriputta Tathāgato thānaṃ - ca thānato atthānaṃ - ca atthānato yathābhūtaṃ pajānāti, idam - pi Sāriputta Tathā-

bhedā param-maraṇā apāyati duggatiṃ vinipātāni nīra-
yam upapannā, ime vā pana bhonto sattā kāyasucaritena
samannāgatā vacīsucaritena s. manosucaritena s. ariyānaṃ
anopavūḍakā sammādiṭṭhikā sammādiṭṭhikammasamādhānā, te
kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokāṃ upa-
panti ti, iti diḍḍhena cakkhunā visuddhena utikkantamānusa-
kena satte passati cavamāne upapajjamāne, hīne paṇite su-
raṇṇe dubbhaṇṇe sugate duggate, yathākammūpage satte pa-
jānāti. Yam-pi Sāriputta ... pavatteti. Puna ca param
Sāriputta Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja viharati. Yam-pi Sāriputta Tathāgato
āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ di-
tthe vā dhamme sayāṃ abhiññā sacchikatvā upasampajja
viharati, idam-pi Sāriputta Tathāgatassa Tathāgatabalaṃ
hoti yaṃ balaṃ āgamaṃ Tathāgato āsabbhaṃ-ṭhānaṃ paṭi-
jānāti, parisāso sīhanādaṃ nadati, brahmacakkaṃ pavatteti.

Imāni kho Sāriputta dasa Tathāgatassa Tathāgatabalāni
yehi balehi samannāgato Tathāgato āsabbhaṃ-ṭhānaṃ paṭijānāti,
parisāso sīhanādaṃ nadati, brahmacakkaṃ pavatteti. Yo
kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantāṃ evaṃ
vadeyya: Na-tthi samaṇassa Gotamassa uttariṃ manusso-
dhammā alamaṇiyanāpadassanaviseko, takka-pariyāhataṃ so-
maṇo Gotamo dhammaṃ deseti vimaṃsānucaritaṃ sayāṃ-
paṭibhāvan-ti, taṃ Sāriputta vācaṃ appahāya taṃ cittaṃ
appahāya taṃ diṭṭhiṃ appatimissajitvā yathābhataṃ nikkhutto
evaṃ nīraye. Seyyathā pi Sāriputta bhikkhu silasampanno
samādhisampanno paññāsampanno diṭṭhe va dhamme aññaṃ
ārādheyya, evaṃsampaḍaṃ-idam Sāriputta vadami: taṃ vā-
caṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appatimissa-
jitvā yathābhataṃ nikkhutto evaṃ nīraye.

Cattār' imāni Sāriputta Tathāgatassa vesārajāni yehi
vesārajjehi samannāgato Tathāgato āsabbhaṃ-ṭhānaṃ paṭi-
jānāti, parisāso sīhanādaṃ nadati, brahmacakkaṃ pavatteti,
katamāni cattārī: Sammasambuddhassa te paṭijānato ime
dhammā anabhisambuddhā ti, tatra vata maṃ samaṇo vā
brāhmaṇo vā devo vā Māro vā Brahmā vā koci vā lokasmiṃ

saha dhammena paṭicodessatīti nīmittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nīmittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Khīṇāsavassa te paṭijānato ime āsavā aparikkhīnā ti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Yo kho pana te antarāyikā dhammā vuttā te paṭisevato nālaṃ antarāyeyāti, tatra vata maṃ ... na samanupassāmi. Etaṃ p' ahaṃ ... viharāmi. Yassa kho pana te atthāya dhammo desito so na piyyāti takkarassa samānā dukkhakkhayeyāti, tatra vata maṃ samāno vā brāhmaṇo vā dero vā Māro vā Brahmā vā koci vā lokasmim saha dhammena paṭicodessatīti nīmittam - etaṃ na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nīmittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi.

Imāni kho Sāriputta cattāri Tathāgatassa vesārajāni yehi ... pavatteti. Yo kho maṃ Sāriputta evaṃ jānantaṃ ... evaṃ niraye.

Aṭṭha kho imā Sāriputta parisā, katamā aṭṭha: khattiyaparisā brāhmaṇaparisā gahapatiparisā samaṇaparisā Cātummahārājikaparisā Tāvatinīsaparisā Māraparisā Brahmaṇaparisā. Imā kho Sāriputta aṭṭha parisā. Imehi kho Sāriputta catuhi vesārajehi samannāgato Tathāgato imā aṭṭha parisā upasaṅkamati ajjhogāhati. Abhijānāmi kho paṇāhaṃ Sāriputta anekasataṃ khattiyapariśaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃpubbaṃ - c' eva sallapītapubbaṃ - ca sākaccā ca samāpajjitapubbaṃ. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nīmittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nīmittaṃ asamanupassanto khemappatto abhayappatto vesārajappatto viharāmi. Abhijānāmi kho paṇāhaṃ Sāriputta anekasataṃ brāhmaṇapariśaṃ — pe — gahapatipariśaṃ — samaṇapariśaṃ — Cātummahārājikapariśaṃ — Tāvatinīsapariśaṃ — Mārapariśaṃ — Brahmaṇapariśaṃ upasaṅkamitā, tatra pi mayā sannisinnaṃpubbaṃ - c' eva sallapītapubbaṃ - ca sākaccā ca samāpajjitapubbaṃ. Tatra vata maṃ bhayaṃ vā sārājjaṃ vā okkamissatīti nīmittam - etaṃ Sāriputta na samanupassāmi. Etaṃ p' ahaṃ Sāriputta nīmittaṃ asamanupassanto khemappatto abhayappatto vesā-

rajjappatto viharāmi. Yo kho maṃ Sāriputta evaṃ jāna-
taṃ... evaṃ niraye.

Catasso kho imā Sāriputta yoniyo, katamā catasso: ap-
dajā yoni, jalābhujā yoni, saṃsedajā yoni, opapātikā yoni.
Katamā ca Sāriputta aṇḍajā yoni: Ye kho te Sāriputta
sattā aṇḍakosaṃ abhinibbhijja jāyanti, ayaṃ vuccati Sāri-
putta aṇḍajā yoni. Katamā ca Sāriputta jalābhujā yoni: Ye
kho te Sāriputta sattā vatthikosaṃ abhinibbhijja jāyanti,
ayaṃ vuccati Sāriputta jalābhujā yoni. Katamā ca Sāriputta
saṃsedajā yoni: Ye kho te Sāriputta sattā pūtimaccho vā
jāyanti pūtikunape vā pūtikummāse vā candanikūya vā oḷi-
galle vā jāyanti, ayaṃ vuccati Sāriputta saṃsedajā yoni.
Katamā ca Sāriputta opapātikā yoni: Devā nerayikā ekacce
ca manussā ekacce ca vinipātikā, ayaṃ vuccati Sāriputta
opapātikā yoni.

Imā kho Sāriputta catasso yoniyo. Yo kho maṃ Sāri-
putta evaṃ jānantaṃ... evaṃ niraye.

Pañca kho imā Sāriputta gatiyo, katamā pañca: nirayo
tīracchānayoni pīttivīsayo manussā devā. Nirayā cāhaṃ
Sāriputta pajānāmi nirayagāminī ca maggaṃ nirayagāminī-
ca paṭipadaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-
maraṇā apūyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjati taṃ ca
pajānāmi. Tīracchānayoniṃ cāhaṃ Sāriputta pajānāmi tīra-
cchānayoniḡāminī ca maggaṃ tīracchānayoniḡāminī- ca paṭi-
padaṃ, yathāpaṭipanno ca kāyassa bhedaṃ param-
maraṇā tīracchānayoniṃ upapajjati taṃ ca pajānāmi. Pīttivīsaya-
cāhaṃ Sāriputta pajānāmi pīttivīsayaḡāminī ca maggaṃ
pīttivīsayaḡāminī- ca paṭipadaṃ, yathāpaṭipanno ca kāyassa
bhedaṃ param-
maraṇā pīttivīsayaṃ upapajjati taṃ ca pajā-
nāmi. Manusse cāhaṃ Sāriputta pajānāmi manussalokagā-
minī ca maggaṃ manussalokagāminī- ca paṭipadaṃ, yathā-
paṭipanno ca kāyassa bhedaṃ param-
maraṇā manusseṃ upa-
pajjati taṃ ca pajānāmi. Deve cāhaṃ Sāriputta pajānāmi
devalokagāmi- ca maggaṃ deva-
lokagāminī- ca paṭipadaṃ,
yathāpaṭipanno ca kāyassa bhedaṃ param-
maraṇā saggāṃ lokāṃ upapajjati taṃ ca pajānāmi. Nibbāna-
cāhaṃ Sāriputta pajānāmi nibbānagāminī ca maggaṃ nibbānagā-

miniā - ca paṭipadaṃ, yathāpaṭipanno ca āsavānaṃ khayā unā-
savānaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme anyānaṃ
abhiññā sacchikātvā upasampajja viharati taṃ - ca pajānāmi.

Idhāhaṃ Sāriputta ekaaccaṃ puggalaṃ evaṃ cetasaṃ ceto
paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca
iriyati taṃ - ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
raṃ - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjis-
satiti; tam - enaṃ passāmi aparena samayena dībhena cak-
khuṃā visuddhena atikkantamānusakena kāyassa bhedaṃ pa-
raṃ - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannaṃ
ekanta-dukkhā tippā kaṭukaṃ vedanā vediyamānaṃ. Seyyathā
pi Sāriputta aṅgārakāsu sādhuḷakaporisā pūr' aṅgārānaṃ vitae-
cikānaṃ vitadhiṃmānaṃ, atha puriso āgaccheyya ghaṃmā-
bhutatto ghumaṇapareto kilanto tasito pāpasito ekāyānena
maggena tam - eva aṅgārakāsuṃ paṇidhāya, tam - enaṃ cak-
khuṃā puriso diṣvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ pu-
riso paṭipanno tathā ca iriyati taṃ - ca maggaṃ samārūḷho
yathā imaṃ yeva aṅgārakāsuṃ āgamissatiti; tam - enaṃ pas-
seyya aparena samayena tassā aṅgārakāsuṃ paṭitaṃ ekanta-
dukkhā tippā kaṭukaṃ vedanā vediyamānaṃ; evaṃ - eva kho
ahaṃ Sāriputta idh' ekaaccaṃ puggalaṃ evaṃ cetasaṃ ceto
paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca
iriyati taṃ - ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
raṃ - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjissatiti; tam - enaṃ passāmi aparena samayena dībhena
cakkhuṃā visuddhena atikkantamānusakena kāyassa bhedaṃ pa-
raṃ - maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapa-
nnaṃ ekanta-dukkhā tippā kaṭukaṃ vedanā vediyamānaṃ.

Idha pañāhaṃ Sāriputta ekaaccaṃ puggalaṃ evaṃ cetasaṃ
ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā
ca iriyati taṃ - ca maggaṃ samārūḷho yathā kāyassa bhedaṃ pa-
raṃ - maraṇā tiracchānāyoninī upapajjissatiti; tam - enaṃ
passāmi aparena samayena dībhena cakkhuṃā visuddhena
atikkantamānusakena kāyassa bhedaṃ paraṃ - maraṇā tirac-
chānāyoninī upapannaṃ dukkhā tippā kaṭukaṃ vedanā vedi-
yamānaṃ. Seyyathā pi Sāriputta gūthakūpo sādhuḷakaporiso
pūro gūthassa, atha puriso āgaccheyya ghaṃmābhutatto

ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva gūthakūpaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso patipanno tathā ca iriyati taṃ-ca maggaṃ samārūlho yathā imaṃ yeva gūthakūpaṃ āgamissatīti; tam-enaṃ passeyya aparena samayena tasmā gūthakūpe patitaṃ dukkhā tippā kutukā vedanā veditamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... veditamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā pīṭṭivisaṃ upapajjissatīti; tam-enaṃ passāmi ... pīṭṭivisaṃ upapannaṃ dukkhabahulā vedanā veditamānaṃ. Seyyathā pi Sāriputta rakkho visame bhūmibhāge jāto tanupattapalāso kharacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso patipanno tathā ca iriyati taṃ-ca maggaṃ patipanno yathā imaṃ yeva rukkhaṃ āgamissatīti; tam-enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnā vā nīpanā vā dukkhabahulā vedanā veditamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... veditamānaṃ.

Idha paṇāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param-maraṇā manussesu upapajjissatīti; tam-enaṃ passāmi ... manussesu upapannaṃ sukkhabahulā vedanā veditamānaṃ. Seyyathā pi Sāriputta rakkho same bhūmibhāge jāto bahala-pattapalāso sandacchāyo, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam-eva rukkhaṃ paṇidhāya, tam-enaṃ cakkhumā puriso disvā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso patipanno tathā ca iriyati taṃ-ca maggaṃ samārūlho yathā imaṃ yeva rukkhaṃ āgamissatīti; tam-enaṃ passeyya aparena samayena tassa rukkhasa chāyāya nisinnā vā nīpanā vā sukkhabahulā vedanā veditamānaṃ; evaṃ-eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... veditamānaṃ.

Idhāhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo ... param'amaruṇā sugatiṃ saggaṃ lokaṃ upapajjissatīti; tam'enaṃ passāmi ... sugatiṃ saggaṃ lokaṃ upapannāni ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pāsādo, tatr'assa kūṭāgāraṃ ullittāvalittam nivatam phassitaggaṃ pihitavātapānaṃ, tatr'assa pallaṅko gonakathato paṭikathato paṭalikathato kadallimigapavarapaccattharapo sa-uttaracchaddo ubhatolohitakūpadhāno, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam'eva pāsādaṃ paṇḍhāya, tam'enaṃ cak-khumā puriso divā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ'ca maggaṃ samārūḷho yathā imaṃ yeva pāsādaṃ āgamiṣsatīti; tam'enaṃ passeyya aparena samayena tasmīṃ pāsāde tasmīṃ kūṭāgāre tasmīṃ pallaṅke nisinnaṃ vā nipaṇṇaṃ vā ekantasukkhā vedanā vediyamānaṃ; evaṃ'eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ ... vediyamānaṃ.

Idha paṇḍhaṃ Sāriputta ekaccaṃ puggalaṃ evaṃ cetasā ceto paricca pajānāmi: Tathā 'yaṃ puggalo paṭipanno tathā ca iriyati taṃ'ca maggaṃ samārūḷho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme savaṃ abhiññā sacchikatvā upasampajja vimuṛissatīti; tam'enaṃ passāmi aparena samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme savaṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukkhā vedanā vediyamānaṃ. Seyyathā pi Sāriputta pokkharani acchodakā sītodakā sītodakā setakā sūpatitthā ramaniya, aridūro c' assā tibbo vanasandho, atha puriso āgaccheyya ghammābhitatto ghammapareto kilanto tasito pipāsito ekāyanena maggena tam'eva pokkharaniṃ paṇḍhāya, tam'enaṃ cak-khumā puriso divā evaṃ vadeyya: Tathā 'yaṃ bhavaṃ puriso paṭipanno tathā ca iriyati taṃ'ca maggaṃ samārūḷho yathā imaṃ yeva pokkharaniṃ āgamiṣsatīti; tam'enaṃ passeyya aparena samayena tam'eva pokkharaniṃ ogahitvā nakhātvā ca pivitvā ca sabbadarāṭhakīlamathaparijāhaṃ paṭippas-sambhettvā paccuttaritvā tasmīṃ vanasande nisinnaṃ vā

nīpannaṃ vā ekantasukhā vedanā vediyamānaṃ; evaṃ eva kho ahaṃ Sāriputta idh' ekaccaṃ puggalaṃ evaṃ cetasā ceto parieca pajānāmi: Tathā 'yaṃ puggalaṃ paṭipanno tathā ca iriyati taṃ' ca maggaṃ samārūḷho yathā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatīti; tam evaṃ passāmi apareṇa samayena āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharantaṃ ekantasukhā vedanā vediyamānaṃ.

Imā kho Sāriputta pañca gatiyo. Yo kho maṃ Sāriputta evaṃ jānantaṃ evaṃ passantaṃ evaṃ vadeyya: Na - tthi samapassa Gotamassa uttariṃ manussadhammā alamariya-ūpādassanaviseso, takkapariyāhataṃ samaṇo Gotamo dhammaṃ deseti vīmaṇisānucaritaṃ sayampatiḥhāna - ti, tam Sāriputta vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye. Seyyathā pi Sāriputta bhikkhu sīlasampanno samādhisampanno, paññāsampanno diṭṭhe va dhamme aññaṃ ācādhеyya, evaṃ sampadam - idaṃ Sāriputta vadāmi; taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajitvā yathābhaṭaṃ nikkhitto evaṃ niraye.

Abhiññāmi kho pañānaṃ Sāriputta caturaṅgasamannāgataṃ brahmacariyaṃ caritū: tapassī sudaṃ homi parama - tapassī, lūkhas - sudaṃ homi paramalūkho, jegucchi sudaṃ homi paramajegucchi, pavivittas - sudaṃ homi parama - pavivitto.

Tatra - ssa me idaṃ Sāriputta tapassitāya hoti: acelako homi muttācāro hatthāpsalekhano, na elhūladantiko na tiṭṭha - bladantiko, nābhūbhaṭaṃ na mūdisakajānaṃ na nīmantajānaṃ sādīyāmi; so na kumbhāmukhā patiganhāmi, na kaḷopimukhā patiganhāmi, na elakamantaraṃ na daydamantaraṃ na musalamantaraṃ, na dvīnaṃ bhuñjamānaṃ, na gabbhīniyā, na pūyamānāya, na purisantaragatāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā sandasaṇḍa - cārini, na maccheṃ na maṇḍasaṃ na suraṃ na merayaṃ na ūhasudakaṃ pīvāmi. So ekāgariko vā homi ekālopiko, dvā-

gāriko vā homi dvālopiko — sattāgāriko vā homi sattālopiko. Ekiasā pi dattiyā yāpemi, dvīhi pi dattīhi yāpemi — sattahi pi dattīhi yāpemi. Ehāhikam pi āhāraṃ āhāremi, dvīhi kam pi āhāraṃ āhāremi. — sattāhikam pi āhāraṃ āhāremi. Iti evarūpaṃ addhamāsikam pi pariyāyabhataḥhojanānuyogam anuyutto viharāmi. So sākabhakkho vā homi, sāmaka-bhakkho vā homi, nivārabhakkho ... daddulabhakkho ... hatabhakkho ... kaṇabhakkho ... ācārabhakkho ... piṇḍāka-bhakkho ... tiṇabhakkho ..., gomayabhakkho vā homi; vana-mūlaphalāhāro yāpemi pavatīphalabhojī. So sāpāni pi dhāremi, masāpāni pi dhāremi, chavadussāni pi dh., paṇḍukūlāni pi dh., tiritāni pi dh., ajināni pi dh., ajinasakkhi-pam pi dh., kusacīraṃ pi dh., vākacīraṃ pi dh., phalaka-cīraṃ pi dh., kesakambalam pi dh., vālakambalam pi dh., ulūkapakkham pi dhāremi. Kesamessulocako pi homi kesamessulocanānuyogam anuyutto, ubbhattāko pi homi āsannapatikkhutto, ukkūṭiko pi homi ukkūṭikappadhūnam anuyutto, kantalāpasaṃyiko pi homi kantalāpasaṃyeyyaṃ kappemi, sāyatatīyakam pi udākorohasānuyogam anuyutto viharāmi. Iti evarūpaṃ anekavihāraṃ kāyassa ātāpanaparitāpanānuyogam anuyutto viharāmi. Idam su me Sāriputta tapassitāya hoti.

Tatra -ssu me idam Sāriputta lūkhasmiṃ hoti: neka-vassaganikaṃ rajojallam kāye sammicitam hoti papatīkajātam. Seyyathā pi Sāriputta tīdukākhāpu neka-vassaganiko sammicito hoti papatīkajāto, evam -eva -ssu me Sāriputta neka-vassaganikaṃ rajojallam kāye sammicitam hoti papatīkajātam. Tassa mayham Sāriputta na evam hoti: Aho vatāham imam rajojallam pāpinā parimajjeyyam, aññe vā pana me imam rajojallam pāpinā parimajjeyyam - ti. Evam - pi me Sāriputta na hoti. Idam su me Sāriputta lūkhasmiṃ hoti.

Tatra -ssu me idam Sāriputta jegucchamiṃ hoti: so khō aham Sāriputta sato va abhikkamāmi sato patikkamāmi, yāva udahōndemi pi me dayā paocupatthitā hoti: mā haṃ khuddako pāpe viśamagata saṅghātaṃ āpādeṣṣan - ti. Idam su me Sāriputta jegucchamiṃ hoti.

Tatra -ssu me idam Sāriputta pavivittamiṃ hoti: so

kho ahaṃ Sāriputta aññatarāṃ araṇṇāyatanāṃ ajjhogāhitvā viharāmi, yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhabhārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thaleṇa thalāṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasaṃ - ti. Seyyathā pi Sāriputta araṇṇako migo manusse divā vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thaleṇa thalāṃ papatati, evaṃ - eva kho ahaṃ Sāriputta yadā passāmi gopālakaṃ vā pasupālakaṃ vā tiṇahārakaṃ vā kaṭṭhabhārakaṃ vā vanakammikaṃ vā, vanena vanāṃ gahanena gahanāṃ ninnena ninnāṃ thaleṇa thalāṃ papatāmi, taṃ kissa hetu: mā maṃ te addasaṃsu ahaṃ - ca mā te addasaṃ - ti. Idāṃ su me Sāriputta pavivittaṃsīmī hoti.

So kho ahaṃ Sāriputta ye te goṭṭhā paṭṭhiṭagāvo apagatagopālaka tathā catukundiko upasaṅkamitvā yāni tāni vacchakāṇaṃ tarupakāṇaṃ dhenupakāṇaṃ gomayāni tāni sudāṃ āhāremi. Yāva kivaṃ - ca me Sāriputta sakaṃ muttakarisaṃ apariyādiṇṇaṃ hoti, sakaṃ yeva sudāṃ muttakarisaṃ āhāremi. Idāṃ su me Sāriputta mahāvikaṣṭabhojanasīmī hoti.

So kho ahaṃ Sāriputta aññatarāṃ bhīmśanakaṃ vanasandāṃ ajjhogāhitvā viharāmi. Tatra sudāṃ Sāriputta bhīmśanakassa vanasandassa bhīmśanakatasmīṃ hoti: yo koci avitarāgo taṃ vanasandāṃ pavisati rebhuyyena lomāni haṃsanṭi. So kho ahaṃ Sāriputta yā tā rattiiyo sitā hemantikā antarattihake himapātasamaye tathārupāsu rattisu rattīm abbhokāse viharāmi divā vanasandā, giṃhāṇāṃ pacchime māse divā abbhokāse viharāmi rattīm vanasandā. Api - ssu maṃ Sāriputta ayaṃ anacchariyā gāthā paṭibhāsi pubbe assutapubbā:

So tatto so sīno, eko bhīmśanake vane,
naggo na c' aggim - āsīno, esaṇāpasuto munnīti.

So kho ahaṃ Sāriputta suāṇe seyyaṃ kappemi chavatṭhikāni upadhāya. Api - ssu maṃ Sāriputta gomandālā upasaṅkamitvā oṭṭhubbanti pi omuttenti pi, paṇsukena okīraṇṭi pi, kaṇhasotesu pi salākaṃ paveseṇti. Na kho paṇāhaṃ Sāriputta abhijānāmi tesu pāpakaṃ cittaṃ uppādetā. Idāṃ su me Sāriputta upekkhāvihārasīmī hoti.

Santi kho pana Sāriputta eke samanabrāhmaṇā evaṃ-
vādiṇo evaṃdiṭṭhino: āhāreṇa suddhīti; te evaṃ āhāreṇa:
kolehi yāpemaṃ, te kolam-pi khādanti, kolacunnāmaṃ-pi khā-
danti, kolodakam-pi pivanti, anekavihitam-pi kolavikatiṃ
puribhūṇanti. Abhiññāmi kho panāhaṃ Sāriputta ekaṃ
yeva kolam āhāraṃ āharitā. Siyā kho pana te Sāriputta
evam-assa: mahā nūna tena samayena kolo ahoṣiti. Na
kho pan' etaṃ Sāriputta evaṃ dattabhaṃ, tadā pi etaparamo
yeva kolo ahoṣi seyyathā pi etarahi. Tassa mayhaṃ Sāri-
putta ekaṃ yeva kolam āhāraṃ āharuyato adhimattakassimā-
naṃ patto kāyo hoti: seyyathā pi nāma āsitikapabbāni vā
kālapabbāni vā evam-eva-ssu me aṅgapaccāṅgāni bhavanti
tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam evam-
eva-ssu me ānisaḍaṃ hoti tāy' ev' appāhāratāya, seyyathā
pi nāma vaṭṭanāvāḷi evam-eva-ssu me piṭṭhikaṇṭako unnatā-
vanato hoti tāy' ev' appāhāratāya, seyyathā pi nāma jara-
sālāya gopānasiyo oluggaviluggā bhavanti evam-eva-ssu me
phāsulīyo oluggaviluggā bhavanti tāy' ev' appāhāratāya, sey-
yathā pi nāma gambhīre udapāne udakatārakā gambhīragatā
okkhāyikā dissanti evam-eva-ssu me akkhikūpesu akkhi-
tārakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya,
seyyathā pi nāma tittakālābu āmakacchinno vātūlapena sam-
putṭito hoti sammilāto evam-eva-ssu me āsacchavi sampuṭṭitā
hoti sammilātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
udaracchaviṃ parimasissāmi piṭṭhikaṇṭakam yeva pariṅga-
hāmi, piṭṭhikaṇṭakam parimasissāmi udaracchaviṃ yeva pari-
gaṇhāmi, yāva-ssu me Sāriputta udaracchavi piṭṭhikaṇṭakam
alinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
vaccam vā muttam vā karissāmi tatti' eva avakujjo papa-
tāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tam-eva
kāyaṃ assāsento pāpinā gattāni anomaṇṇāmi, tassa mayhaṃ
Sāriputta pāpinā gattāni anomaṇṇato pūtimulāni lomāni kṣ-
yasmā papatanti tāy' ev' appāhāratāya.

Santi kho pana Sāriputta eke samanabrāhmaṇā evaṃ-
vādiṇo evaṃdiṭṭhino: āhāreṇa suddhīti; te evaṃ āhāreṇa:
muggehi yāpema — pe — tilehi yāpema — taṇḍulehi yāpe-
māti, te taṇḍulam-pi khādanti, taṇḍulacunnāmaṃ-pi khādanti,

taṇḍulodakam pi pivanti, anekavihītam pi taṇḍulavikantiṃ
paribhujjanti. Abhijjānāmi kho paṇāham Sāriputta ekam yeva
taṇḍulam āhāram āharitā. Siyā kho pana te Sāriputta eva-
maṃsa: mahā nūna tena samayena taṇḍulo ahoṣitī. Na kho pa-
ṇāham Sāriputta evaṃ datṭhabham, tadā pi etaparamo yeva
taṇḍulo ahoṣi seyyathā pi etarahi. Tassa mayham Sāriputta
ekam yeva taṇḍulam āhāram āharayato adhimattakasimānam
putte kāyo hoti: seyyathā pi nāma āsitikapabbāni vā kalā-
pabbāni vā evaṃ evaṃ sasu me aṅgapaccaṅgāni bhavanti tāy'
ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam evaṃ evaṃ sasu
me āṇisadam hoti tāy' ev' appāhāratāya, seyyathā pi nāma
vaṭṭanāvālī evaṃ evaṃ sasu me piṭṭhikaṇṭako unnatāvamato
hoti tāy' ev' appāhāratāya, seyyathā pi nāma jamaṣālāya go-
pānāsiyo olaggaviluggā bhavanti evaṃ evaṃ sasu me phūsulīyo
olaggaviluggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma
gambhīre udapāne udakatārakā gambhīragatā okkhāyikā di-
ssanti evaṃ evaṃ sasu me akkhikūpesu akkhītārakā gambhīra-
gatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi
nāma tittakālābu āmakacchinno vātātapena sampuṭṭito hoti
sammilāto evaṃ evaṃ sasu me sisacchavi sampuṭṭitā hoti sam-
milātā tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta: uda-
racchaviṃ parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi,
piṭṭhikaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇ-
hāmi, yāva sasu me Sāriputta udaracchavi piṭṭhikaṇṭakam
allinā hoti tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta:
vaccam vā muttam vā karissāmiti tatth' eva avakujjo papa-
tāmi tāy' ev' appāhāratāya. So kho ahaṃ Sāriputta tatr
eva kāyaṃ assāsento pāṇinā gattāni anomajjāmi, tassa may-
ham Sāriputta pāṇinā gattāni anomajjato pūtimūlāni lomāni
kāyasmā papatanti tāy' ev' appāhāratāya. Tāya pi kho ahaṃ
Sāriputta iriyāya tāya paṭipadāya tāya dukkarakūrikāya nāj-
jhagamaṃ uttariṃ manussadhammā alamariyaṇṇadassana-
vīsesaṃ, tam kissa heto: imissā yeva ariyāya paṇḍāya ana-
dhigamā yā 'raṃ ariyā paṇḍā adhigatā ariyā niyyānikā niy-
yāti takkarassa samnū dukkhakkhayāya.

Santi kho pana Sāriputta eke s. v. e.: saṃsārena sud-
dhitī. Na kho pana so Sāriputta saṃsāro sulabharūpo yo mayā

assaṃsaritapubbo iminā dighena addhunā, aññatra Suddhā-
rāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve saṃsa-
reyyāmi, na 'y' imaṃ lokam punar āgaccheyyāmi. Santi kho
pana Sāriputta eke s. e. e.: upapattiyā suddhīti. Na
kho pana sā Sāriputta upapatti sulabbharūpā yā mayā anu-
papannapubbā iminā dighena addhunā, aññatra Suddhā-
rāsehi devehi; Suddhāvāse cāhaṃ Sāriputta deve upapaj-
jeyyāmi, na 'y' imaṃ lokam punar āgaccheyyāmi. Santi kho
pana Sāriputta eke s. e. e.: āvāsena suddhīti. Na kho pana
so Sāriputta āvāso sulabbharūpo yo mayā anāvuttipubbo
iminā dighena addhunā, aññatra Suddhāvāsehi devehi; Sud-
dhāvāse cāhaṃ Sāriputta deve vasseyyāmi, na 'y' imaṃ lokam
punar āgaccheyyāmi. Santi kho pana Sāriputta eke s. e. e.:
Yāsaṇena suddhīti. Na kho pana so Sāriputta yaṇāso sula-
bbharūpo yo mayā ayitthapubbo iminā dighena addhunā,
taṃ - ca kho raṇṇā vā satā khattiyena muddhāvasittena brāh-
maṇena vā mahāsālena. Santi kho pana Sāriputta eke s. e. e.:
aggiparicariyāya suddhīti. Na kho pana so Sāriputta aggi
sulabbharūpo yo mayā aparicinnapubbo iminā dighena addhunā,
taṃ - ca kho raṇṇā vā satā khattiyena muddhāvasittena brāh-
maṇena vā mahāsālena.

Santi kho pana Sāriputta eke samannabrāhmaṇā evaṃ-
vādiṇo evaṃdiṭṭhino: yāvad' evāyaṃ bhavam puriso daharo
hoti yuvā assu kājakaso bhadrena yobbanena samannāgato
putthamena vayasā, tāvad' eva paramena paññāveyyattiyena
samannāgato hoti; yuto ca kho ayaṃ bhavam puriso jinno
hoti vuddho mahallako addhagato vayo anuppatto, asītiko vā
navutiko vā vassasatiko vā jātiyā, atha tamhū paññāveyyat-
tiyā parihāyati. Na kho pan' etaṃ Sāriputta evaṃ da-
tthabham. Ahaṃ kho pana Sāriputta etarahi jinno vuddho
mahallako addhagato vayo anuppatto, asītiko me vayo vat-
tati. Idha me assu Sāriputta cattāro cāvakā vassasatāyukā
vassasatājivino paramāya satiyā ca gatiyā ca dhītiyā ca samannā-
gatā paramena ca paññāveyyattiyena; seyyathā pi Sāriputta
dalbhaddhammo dhanuggaho vikkhito katahattho katūpāsano
lahukena naanena appakasīro' eva tiriyaṃ tālacchāyaṃ atī-
pāteyya, evaṃ adhimattasatimanto evaṃ adhimattagatimanto

evam' adbhinnatadhitimanto evam' paramena paññāveyyattiyena samannāgatā. Te mañ catunnam' satipatthānānam' upādāy' upādāya pañnam' puccheyyūñ, putt'ho putt'ho cāham' tesam' byākareyyūñ, byākatañ - ca me byākatato dhāreyyūñ, na ca mañ duiyakam' uttarim' paripuccheyyūñ, aññatra asita-pita-khāyita-sāyitā, aññatra uccārapassāvakammā, aññatra niddā-kilamathapaṭivinoḉanā. Apariyādiṇṇā yev' assa Sāriputta Tathāgatassa dhammadesanā, apariyādiṇṇam' yev' assa Tathāgatassa dhammapadabyājanam', apariyādiṇṇam' yev' assa Tathāgatassa pañhapatibhūnam', atha me te cattāro sāvakā vassasatāyukā vassasatajīvino vassasatassa accayena kām' kareyyūñ. Mañcakena ce pi mañ Sāriputta pariharissatha n' ev' att'hi Tathāgatassa paññāveyyattiyassa aññathattam'. Yam' kho tam' Sāriputta sammā vadamāño vadeyya: asam-mohadhammo satto loka uppanno bahujanahitāya bahujana-sukhāya lokānukampāya atthāya hitāya sukhāya devamanussānañ - ti, mañ - eva tam' sammā vadamāño vadeyya: asam-mohadhammo ... devamanussānañ - ti.

Tena kho pana samayena āyasmā Nāgasamālo Bhagavato piṭṭhito t'rito hoti Bhagavantam' vijayamāño. Atha kho āyasmā Nāgasamālo Bhagavantam' etad' avoca: Acechariyam' bhante, abbhutam' bhante, api ca me bhañte imam' dhammapariyāyam' autvā lomāñi hutthāñi. Konāmo ayam' bhante dhammapariyāyo ti. — Tasmātiha tvañ Nāgasamālo imam' dhammapariyāyam' Lomahamsanapariyāyo t' eva nañ dhārehit'. Idam' avoca Bhagavā. Attamañ āyasmā Nāgasamālo Bhagavato bhasitam' abhinanditi.

MAHĀDURKHAṆḬASUTTAM DUTIYAM.

13.

Evam' me sutam'. Ekam' samayam' Bhagavā Sāvatt'hiyam' viharati Jetavane Anāthapiṇḉikassa ārāme. Atha kho sambalunā bhikkhū pubbanhasamayam' nivāsetvā pattacivaram

ādāya Sāvattthiṃ piṇḍāya pāviseṃsu. Atha kho tesāṃ bhikkhūnaṃ etad' ahoṣi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya carituṃ, yaṃ-nūna mayāṃ yen' aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyāmāti. Atha kho te bhikkhū yen' aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkamisṃsu, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāpiyaṃ vitisāretvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinne kho te bhikkhū te aññatitthiyā paribbājakā etad' avocūṃ: Samaṇo āvuso Gotamo kāmānaṃ pariṇānaṃ paññāpeti, mayāṃ-pi kāmānaṃ pariṇānaṃ paññāpema; samaṇo āvuso Gotamo rūpānaṃ pariṇānaṃ paññāpeti, mayāṃ-pi rūpānaṃ pariṇānaṃ paññāpema; samaṇo āvuso Gotamo vedanānaṃ pariṇānaṃ paññāpeti, mayāṃ-pi vedanānaṃ pariṇānaṃ paññāpema; idha no āvuso ko viṣeṣo ko adhippāyo kiṃ ānākarāṇaṃ samāpessa vā Gotamassa ambhakaṃ vā, yaḍidaṃ dhammaḍesaṇāya vā dhammaḍesanaṃ anusāsaniyā vā anusāsanaṃ ti. Atha kho te bhikkhū tesāṃ aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinandiṃsu na paṭikkosiṃsu, anabhinanditvā appaṭikkosivā utthāy' āsanaṃ pakkamiṃsu: Bhagavato santiko etassa bhāsitaṃ utthāya ājānissāmāti.

Atha kho te bhikkhū Sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantā yena Bhagavā ten' upasaṅkamisṃsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad' avocūṃ: Idha mayaṃ bhante pubbanhassa-mayaṃ nivāsetvā pattacivaraṃ ādāya Sāvattthiṃ piṇḍāya pāviseṃsu, tesāṃ no bhante ambhakaṃ etad' ahoṣi: Atippago kho tāva Sāvattthiyaṃ piṇḍāya carituṃ, yaṃ-nūna mayāṃ yen' aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyāmāti. Atha kho mayaṃ bhante yen' aññatitthiyānaṃ paribbājakānaṃ ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāpiyaṃ vitisāretvā ekamantaṃ nisidiṃsu. Ekamantaṃ nisinne kho bhante te aññatitthiyā paribbājakā amhe etad' avocūṃ: Samaṇo āvuso Gotamo kāmānaṃ pariṇānaṃ paññāpeti, mayāṃ-pi kāmānaṃ pariṇānaṃ

paññāpema: samaṇo āvuso Gotamo rūpānaṃ p. p., mayam-
pi rūpānaṃ p. p., samaṇo āvuso Gotamo vedanānaṃ p. p.,
mayam-pi vedanānaṃ p. p.; idha na āvuso ko viśeso ko adhip-
pāyo kiṃ nānākarāṇaṃ samāpasa vā Gotamaṃsa amhākaṃ
vā, yadidaṃ dhammadesanāya vā dhammadesanaṃ anusāsa-
niyā vā anasāsanin-ti. Atha kho mayam bhante tesam
aññatitthiyānaṃ paribbājakānaṃ bhāsitaṃ n' eva abhinan-
dimha na paṭikkosimha, amabhinanditvā appaṭikkosivā utthāy'
āsanā pakkamimha: Bhagavato santike etassa bhāsitassa at-
thaṃ ājānissāmi.

Evamvādiṇo bhikkhave aññatitthiyā paribbājakā evam'
assu vacaniyā: Ko pan' āvuso kāmānaṃ assādo ko ādinavo
kiṃ nissaraṇaṃ, ko rūpānaṃ assādo ko ādinavo kiṃ nissa-
raṇaṃ, ko vedanānaṃ assādo ko ādinavo kiṃ nissaraṇa-ti.
Evam' putthā bhikkhave aññatitthiyā paribbājakā na c' eva
sampāyissanti uttariṇ' ca vighātāṃ āpajjissanti, taṃ kiṃsa
hetu: yathā taṃ bhikkhave avisaṃyamiṃ. Nāhaṃ taṃ bhik-
khave passāmi sadevake loke samārake sabrahmaṃke assa-
maṇabrāhmaṇiyyā pajāya sadevamanussaāya yo imesaṃ pañ-
hānaṃ veyyākaraṇena cittaṃ ārābhēyya aññatra Tathāgatena
vā Tathāgatasāvakena vā ito vā pana sotvā.

Ko ca bhikkhave kāmānaṃ assādo: Pañc' ime bhik-
khave kāmagaṇā, katame pañca: cakkaḥaviññēyyā rūpā itthā
kantā manāpā piyarūpā kāmūpasamhitā rajaniyā, sotaviñ-
ñēyyā saddā — pe — ghānaviññēyyā gandhā — jivhāviññēyyā
rasā — kāyaviññēyyā phoṭṭhabbā itthā kantā manāpā piya-
rūpā kāmūpasamhitā rajaniyā. Ime kho bhikkhave pañca
kāmagaṇā. Yaṃ kho bhikkhave ime pañca kāmagaṇe pa-
ṭicca-uppajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ assādo.

Ko ca bhikkhave kāmānaṃ ādinavo: Idha bhikkhave
kulaputto yena sippatthānena jivikaṃ kappeti, yadi muddāya
yadi gaganāya yadi saṅkhānena yadi kasiyā yadi vanijjāya
yadi gorakkhena yadi issatthēna yadi rājaporiaṇena yadi sip-
paññātarena, sītassa purakkhato uphassa purakkhato, dāma-
makasa-vātātapa-sīrīsasapasaṃphassēhi rissamāno, khoppi-
pāsāya nāyamāno, ayam-pi bhikkhave kāmānaṃ ādinavo
sandiṭṭhiko dukkhakkhandho kāmahetu kāmānānaṃ kāmā-

dūkarapaṇaṃ kāmānaṃ - eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ uttāhato ghatato vāyamato te bhogā nābhiniṭṭhanti, so socati kilamati paridevati, urattālinā kandati, sammohaṃ āpajjati; moghaṃ vata me uttāhānaṃ, aphaḷo vata me vāyāmo ti. Ayam - pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ - eva hetu. Tassa ce bhikkhave kulaputtassa evaṃ uttāhato ghatato vāyamato te bhogā abhinipphajjanti, so tesam bhogānaṃ ārakkhādhipikarapaṇaṃ dukkhaṃ domanassam paṭisaṇivedeti; kinti me bhoge n' eva rājāno hareyyuṃ na corā hareyyuṃ na aggi dāheyya na udakaṃ vaheyya na appiṇḍā dāyādā hareyyuṃ - ti. Tassa evaṃ ārakkhato gopayato te bhoge rājāno vā haranti corā vā haranti aggi vā dūhanti udakaṃ vā vahati appiṇḍā vā dāyādā haranti. So socati kilamati paridevati, urattālinā kandati, sammohaṃ āpajjati; yam - pi me ahosi tam - pi no na - tthāti. Ayam - pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ - eva hetu. Puna ca paraṃ bhikkhave kāmābhetu kāmānānānaṃ kāmānānaṃ kāmānaṃ - eva hetu rājāno pi rājāhi vivadanti, khattiya pi khattiyehi v., brāhmaṇa pi brāhmaṇehi v., gaḥapati pi gaḥapatihi vivadanti, mātā pi puttana vivadati, putto pi mātara v., pitā pi puttana v., putto pi pitarā v., bhātā pi bhātarā v., bhātā pi bhaginiyā v., bhagini pi bhātarā v., sahāyo pi sahāyena vivadati. Te tattha kalaha-viggaha-vivādam - āpannā aññamaññānaṃ pāpihi pi upakkamanti, ledḍhūhi pi u., dandehi pi u., satthehi pi upakkamanti; te tattha maraṇam - pi nigacchanti maraṇamattam - pi dukkhaṃ. Ayam - pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ - eva hetu. Puna ca paraṃ bhikkhave kāmābhetu k. k. kāmānaṃ - eva hetu asicannam gahetvā dhanukalāpaṃ sannayhitvā ubhatoviyūḥaṃ saṅgāmaṃ pakkhandanti ususu pi khippamānesu sattisa pi khippamānesu assisa pi vijjotalantesu; te tattha usūhi pi vijjhanti, sattiyā pi vijjhanti, assinā pi sisanā chindanti, te tattha maraṇam - pi nigacchanti maraṇamattam - pi dukkhaṃ. Ayam - pi bhikkhave k. ā. sandiṭṭhiko... kāmānaṃ - eva hetu. Puna ca paraṃ bhikkhave kāmābhetu k. k. kāmānaṃ - eva hetu asicannam gahetvā dhanukalāpaṃ sannayhitvā addāvalepanā upakāriyo pakkhandanti ususu pi khippamānesu sattisa pi

khippamānāsu asisu pi vijjotalantesu; te tattha usūhi pi vij-
jhanti sattvā pi vijjhanti pakkatthiyā pi osīcanti abhivag-
gena pi omaḍḍanti asinā pi sisaṃ chindanti; te tattha ma-
raṇam pi nigacchanti maraṇamattam pi dukkhaṃ. Ayam
pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva hetu. Pasa
ca paraṃ bhikkhave kāmahetu k. k. kāmānam-eva hetu san-
dhim pi chindanti, nillopanam pi haranti, ekāgārikam pi ka-
ronṭi, paripanthie pi tittḥanti, parādāram pi gacchanti; tam-
eṇaṃ rājāno gahetvā vividhā kammakaraṇā karonti; kaśāhi
pi tāḷenti, vetthehi pi tāḷenti, addhadanḍakehi pi tāḷenti,
hattham pi chindanti. pādam pi ch., hatthapādādam pi ch.,
kaṇṇam pi ch., nāsam pi ch., kuṇṇanāsam pi chindanti.
bilāngathālikam pi karonti, saṅkhanuṇḍikam pi k., Rā-
humaṅkham pi k., jotumālikam pi k., hatthapejjotikam pi k.,
erakavattikam pi k., cirakavāsikam pi k., eṇṇyayakam pi k.,
baḷissamūṇṣikam pi k., kuhāpaṇakam pi k., khūrāpatācehi-
kam pi k., palighaparivattikam pi k., pulālapīṭhakam pi
karonti, tattena pi telena osīcanti, sunakkhehi pi khādāpentī.
jīvantaṃ pi sūle uttāseṇti, asinā pi sisaṃ chindanti; te
tattha maraṇam pi nigacchanti maraṇamattam pi dukkhaṃ.
Ayam pi bhikkhave k. ā. sandiṭṭhiko... kāmānam-eva
hetu. Pasa ca paraṃ bhikkhave kāmahetu kāmānidānam
kāmādhikaraṇaṃ kāmānam-eva hetu kāyena duccaritaṃ ca-
ronṭi, vācāya d. c., manasā d. c.; te kāyena duccaritaṃ ca-
ritvā vācāya d. c., manasā d. c. kāyassa bhedaṃ paraṃ maraṇā
spāyaṃ duggatiṃ vinipātaṃ niraṇaṃ upapajjanti. Ayam
bhikkhave kāmānam ādinavo samparāyiko dukkhakkhandho
kāmahetu kāmānidānam kāmādhikaraṇaṃ kāmānasa-eva hetu.

Kiṃ ca bhikkhave kāmānam nissaraṇaṃ: Yo kho bhik-
khavo kāmesu chandarāgavinayo chandarāgappahānaṃ, idaṃ
kāmānam nissaraṇaṃ.

Ye ki keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ
kāmānam āsādhā ca āsādato ādinavaṃ ca ādinavato niss-
araṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata
sāmaṇā vā kāmāni pariṇāhanti paraṃ vā tathattāya samā-
dāpeṇanti yathāpaṭipanno kāmāni pariṇāhanti n' etaṃ thā-
naṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā

vā evaṃ kāmānaṃ assādanā assādato ādinavaṃ ca ādinavato nissaraṇā ca nissarapato yathābhūtaṃ pajānanti, te vata sūmaṃ vā kāme pariānissanti paramā vā taihattāya samādapessanti yathāpatipanno kāme pariānissatīti thānam etaṃ vijjati.

Ke ca bhikkhave rūpānaṃ assādo: Seyyathā pi bhikkhave khattiyakaṇṇū vā brāhmapakaṇṇū vā gahapatikaṇṇū vā pannarasavassuddhesikā vā soḷasavassuddhesikā vā nāti-dighā nātirassa nātikisā nātiṭhulā nātikāḷī na accodātā, paramā sā bhikkhave tasmīṃ samaye subhā vaṇṇanibhā ti. — Evam bhante. — Yaṃ kho bhikkhave subhaṃ vaṇṇanibhaṃ paṭicca uppajjati sukhaṃ sōmanassaṃ yaṃ rūpānaṃ assādo.

Ke ca bhikkhave rūpānaṃ ādinavo: Idha bhikkhave tam eva bhaginīṃ passeyya apareṇa samayena nētikāṃ vā navutikāṃ vā vassasatikāṃ vā jātiyā, jipṇaṃ gopānasivānākaṃ bhoggaṃ daṇḍaparāyanaṃ pavedhamānaṃ gacchantiṃ, āturaṃ gatayohibanaṃ khaṇḍadantiṃ palitakesiṃ vilūnaṃ khalitasīraṃ valinaṃ tilakāhataguttiṃ, taṃ kim maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam bhante. — Ayam pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam eva bhaginīṃ passeyya ābādhikāṃ dukkhūtaṃ bāḷhagilānaṃ sako muttakarise palipannaṃ semānaṃ aāhehi vuṭṭhāpiyamānaṃ aāhehi samavesiyamānaṃ, taṃ kim maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam bhante. — Ayam pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam eva bhaginīṃ passeyya, sariraṃ sīvathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā, uddhumātakaṃ vinilakaṃ vipubbakajātaṃ, taṃ kim maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam bhante. — Ayam pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam eva bhaginīṃ passeyya, sariraṃ sīvathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulahehi vā kh. gūjhehi vā kh. supāhehi vā kh. sigāhehi vā kh. vividhehi vā pāpakajātehi khajjamānaṃ; taṃ kim maññatha

bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ aṭṭhika-saṅkhalikāṃ samāmaṃsalohitaṃ nahārusambandhaṃ, — aṭṭhika-saṅkhalikāṃ nimmaṃsalohitamakkhitaṃ nahārusambandhaṃ, — aṭṭhikasāṅkhalikāṃ upagatamaṃsalohitaṃ nahārusambandhaṃ, — aṭṭhikāni apagatasambandhāni disāvidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādattṭhikaṃ aññena jaṅghattṭhikaṃ aññena ūratṭhikaṃ aññena kaṭattṭhikaṃ aññena piṭṭhikaṇṭhaṃ aññena sīsakaṭāhaṃ; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo. Puna ca paraṃ bhikkhave tam-eva bhaginiṃ passeyya, sarīraṃ sīvathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhaṇḍapānibhāni, — aṭṭhikāni puṇjakatāni terovassikāni, — aṭṭhikāni pūṭini cunnakajātāni; taṃ kim-maññatha bhikkhave: yā purimā subhā vaṇṇanibhā sā antarahitā, ādinavo pātubhūto ti. — Evam-bhante. — Ayam-pi bhikkhave rūpānaṃ ādinavo.

Kim-ca bhikkhave rūpānaṃ nissaraṇaṃ: Ye bhikkhave rūpeṇ chandarāgavinayo chandarāgappahānaṃ, idaṃ rūpānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ assādaṃ-ca assādato ādinavaṃ-ca ādinavato nissaraṇaṃ-ca nissaraṇato yathābhūtaṃ na-ppajānanti, te vata samaṇā vā rūpe pariṇānissanti paraṃ vā tathattāya samādapessanti yathāpatipanno rūpe pariṇānissatīti n' etaṃ thānaṃ vijjati. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ rūpānaṃ ... yathābhūtaṃ pajānanti ... thānaṃ etaṃ vijjati.

Ko ca bhikkhave vedanānaṃ assādo: Idha bhikkhave bhikkhu vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Yaṃsīm samaye bhikkhave bhikkhu vivice' eva ... upasampajja viharati, n' eva taṃsīm samaye attabyābādhāya ceteti na parabyābādhāya ceteti na ubhaya-

byābādāya ceteti, abyābajjhaṃ yeva tasmīṃ samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādanāṃ vadāmi. Puna ca paraṃ bhikkhave bhikkhu vitakka-vicārānaṃ vūpasamā ajjhantaṃ sampasādanāṃ cetaso ekodibhāvaṃ avitakkānaṃ avicārānaṃ samādhijaṃ pālisukhaṃ dutiyaṃ jhānaṃ — tatiyaṃ jhānaṃ — catutthaṃ jhānaṃ upasampajja viharati. Yasmīṃ samaye bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanasaadomanassaṇaṃ atthagamaṃ adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, n' eva tasmīṃ samaye attabyābādāya ceteti na parabyābādāya ceteti na ubhayabyābādāya ceteti, abyābajjhaṃ yeva tasmīṃ samaye vedanāṃ vedeti. Abyābajjhaparamāhaṃ bhikkhave vedanānaṃ assādanāṃ vadāmi.

Ko ca bhikkhave vedanānaṃ ādinavo? Yaṃ bhikkhave vedanā aniccā dukkhā viparipāmādhama, ayaṃ vedanānaṃ ādinavo.

Kiṃ ca bhikkhave vedanānaṃ nissaraṇaṃ? Yo bhikkhave vedanāsu chandarāgavinayo chandarāgappahānaṃ, idaṃ vedanānaṃ nissaraṇaṃ.

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādanā ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ na ppajānanti, te vata sāmaṇā vā vedanā pariñānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariñānissatīti n' etaṃ jhānaṃ vijjati. Ye ca kbo keci bhikkhave samaṇā vā brāhmaṇā vā evaṃ vedanānaṃ assādanā ca assādato ādinavaṃ ca ādinavato nissaraṇaṃ ca nissaraṇato yathābhūtaṃ pajānanti, te vata sāmaṇā vā vedanā pariñānissanti paraṃ vā tathattāya samādapessanti yathāpaṭipanno vedanā pariñānissatīti thānaṃ etaṃ vijjati.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhūṣitaṃ abhinandan - ti.

MAHĀDUKKHAKKHANĀSUTTAM TATIYAM.

14.

Evam-me sutanti. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusuṃ Nigrodhārāme. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkami-tvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantaṃ etad-avoca: Dīgharattāhaṃ bhante Bhagavatā evaṃ dhammaṃ desitaṃ ājānāmi: Lobho cittaṃ upakkilesa, doṣo cittaṃ upakkilesa, moho cittaṃ upakkilesa ti. Evaṃ cāhaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi: Lobho cittaṃ upakkilesa, doṣo c. u., moho c. u. ti, atha ca pana me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi cittaṃ pariyādāya tiṭṭhanti, mohadhammā pi cittaṃ pariyādāya tiṭṭhanti. Tassa mayhaṃ bhante evaṃ hoti: Ko su nāma me dhammo ajjhattaṃ appahino yena me ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti.

So eva kho te Mahānāma dhammo ajjhattaṃ appahino yena te ekadā lobhadhammā pi cittaṃ pariyādāya tiṭṭhanti, dosadhammā pi c. p. tiṭṭhanti, mohadhammā pi c. p. tiṭṭhanti. So ca hi te Mahānāma dhammo ajjhattaṃ pahino abhaviṣsa, na tvaṃ agāraṃ ajjhāvaseyyāsi, na kāme paribhūjeyyāsi. Yasmiṃ ca kho te Mahānāma so eva dhammo ajjhattaṃ appahino, tasmā tvaṃ agāraṃ ajjhāvasasi, kāme paribhūjasi.

Appasādaṃ kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti iti ce pi Mahānāma ariyasāvakaṃsa yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pitisukhaṃ nādhigacchati aññānā vā tato santatarānā, atha kho so n' eva tāva anāvaṭṭi kāmesu hoti. Yato ca kho Mahānāma ariyasāvakaṃsa: appasādaṃ kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti evam-etaṃ yathābhūtaṃ sammappaññāya sudiṭṭhaṃ hoti, so ca aññatr' eva kāmehi aññatra akusalehi dhammehi pitisukhaṃ adhigacchati aññānā ca tato santatarānā, atha kho so anāvaṭṭi kāmesu hoti. Mayhaṃ pi kho

Mahānāma pubbe va sambodhā anabhisamboddhassa bodhi-sattas' eva sato: appassūdā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam' etam' yathābhūtaṃ sammappaññāya suditthaṃ abosi, so ca aññati' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ nājjhagamaṃ aññaṃ vā tato santatarāṃ, atha khvāhaṃ n' eva tīva anāvatti kāmesu paccanāsīṃ. Yato ca kho me Mahānāma: appassūdā kāmā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam' etam' yathābhūtaṃ sammappaññāya suditthaṃ abosi, so ca aññati' eva kāmehi aññatra akusalehi dhammehi pītisukhaṃ ajjha-gamaṃ aññaṃ ca tato santatarāṃ, athāhaṃ anāvatti kāmesu paccanāsīṃ.

Ko ca Mahānāma kāmānaṃ asādo: Pañc' ime Mahā-nāma kāmaganā, katame pañce: cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasanhitā rajanīyā, sotaviññeyyā saddā — pu — ghānaviññeyyā gaudhā — jivhāviññeyyā rasa — kāyaviññeyyā phoṭṭhabhā itthā kantā manāpā piyarūpā kāmūpasanhitā rajanīyā. Ime kho Mahānāma pañca kāmaganā. Yaṃ kho Mahānāma ime pañca kāmaganā paticeva upajjati sukhaṃ somanassaṃ, ayaṃ kāmānaṃ asādo.

Ko ca Mahānāma kāmānaṃ ādinavo . . . (*repeat from p. 85, l. 30 to p. 87, l. 26, with Mahānāma substituted for bhikkhave*) . . . Ayaṃ Mahānāma kāmānaṃ ādinavo samparāyiko dukkhakkhandho kāmāheto kāmāpidānaṃ kāmādhikarayaṃ kāmānaṃ eva hetu.

Ekam' idāhaṃ Mahānāma samayaṃ Rājogahe viharāmi Gijjhakūṭe pabbate. Tena kho pana samayena sambhulā nigantthā Isigili-passaṃ Kālasilāyaṃ ubbhattakā honti āsanna-patikkhittā, opakkamikā dukkhā tippā katukā vedanā veditvanti. Atha kho haṃ Mahānāma sāyanhasamayaṃ pati-sallāpā vutthito yena Isigili-passaṃ Kālasilā yena te nigantthā im' upasankamim, upasankamivā te nigantthe etad' avocaṃ: Kin' nu tvaṃ āvuso nigantthā ubbhattakā āsanna-patikkhittā opakkamikā dukkhā tippā katukā vedanā veditvathāti. Evam' utte Mahānāma te nigantthā maṃ etad' avocaṃ: Niganttho āvuso Nāthaputto sabbaññu sabbadasāri aparissaṃ sāya-dassanaṃ paṭijassāsi: caranto ca me titthato ca sutissa ca

jāgarassa ca satatam samitam ānāpāssanaṃ paccupaṭṭhitanti; so evam ālīna: Atthi kho vo nigaṇṭhā pubbe pāpam kammaṃ kataṃ. taṃ imāya kaṭukāya dukkarakārikāya nijjaretha; yaṃ paṇ' ettha etarahi kāyena saṃvutā vācāya saṃvutā manasā saṃvutā taṃ āyatim pāpassa kammaṃ akaraṇaṃ; iti purāṇānaṃ kammānaṃ tapasā byantibhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo, āyatim anavassavā kammakkhayo, kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjīṇaṃ bhaviṣsatīti. Taṃ ca paṇ' amhakaṃ ruccati e' eva khamati ca, tena e' amhā attamaṇā ti.

Evam vutte aham Mahānāma te nigaṇṭhe etad-avocaṃ: Kim-pana tumhe āvuso nigaṇṭhā jānātha: ahuvāṃ' eva mayam pubbe, na nāhuvamhāti. — No h' idaṃ āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: akarāṃ' eva mayam pubbe pāpam kammaṃ, na nākaramhāti. — No h' idaṃ āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: evarūpaṃ vā evarūpaṃ vā pāpam kammaṃ akaramhāti. — No h' idaṃ āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha: ettakaṃ vā dukkham nijjīṇaṃ, ettakaṃ vā dukkham nijjaretabbam, ettakamhi vā dukkhe nijjīṇe sabbam dukkham nijjīṇaṃ bhaviṣsatīti. — No h' idaṃ āvuso. — Kim-pana tumhe āvuso nigaṇṭhā jānātha diṭṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadan- ti. — No h' idaṃ āvuso. — Iti kira tumhe āvuso nigaṇṭhā na jānātha: ahuvāṃ' eva mayam pubbe na nāhuvamhāti, na jānātha: akarāṃ' eva mayam pubbe pāpam kammaṃ na nākaramhāti, na jānātha: evarūpaṃ vā evarūpaṃ vā pāpam kammaṃ akaramhāti, na jānātha: ettakaṃ vā dukkham nijjīṇaṃ ettakaṃ vā dukkham nijjaretabbam ettakamhi vā dukkhe nijjīṇe sabbam dukkham nijjīṇaṃ bhaviṣsatīti, na jānātha diṭṭhe va dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ. Evam santo āvuso nigaṇṭhā ye loke luddā lohitapāṇino kurūrakammantā manusseṇa paccājātā te nigaṇṭheṇa pabbajanti. — Na kho āvuso Gotama sukhena sukham adhigantabbam, dukkhena kho sukham adhigantabbam. Sukhena ca

āvuso Gotama sukhāṃ adhigantabbhāṃ abhavissa, rājā Māgadho Seniyō Bimbisāro sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. — Addhā yasmanehi niganthehi sahasā appatisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbhāṃ, dukkhena kho sukhāṃ adhigantabbhāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbhāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca ahaṃ eva tattha paṭipucchitabbo: ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Addhāvuso Gotama amhehi sahasā appatisaṅkhā vācā bhāsītā: na kho āvuso Gotama sukhena sukhāṃ adhigantabbhāṃ, dukkhena kho sukhāṃ adhigantabbhāṃ; sukhena ca āvuso Gotama sukhāṃ adhigantabbhāṃ abhavissa, rājā Māgadho S. B. sukhāṃ adhigaccheyya, rājā Māgadho S. B. sukhavihāritaro āyasmatā Gotamenāti. Api ca tiṭṭhat' etaṃ, idāni pi mayāṃ āyasmantaṃ Gotamaṃ pucchāma: Ko nu kho āyasmantānaṃ sukhavihāritaro, rājā vā Māgadho S. B. āyasmā vā Gotamo ti. — Tena h' āvuso nigantṭhā tumhe va tattha paṭipucchissāmi, yathā va khameyya tathā naṃ byākaroyyātha. Taṃ kim-maññath' āvuso nigantṭhā: pahoti rājā Māgadho S. B. anījamāno kāyena abhāsamāno vācam satta rattindivāni ekantasukhapatisaṃvedi viharitun-ti. — No h' idaṃ āvuso. — Taṃ kim-maññath' āvuso nigantṭhā: pahoti rājā Māgadho S. B. anījamāno kāyena abhāsamāno vācam cha rattindivāni pañca r. cattāri r. tiṇi r. dve r. ekaṃ rattindivāni ekantasukhapatisaṃvedi viharitun-ti. — No h' idaṃ āvuso. — Ahaṃ kho āvuso nigantṭhā pahomi anījamāno kāyena abhāsamāno vācam ekaṃ rattindivāni ekantasukhapatisaṃvedi viharitun. Ahaṃ kho āvuso nigantṭhā pahomi anījamāno kāyena abhāsamāno vācam dve rattindivāni tiṇi r. cattāri r. pañca r. cha r. satta rattindivāni ekantasukhapatisaṃvedi viharitun. Taṃ kim-maññath' āvuso nigantṭhā: evaṃ sante ko sukhavihāritaro, rājā vā Māgadho Seniyō Bimbisāro ahaṃ vā ti. — Evaṃ sante āyasmā va

Gotamo sukhavihāritaro raṭṭhā Mūgadhena Seniyena Bimbisārenāti.

Idam avoca Bhagavā. Attamano Mahānāmo Sakko Bhagarato bhāsitaṃ abhinanditi.

CŪḌAḌUKKHAKEHAṆḌHASUTTAM CATUTTHAM

15.

Evam me sutaṃ. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharati Sumsumāragire Bhesakajāvane migadāye. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Āvuso bhikkhave ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassomaṃ. Āyasmā Mahāmoggallāno etad avoca:

Pavāreti ca pi āvuso bhikkhu: Vadantu maṃ āyasmanto, vacaniyo 'mhi āyasmantehīti, so ca hoti dubbaco dovaccasakaraṇo dhammehi samannāgato akkhamo appadakkhinaggaḥi anusāsaniṃ, attha kho naṃ sabrahmacāri na c' eva vaittabhaṃ maññanti na ca anusāsitabhaṃ maññanti na ca tasmā puggale viссāsāṃ āpajjitabhaṃ maññanti. Katamo c' āvuso dovaccasakaraṇā dhammā: Idh' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato; yam 'p' āvuso bhikkhu pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃgato ayaṃ pi dhammo dovaccasakaraṇo. Puna ca paraṃ āvuso bhikkhu attakkaṃsako hoti paravambhī; yam 'p' āvuso bhikkhu a. h. p. ayaṃ pi dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhābbhibhūto; yam 'p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu upasāhi; yam 'p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhahetu abhisāṅgi; yam 'p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu kodhano hoti kodhasāmantāṃ vācaṃ nicchāretā; yam 'p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu eudito codakena codakaṃ paṭippharati; yam 'p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu eudito codakena codakaṃ apasādeti; yam 'p' āvuso ... dh. d. Puna ca

paraṃ āvuso bhikkhu cudito codakena codakassa paccāropeti; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena aññen' aññeṇ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaroti; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu cudito codakena apadāne na sampāyati; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu makkhī hoti paḷāsi; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu issuki hoti maceharī; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu saṭho hoti māyāvi; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu thuddho hoti atimānī; yaṃ-p' āvuso ... dh. d. Puna ca paraṃ āvuso bhikkhu sandiṭṭhiparāmāsi hoti ādhānagāhī dappatissaggi; yaṃ-p' āvuso bhikkhu sandiṭṭhiparāmāsi hoti ādhānagāhī dappatissaggi ayaṃ-pi dhammo dovaccassakarapo. Ime vuccant' āvuso dovaccassakarapā dhammā.

No ce pi āvuso bhikkhu pavāreti: Vadantu maṃ āyasmanto, vacantiyo 'mhi āyasmantehiti, so ca hoti sūvaco sovacassakarapehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsaniṃ, atha kho naṃ sabrahmacārī vattabbaṃ-e' eva maññanti anusāsitaḥḥaṃ ca maññanti taṃ-mā ca puggale viśāsaṃ āpajjitabbaṃ maññanti. Kutano e' āvuso sovacassakarapā dhammā; Idh' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato; yaṃ-p' āvuso bhikkhu na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃgato ayaṃ-pi dhammo sovacassakarapo. Puna ca paraṃ āvuso bhikkhu anattukkaṃsako hoti aparavambhī; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu na kodhano hoti na kodhābhībhūto; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu na kodhano hoti na kodhahetu upanāhī; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu na kodhano hoti na kodhahetu abhisāṅgi; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu na kodhano hoti na kodhasāmantāṃ vācāṃ nicchāretū; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ na paṭippharati; yaṃ-p' āvuso ... dh. s. Puna ca paraṃ āvuso bhikkhu cudito codakena codakaṃ na apasādeti; yaṃ-p' āvuso ...

dh. s. Puna ca paramā āvuso bhikkhu cudito codakena codakassa na paccāropeti; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu cudito codakena na aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apaññeti, na kopaṃ-ca dosaṃ-ca appaccayaṃ-ca pātukaroti; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu cudito codakena na apadāne na sampāyati; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu amakkhi hoti apaṇāsi; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu anissuki hoti amucchari; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu asattho hoti amāyāvi; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu atthaddho hoti anatināni; yam-p' āvuso... dh. s. Puna ca paramā āvuso bhikkhu asandiṭṭhiparāmaṃsi hoti anādhānagāhi suppaṭinissaggi; yam-p' āvuso bhikkhu asandiṭṭhiparāmaṃsi hoti anādhānagāhi suppaṭinissaggi ayam-pi dhammo sovacassakarano. Ime vuccant' āvuso sovacassakaraṇā dhammā.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ anu-minitabbam: Yo khvāyaṃ puggalo pāpiccho pāpikānaṃ icchānaṃ vasaṃgato ayam-me puggalo appiyo amanāpo; ahaṃ-c' eva kho pan' assaṃ pāpiccho pāpikānaṃ icchānaṃ vasaṃgato aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānantaṃ āvuso bhikkhunā: Na pāpiccho bhavissāmi na pāpikānaṃ icchānaṃ vasaṃgato ti cittaṃ uppādetabbam. Yo khvāyaṃ puggalo attukkamsako paravambhī ayam-me puggalo appiyo amanāpo, ahaṃ-c' eva kho pan' assaṃ attukkamsako paravambhī aham-p' assaṃ paresaṃ appiyo amanāpo ti. Evaṃ jānantaṃ āvuso bhikkhunā: Anattukkamsako bhavissāmi aparavambhī ti cittaṃ uppādetabbam. Yo khvāyaṃ puggalo kodhano kodhābhābhūto ayam-me... na kodhano bhavissāmi na kodhābhābhūto ti c. u. Yo khvāyaṃ puggalo kodhano kodhabetu upanāhi ayam-me... na k. bh. na k. upanāhi ti c. u. Yo khvāyaṃ puggalo kodhano kodhabetu abhianāgi ayam-me... c. u. Yo khvāyaṃ puggalo kodhano kodhasāmantanā vācaṃ nicchāretū ayam-me... na k. bh. na k. v. nicchāressāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakam paṭippharati ayam-me... paṭip-

phareyyaṃ . . cudito codakena codakaṃ na paṭippharissāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakaṃ apasādeti ayam-me . . apasādeyyaṃ . . na apasādessāmiti c. u. Yo khvāyaṃ puggalo cudito codakena codakassa paccāropeti ayam-me . . paccāropeyyaṃ . . na paccāropessāmiti c. u. Yo khvāyaṃ puggalo cudito codakena aññeu' aññaṃ paṭicarati bhiddhā kathaṃ apanāmeti, kopaṇ-ca doṣaṇ-ca appacca-yaṇ-ca pātukaroti, ayam-me . . paṭicareyyaṃ . . apanāmey-yaṃ . . pātukareyyaṃ . . na aññeu' aññaṃ paṭicarissāmi, na b. k. apanāmessāmi, na . . pātukarissāmiti c. u. Yo khvāyaṃ puggalo cudito codakena apadāne na sampāyati ayam-me . . apadāne na sampāyeyyaṃ . . na apadāne na sampāyissāmiti c. u. Yo khvāyaṃ puggalo makkhī paḷāsi ayam-me . . amakkhī bhavissāmi apaḷāsi ti c. u. Yo khvāyaṃ puggalo issukī macchari ayam-me . . anissukī bh. amacchari ti c. u. Yo khvāyaṃ puggalo aṇṭho māyāvi ayam-me . . asaṇṭho bh. amā-yāvi ti c. u. Yo khvāyaṃ puggalo thaddho atimānī ayam-me . . athaddho bh. atimānī ti c. u. Yo khvāyaṃ puggalo sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi ayam-me puggalo appiyo amanāpo; ahaṇ-c' eva kho pan' assaṃ sandiṭṭhiparāmāsi ādhānagāhi duppaṭinissaggi aham-p' assaṃ pacesaṃ appiyo amanāpo ti. Evaṃ jānantaṃ āvuso bhikkhunā: Asandiṭṭhiparāmāsi bhavissāmi anādhānagāhi duppaṭinissaggi ti cittaṃ uppādetabbaṃ.

Tatr' āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin-nu kho 'mhi pāpiccho pāpikānaṃ icchānaṃ vasaṅgato ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Pāpiccho kho 'mhi pāpikānaṃ icchānaṃ vasaṅgato ti, ten' āvuso bhikkhunā tesaṃ yeva pāpikānaṃ akusālanāṃ dhammānaṃ pahānāya vāyamiṭṭhaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Na kho 'mhi pāpiccho na pāpikānaṃ icchānaṃ vasaṅgato ti, ten' āvuso bhikkhunā ten' eva pītipāmujjena vibhūtabbaṃ ahorattānu-eikkhinā kusalessu dhammesu. Puna ca paraṃ āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabbaṃ: Kin-nu kho 'mhi attukkaṃsako paravambhī ti. Sace . . attukkaṃsako kho 'mhi paravambhī ti . . vāyamiṭṭhaṃ. Sace pan' āvuso . .

anattukkaṃsako kho 'mhi' aparavambhū ti .. kusalesu dhammesu. Puna ca paraṃ .. kin-nu kho 'mhi' kodhano kodhābhībhūto ti .. na kho 'mhi' kodhano kodhābhībhūto ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' kodhano kodhahetu upanāhi ti .. na kho 'mhi' kodhano kodhahetu upanāhi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' kodhano kodhahetu abhisaṅgi ti .. na kho 'mhi' kodhano kodhahetu abhisaṅgi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' kodhano kodhasāmantāṃ vācaṃ nicehāretā ti .. na kho 'mhi' kodhano kodhasāmantāṃ vācaṃ mechuṇetā ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' cudito codakena codakaṃ paṭippharāmiti .. cudito kho 'mhi' codakena codakaṃ paṭippharāmiti .. cudito kho 'mhi' codakena codakaṃ na paṭippharāmiti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' cudito codakena codakaṃ apasādemiti .. cudito kho 'mhi' codakena codakaṃ na apasādemiti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' cudito codakena codakassa paccāropemiti .. cudito kho 'mhi' codakena codakassa na paccāropemiti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' cudito codakena aṇṇen' aṇṇāṃ paṭicarāmi, bahiddhā kathaṃ apanānemi, kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaromīti .. cudito kho 'mhi' codakena na aṇṇen' aṇṇāṃ paṭicarāmi, na bahiddhā kathaṃ apanānemi, na kopaṃ ca dosaṃ ca appaccayaṃ ca pātukaromīti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' cudito codakena apadāne na sampāyāmiti .. cudito kho 'mhi' codakena na apadāne na sampāyāmiti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' makkhī paḷāsi ti .. amakkhī kho 'mhi' apaḷāsi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' issukī maccharī ti .. anissukī kho 'mhi' amaccharī ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' saṭho māyāvi ti .. asaṭho kho 'mhi' amāyāvi ti .. k. dh. Puna ca paraṃ .. kin-nu kho 'mhi' thaddho atimāni ti .. atthaddho kho 'mhi' anatimāni ti .. k. dh. Puna ca paraṃ āvuso bhikkhunā attanā va attānaṃ evaṃ paccavekkhitabhaṃ: Kin-nu kho 'mhi' sandiṭṭhiparāmaṃsī ādhānagāhi duppaṭinissaggi ti. Sace āvuso bhikkhu paccavekkhamāno evaṃ jīnāti: Sandiṭṭhiparāmaṃsī kho 'mhi' ādhānagāhi duppaṭinissaggi ti, ten' āvuso bhik-

klunā tesmā yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno evaṃ jānāti: Asandiṭṭhiparūmāsi kho 'mhi anā-dhānagāhi suppaṭimissaggi ti, ten' āvuso bhikkhunaṃ ten' eva pītipāmuḍḍeṇa vihātabbaṃ ahoṛattānūsikkhinā kusalesu dhammesu. Sace āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunaṃ sabbesaṃ yeva imeṣaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ. Sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunaṃ ten' eva pītipāmuḍḍeṇa vihātabbaṃ ahoṛattānūsikkhinā kusalesu dhammesu. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakaḍḍiko ādāse vā parisuddhe pariyodāte acche vā udapatte sakaṃ mukhanimittaṃ paccavekkhamāno, sace tattha passati rajaṃ va aṅgaṇaṃ vā tassa' eva rajassa vā aṅgaṇassa vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ vā ten' eva attamaṇo hoti: lābhā vata me, parisuddhaṃ vata me ti; evaṃ eva kho āvuso sace bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme appahīne attani samanupassati, ten' āvuso bhikkhunaṃ sabbesaṃ yeva imeṣaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya vāyamitabbaṃ; sace pan' āvuso bhikkhu paccavekkhamāno sabbe p' ime pāpake akusale dhamme pahīne attani samanupassati, ten' āvuso bhikkhunaṃ ten' eva pītipāmuḍḍeṇa vihātabbaṃ ahoṛattānūsikkhinā kusalesu dhammesu.

Idam āvoca āyasmā Mahāmoggallāno, Attamaṇā te bhikkhū āyasmato Mahāmoggallānassa bhāsitaṃ abhinandun ti.

ANUMĀNASUTTAM PAÑCAMAṆ.



16.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetāvane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosunā. Bhagavā etad avoca:

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā appahinā, pañca cetaso vinibandhā asamucchinnā, so vaṭ' imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullāṃ āpajjisatiti u' etaṃ thānaṃ vijjati. Katam' assa pañca cetokhilā appahinā honti: Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati. Yo so bhikkhave bhikkhu Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya evaṃ assāyaṃ paṭhamo cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme kaṅkhati .. na sampasīdati — pe — saṅghe kaṅkhati .. na sampasīdati — sikkhāya kaṅkhati .. na sampasīdati. Yo so bhikkhave bhikkhu sikkhāya kaṅkhati .. na sampasīdati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ catuttho cetokhilo appahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamaṇo āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti a. ā. kh. tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ pañcama cetokhilo appahino hoti. Im' assa pañca cetokhilā appahinā honti.

Katam' assa pañca cetaso vinibandhā asamucchinnā honti: Idha bhikkhave bhikkhu kāme avitarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatapbo. Yo so bhikkhave bhikkhu kāme avitarāgo hoti... avigatatapbo tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ paṭhamo cetaso vinibandho asamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti — pe — evaṃ assāyaṃ dutiyo cetaso vinibandho asamucchinnō hoti.

Puna ca paraṃ bhikkhave bhikkhu rūpe avītarago hoti — pe — evaṃ assāyaṃ tatīyo cetaso vinibandho assamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu yāvadatthaṃ udarā-vadehakaṃ bhūñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu yāvadatthaṃ ... viharati tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ catuttho cetaso vinibandho assamucchinnō hoti. Puna ca paraṃ bhikkhave bhikkhu aññataram devanikāyaṃ paṇḍhāya brahmacariyaṃ carati: iminā haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu aññataram ... devaññataro vā ti, tassa cittaṃ na namati ātappāya a. s. p., yassa cittaṃ na namati ātappāya a. s. p. evaṃ assāyaṃ pañcama cetaso vinibandho assamucchinnō hoti. Im' assa pañca cetaso vinibandhū assamucchinnā hontī. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā appahinā, ime pañca cetaso vinibandhū assamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḥhiṃ vepullaṃ āpajjissatīti o' etaṃ thānaṃ vijjati.

Yassa kassaci bhikkhave bhikkhuno pañca cetokhilā pahinā, pañca cetaso vinibandhū assamucchinnā, so vat' imasmiṃ dhammavinaye vuddhiṃ virūḥhiṃ vepullaṃ āpajjissatīti thānaṃ etaṃ vijjati. Katam' assa pañca cetokhilā pahinā hontī: Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati, adhimuccati sampasidati. Yo so bhikkhave bhikkhu Satthari na kaṅkhati .. sampasidati tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya a. s. p. evaṃ assāyaṃ puthama cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati .. sampasidati — pe — saṅghe — sikkhāya na kaṅkhati .. sampasidati. Yo so bhikkhave bhikkhu sikkhāya na kaṅkhati .. sampasidati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ assāyaṃ catuttho cetokhilo pahino hoti. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano anāhata-citto skhilaajāto. Yo so bhikkhave bhikkhu sabrahmacārisu na kupito hoti, attamano a. a., tassa cittaṃ namati ātap-

pāya a. s. p., yassa cittaṃ namati ātappāya a. s. p., evaṃ-assāyaṃ pañcama cetokhilo pahīno hoti. Im' assa pañca cetokhilā pahīnā honti.

Katam' assa pañca cetaso vinibandhā susamucchinnā honti: Idha bhikkhave bhikkhu kāme vitarāgo hoti vīgatachando vīgatapemo vīgatapīpāso vīgataparilāho vīgatatanho. Yo so bhikkhave bhikkhu kāme vitarāgo hoti... vīgatatanho tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ-assāyaṃ pathama cetaso vinibandho susamucchinnō hoti. Puna ca paramā bhikkhave bhikkhu kāye vitarāgo hoti — pe — rūpe vitarāgo hoti — pe — na yāvadattham udarāvadehakaṃ bhūñjitvā seyyasukhaṃ passa-sukhaṃ middhasukhaṃ anuyutto viharati. Yo so bhikkhave bhikkhu na yāvadattham... viharati tassa cittaṃ namati ātappāya a. s. p., yassa cittaṃ namati ātappāya a. s. p. evaṃ-assāyaṃ catuttho cetaso vinibandho susamucchinnō hoti. Puna ca paramā bhikkhave bhikkhu na aññatarāṃ devanikāyaṃ paṇḍhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti. Yo so bhikkhave bhikkhu na aññatarāṃ devanikāyaṃ paṇḍhāya brahmacariyaṃ carati: iminā 'haṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā ti, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya evaṃ-assāyaṃ pañcama cetaso vinibandho susamucchinnō hoti. Im' assa pañca cetaso vinibandhā susamucchinnā honti. Yassa kassaci bhikkhave bhikkhuno ime pañca cetokhilā pahīnā, ime pañca cetaso vinibandhā susamucchinnā, so vaṭ' imasmiṃ dhamma-vinaye vuddhāṃ virūḍhāṃ vepullāṃ āpajjissatīti tūhnam-etam' vijjati.

So chanda-samādhīpadhānasaṅkhārasamanuṅgataṃ iddhīpādaṃ bhāveti, vīriya-samādhīpadhānasaṅkhārasamanuṅgataṃ iddhīpādaṃ bhāveti, citta-samādhīpadhānasaṅkhārasamanuṅgataṃ iddhīpādaṃ bhāveti, vīmaṃsā-samādhīpadhānasaṅkhārasamanuṅgataṃ iddhīpādaṃ bhāveti, ussoḷhi yeva pañcannā. So lko so bhikkhave evaṃ ussoḷhipannarasāṅga-

samannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi bhikkhave kukkutiyaṃ aṇḍāni aṭṭha vā dasa vā dvādasa vā, tān' assu kukkutiyaṃ sammā adhīsayitvāni sammā pariseditāni sammā paribhāvītāni, kiñcāpi tassā kukkutiyaṃ na evaṃ iśchā uppajjeyya; aho vata me kukkuṭapotaḥ pādanakhasikhāya vā mukhatundakena vā aṇḍakosani - padāletvā sotthinā abhinibbhijjeyyuntī, atha kho bhabbā va te kukkuṭapotaḥ pādanakhasikhāya vā mukhatundakena vā aṇḍakosani - padāletvā sotthinā abhinibbhijjituṃ; evam - eva kho bhikkhave evaṃ ussoḍḍipannarasaṇḍasamannāgato bhikkhu bhabbo abhinibbhidāya, bhabbo sambodhāya, bhabbo anuttarassa yogakkhemassa adhigamāyati.

Idam - avoca Bhagavū. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinanduntī.

OKTOKHILASUTTAM CHATTIṬṬAM.

17.

Evam - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosunū. Bhagavā etad - avoca: Vanapatthapariyāyaṃ vo bhikkhave desissāmi, tam - supātha, sādhukaṃ manasikarotha, bhāsisāmiti. Evam - bhante ti kho te bhikkhū Bhagavato paccassosunū. Bhagavā etad - avoca:

Idha bhikkhave bhikkhu aññatarāṃ vanapattham - upanissāya viharati; tassa tam - vanapattham - upanissāya viharato anupatthitā c' eva sati na upatthāti, asamāhitaṃ - ca cittaṃ na samādhiyati, aparikkhiyā ca āsavā na pariikkhayanti, gacchanti, anasuppatthā - ca anuttaraṃ yogakkhemam - nānupapināti, ye c' ime palibhājiteṇa jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhanā iti

paṭisañcikkhūtabbāṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi; tassa me imaṃ vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti, asamāhitā ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattā ca anuttaraṃ yogakkhemaṃ nānupāpuṇāmi, ye e' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā rattibhāgaṃ vā divasabhāgaṃ vā tamhā vanapatthā pakkamītabbāṃ, na vatthabbāṃ.

Idha pana bhikkhave bhikkhu aññatarāṃ vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti, asamāhitā ca cittaṃ na samādhīyati, aparikkhiṇā ca āsavā na parikkhayaṃ gacchanti, ananupattā ca anuttaraṃ yogakkhemaṃ nānupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhūtabbāṃ: Ahaṃ kho imaṃ vanapattham upanissāya viharāmi, tassa me imaṃ vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti... nānupāpuṇāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho paṇāhaṃ cīvaraheṭu agārasmā anagāriyaṃ pabbajito, na piṇḍapātaheṭu — pe — na senāsanaheṭu — na gīlanapaccayabhesajjaparikkhāraheṭu agārasmā anagāriyaṃ pabbajito; atha ca pana me imaṃ vanapattham upanissāya viharato anupatthitā e' eva sati na upatthāti... yogakkhemaṃ nānupāpuṇāmi. Tena bhikkhave bhikkhunā saṅkhā pi tamhā vanapatthā pakkamītabbāṃ, na vatthabbāṃ.

Idha bhikkhave bhikkhu aññatarāṃ vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupatthitā e' eva sati upatthāti, asamāhitā ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananupattā ca anuttaraṃ yogakkhemaṃ anupāpuṇāti, ye ca kho ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gīlanapaccayabhesajjaparikkhārā, te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañ-

cikkhītabbhañ: Ahañ kho imaṃ vanapattham upanissāya viharāmi; tassa me imaṃ vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho pañāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito, na piṇḍapātahetu — pe — na senāsanahetu — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemaṃ anupāpunāmiti. Tena bhikkhave bhikkhunā saṅkhā pi tasmīṃ vanapatthe ratthabbaṃ, na pakkamītabbaṃ.

Idha pana bhikkhave bhikkhu aññatarāṃ vanapattham upanissāya viharati; tassa taṃ vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāti, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṃcikkhītabbhañ: Ahañ kho imaṃ vanapattham upanissāya viharāmi; tassa me imaṃ vanapattham upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye c' ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāvajīvaṃ pi tasmīṃ vanapatthe ratthabbaṃ, na pakkamītabbaṃ.

Idha bhikkhave bhikkhu aññatarāṃ gāmaṃ upanissāya viharati — pe — aññatarāṃ nigamaṃ upanissāya viharati — pe — aññatarāṃ nagaraṃ upanissāya viharati — pe — aññatarāṃ janapadaṃ upanissāya viharati — pe — aññatarāṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāti, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisaṃcikkhītabbhañ: Ahañ kho maṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāmi, ye c' ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā ratthabbaṃ vā divasabhāgaṃ vā so puggalo anāpucchā pakkamītabbo, nānubandhītabbo.

Idha pana bhikkhave bhikkhu aññatarāṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato

anupatthitā c' eva sati na upatthāti... nānupāpunāti, ye ca kho ime... te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... nānupāpunāmi, ye ca kho ime... te appakasirena samudāgacchanti; na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito — na piṇḍapātahetu — na senāsanaṃ — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati na upatthāti... yogakkhemaṃ nānupāpunāmi. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anāpucchā pakkamitabbo, nānubandhitabbo.

Idha bhikkhave bhikkhu aññatarāṃ puggalaṃ upanissāya viharati; tassa taṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāti, ye ca kho ime... te kasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya viharāmi, tassa me imaṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti... anupāpunāmi, ye ca kho ime... te kasirena samudāgacchanti; na kho panāhaṃ cīvarahetu agārasmā anagāriyaṃ pabbajito — na piṇḍapātahetu — na senāsanaṃ — na gilānapaccayabhesajjaparikkhārahetu agārasmā anagāriyaṃ pabbajito, atha ca pana me imaṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti... yogakkhemaṃ anupāpunāmi. Tena bhikkhave bhikkhunā saṅkhā pi so puggalo anubandhitabbo, na pakkamitabbaṃ.

Idha pana bhikkhave bhikkhu aññatarāṃ puggalaṃ upanissāya viharati, tassa taṃ puggalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti, asamaḥitaṃ ca cittaṃ samādhīyati, aparikkhūṇā ca āsavā parikkhayaṃ gacchanti, ananuppattaṃ ca anuttaraṃ yogakkhemaṃ anupāpunāti, ye c' ime pabbajiteṇa jīvitaparikkhārā samudānetabbā, cīvara-piṇḍapāta-senāsana-gilānapaccayabhesajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā iti paṭisañcikkhitabbaṃ: Ahaṃ kho imaṃ puggalaṃ upanissāya

viharāmi, tassa me imāni puggalaṃ upanissāya viharato anupatthitā c' eva sati upatthāti, asamūhitā ca cittaṃ samādhīyati, aparikkhiṇā ca āsavā parikkhayaṃ gacchanti, ananuppatthā ca amuttaraṃ yogakkhemaṃ anupāpunāmi, ye c' ime pabbajitena jīvitaparikkhārā samudānetabbā, cīvare-piṇḍapāta-senāsuna-gilānapaccayabhessajjaparikkhārā, te appakasirena samudāgacchanti. Tena bhikkhave bhikkhunā yāva-jīvam pi so puggalo anubandhitabbo, na pakkamitabbam, api panujjamānena pīti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandan ti.

VASAPATTHASUTTAM SATTAMAM

18.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Sakkesu viharati Kapilavatthusimā Nigrodhārāme. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacīvaram ādāya Kapilavatthusi piṇḍāya pāvisi. Kapilavatthusimā piṇḍāya caritvā pacchābhattaṃ piṇḍapātapatikkaṃto yena Mahāvanam ten' upasaṅkami divāvihārāya, Mahāvanam ajjhogāhitvā beluvalatthikāya mūle divāvihāraṃ nisīdi. Daṇḍapāṇi pi kho Sakko jaṅghāvihāraṃ anusaṅkamamāno anuvicaramāno yena Mahāvanam ten' upasaṅkami, Mahāvanam ajjhogāhitvā yena beluvalatthikā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ saddhiṃ sammodi, sammodasāyaṃ kathaṃ sārāṇīyaṃ vītisaṅgetvā daṇḍam olabbha ekamantaṃ atthāsi. Ekamantaṃ tūto kho Daṇḍapāṇi Sakko Bhagavantaṃ etad avoca: Kimvādi samaṇo kimakkhāyī ti. — Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇīyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhanti, yathā ca pana kāmehi viśamīyuttaṃ viharantaṃ taṃ brāhmaṇaṃ akathaṃkathim chīmakakkuccaṃ bhavābhare vitatappaṃ saṇṇā nānusevanti, evaṃvādi kho ahaṃ āvuso evamakkhāyī ti. Evaṃ vutte Daṇḍapāṇi Sakko sīsaṃ okā-

petvā jivham nillājetvā tīvisākhānā nālāṭikānā nālāṭe vutthāpetvā daḍḍam - olubhha pakkāmi.

Atha kho Bhagavā sāyanhasamayān patisallānā vutthito yena Nigrodhūrāmo ten' upasaṅkami, upasaṅkamitvā paṇṇatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: Idhāham bhikkhave pubbanhasamayān nivāsotvā pattacivaraṁ ādāya Kapilavatthum piṇḍāya pāvisiṁ. Kapilavatthusmiṁ piṇḍāya caritvā pacchābhattaṁ piṇḍapātapaṭikkanto yena Mahāvanaṁ ten' upasaṅkamiṁ divāvihārāya. Mahāvanaṁ ajjhogāhitvā beluvalatthikāya mūle divāvihāraṁ nisīdiṁ. Daḍḍapāpi pi kho bhikkhave Sakko jaṅghāvihāraṁ asucaṅkamaṁāno anuvecaramāno yena Mahāvanaṁ ten' upasaṅkami, Mahāvanaṁ ajjhogāhitvā yena beluvalatthikā yenaḥam ten' upasaṅkami, upasaṅkamitvā mama saḍḍhiṁ sammodi, sammodaniyaṁ kathaṁ sārāṇiyaṁ vītisaṛetvā daḍḍam - olubhha ekamantaṁ atthāsi. Ekamantaṁ tthito kho bhikkhave Daḍḍapāpi Sakko maṁ etad - avoca: Kiṁvādi samaṇo kimakkhāyī ti. Evaṁ vutte ahaṁ bhikkhave Daḍḍapāpiṁ Sakkaṁ etad - avocaṁ: Yathāvādi kho āvuso sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, yathā ca pana kāmehi viśaṁyuttaṁ viharantaṁ taṁ brāhmaṇaṁ akathaṁkathinṁ chinna-kukkuccaṁ bhavābhava vitataṇhaṁ saṁānā nānuseṇti, evaṁvādi kho ahaṁ āvuso evamakkhāyī ti. Evaṁ vutte bhikkhave Daḍḍapāpi Sakko sīsaṁ okampetvā jivham nillājetvā tīvisākhānā nālāṭikānā nālāṭe vutthāpetvā daḍḍam - olubhha pakkāmi.

Evaṁ vutte aññataro bhikkhu Bhagavantaṁ etad - avoca: Kiṁvādi pana bhante Bhagavā sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya na kenaci loke viggayha tiṭṭhati, kathaṁ - ca pana bhante Bhagavantaṁ kāmehi viśaṁyuttaṁ viharantaṁ taṁ brāhmaṇaṁ akathaṁkathinṁ chinna-kukkuccaṁ bhavābhava vitataṇhaṁ saṁānā nānuseṇtīti. — Yatonidānaṁ bhikkhu purisaṁ pa-pācasaṁānāsāṅkhā samudācaranti, ettha ca na - tthi alhi-manditabhaṁ alhivaditabhaṁ ajjhositabbaṁ, es' ev' anto rā-gūṇamyaṇaṁ, es' ev' anto paṭighāmasayānaṁ, es' ev' anto

diṭṭhānussayānam, es' ev' anto vicikiechānussayānam, es' ev' anto mānānussayānam, es' ev' anto bhavarāgānussayānam, es' ev' anto avijjānussayānam, es' ev' anto daḍḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantuvā-pesunāna-musāvādānam, etthi' ete pāpakā akusalā dhammā aparisesā nirujjhanṭīti.

Idam' avoca Bhagavā, idam' vatvā Sugato utthāy' āsanā vihāraṃ pāvisi. Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa Bhagavato etad' ahosi: Idam' kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajītvā utthāy' āsanā vihāraṃ pavīṭṭho: Yatonidānam bhikkhu purisaṃ — pe — aparisesā nirujjhanṭīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Atha kho tesaṃ bhikkhūnaṃ etad' ahosi: Ayam' kho āyasmā Mahākaccāno Satthu c' eva sammavappito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yān' nūna mayam' yen' āyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamītvā āyasmantaṃ Mahākaccānaṃ etam' atthaṃ paṭipuccheyyāmāsi.

Atha kho te bhikkhū yen' āyasmā Mahākaccāno ten' upasaṅkamiṃsu, upasaṅkamītvā āyasmatā Mahākaccānena saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad' avocum: Idam' kho no āvuso Kaccāna Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajītvā utthāy' āsanā vihāraṃ pavīṭṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhanṭīti. Tesaṃ no āvuso Kaccāna amhākaṃ acirapakkantassa Bhagavato etad' ahosi: Idam' kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā ... vihāraṃ pavīṭṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhanṭīti; ko nu kho imassa Bhagavatā saṅkhittena uddesaṃ uddiṭṭhassa ... atthaṃ vibhajeyyāti. Tesaṃ no āvuso Kaccāna amhākaṃ etad' ahosi: Ayam' kho āyasmā Mahākaccāno Satthu c' eva sammavappito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ,

pahoti e' āyasmā Mahākaccāno imassa Bhagavatā saṅkhī-
tena uddesassa uddiṭṭhassa... atthaṃ vibhajitum; yaṃ nūna
mayā yen' āyasmā Mahākaccāno ten' upasaṅkumeyyāma,
upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ
paṭipuccheyyāmāsi. Vibhajat' āyasmā Mahākaccāno ti.

Seyyathā pi āvuso puriso sārattiko sāragavesi sāra-
pariyesanāṃ cāramāno mahato rukkhassa tiṭṭhato sāravato
atikkamā' eva mūlāṃ atikkamma khandham sākhapālāso sā-
raṃ pariyesitabbaṃ maññeyya, evaṃsāmpadam idaṃ āyas-
mantānaṃ, Satthari sammukhūbhūto taṃ Bhagavantaṃ ati-
sitvā amhe etaṃ atthaṃ paṭipucchitabbaṃ maññetha. So
h' āvuso Bhagavā jānaṃ jānāti passaṃ passati, cakkhubhūto
ūpabbhūto dhammabhūto brahmabhūto, vattā pavattā, at-
thassa ninnetā amatassa dātā, dhammassāmi Tathāgato. So
e' eva paṇ' etassa kālo ahosi yaṃ Bhagavantaṃ yeva etaṃ
atthaṃ paṭipuccheyyātha; yathā no Bhagavā byākareyya ta-
thā naṃ dhāreyyāthāsi. — Addhāvuso Kaccāno Bhagavā jā-
naṃ jānāti passaṃ passati, cakkhubhūto ūpabbhūto dhamma-
bhūto brahmabhūto, vattā pavattā, atthassa ninnetā amatassa
dātā, dhammassāmi Tathāgato. So e' eva paṇ' etassa kālo
ahosi yaṃ Bhagavantaṃ yeva etaṃ atthaṃ paṭipuccheyyāma,
yathā no Bhagavā byākareyya tathā naṃ dhāreyyāma. Api
e' āyasmā Mahākaccāno Satthu e' eva saṃvaṇṇito sambhā-
vito ca viññānaṃ sabrahmacārināṃ, pahoti e' āyasmā Mahā-
kaccāno imassa Bhagavatā saṅkhītena uddesassa uddiṭṭhassa
... atthaṃ vibhajitum. Vibhajat' āyasmā Mahākaccāno agaru-
karitvā ti. — Tena h' āvuso supātha, sādhukāṃ manasi-
karotha, bhāsisāmi ti. Evam āvuso ti kho te bhikkhū āyas-
mato Mahākaccānassa paccassosuṃ. Āyasmā Mahākaccāno
etaṃ āvoca:

Yaṃ kho no āvuso Bhagavā saṅkhītena uddesaṃ uddi-
sitvā... vihāraṃ pavitṭho: Yatonidānaṃ bhikkhu parisāṃ —
pe — aparisesā nīrujjhantīti, imassa kho ahaṃ āvuso Bhaga-
vatā saṅkhītena uddesassa uddiṭṭhassa vitthārena atthaṃ
avibhattassa evaṃ vitthārena atthaṃ ājānāmi: Cakkhuṃ o'
āvuso paṭicea rūpe ca uppajjati cakkhuvīññānaṃ, tiṇṇaṃ
saṅgati phasso, phassapaccayā vedanā, yaṃ vedeti taṃ sa-

jānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ parisam papañcasaññāsaṅkhā samudācaranti atitānāgatapaccuppannesu cakkhaviññeyyesu rūpesu. So taṁ 'c' āvuso paṭicca sadde ca uppajjati sotaviññāpam — pe — ghānaṁ 'c' āvuso paṭicca gandhe ca uppajjati ghānaviññāpam — jivhāṁ 'c' āvuso paṭicca rase ca uppajjati jivhāviññāpam — kāyaṁ 'c' āvuso paṭicca phoṭṭhabbe ca uppajjati kāyaviññāpam — manasṁ 'c' āvuso paṭicca dhamme ca uppajjati manoviññāpam, tiṇṇaṁ saṅgati phasso, phassapaccayā vedanā, yaṁ vedeti taṁ sañjānāti, yaṁ sañjānāti taṁ vitakketi, yaṁ vitakketi taṁ papañceti, yaṁ papañceti tatonidānaṁ parisam papañcasaññāsaṅkhā samudācaranti atitānāgatapaccuppannesu manoviññeyyesu dhammesu. So vaṭ' āvuso cakkhussimā sati rūpe sati cakkhaviññāpe sati phassapaññattim paññāpessatiti thānam 'etaṁ vijjati, phassapaññattiyā sati vedanāpaññattim paññāpessatiti thānam 'etaṁ vijjati, vedanāpaññattiyā sati saññāpaññattim paññāpessatiti thānam 'etaṁ vijjati, saññāpaññattiyā sati vitakkapaññattim paññāpessatiti thānam 'etaṁ vijjati, vitakkapaññattiyā sati papañcasaññāsaṅkhāsamudācarapaññattim paññāpessatiti thānam 'etaṁ vijjati. So vaṭ' āvuso sotassimā sati sadde sati — pe — ghānassimā sati gandhe sati — jivhāya sati rase sati — kāyassimā sati phoṭṭhabbe sati — manassimā sati dhamme sati manoviññāpe sati phassapaññattim paññāpessatiti ... thānam 'etaṁ vijjati. So vaṭ' āvuso cakkhussimā asati rūpe asati cakkhaviññāpe asati phassapaññattim paññāpessatiti n' etaṁ thānam vijjati, phassapaññattiyā asati vedanāpaññattim paññāpessatiti n' etaṁ thānam vijjati, vedanāpaññattiyā asati saññāpaññattim paññāpessatiti n' etaṁ thānam vijjati, saññāpaññattiyā asati vitakkapaññattim paññāpessatiti n' etaṁ thānam vijjati, vitakkapaññattiyā asati papañcasaññāsaṅkhāsamudācarapaññattim paññāpessatiti n' etaṁ thānam vijjati. So vaṭ' āvuso sotassimā asati sadde asati — pe — ghānassimā asati gandhe asati — jivhāya asati rase asati — kāyassimā asati phoṭṭhabbe asati — manassimā asati dhamme asati manoviññāpe asati phassapaññattim paññāpessatiti ... n' etaṁ thānam vijjati. Yaṁ kho no āvuso Bhagavā sañ-

khittena uddesaṃ uddisitvā . . . vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. imassa kho ahaṃ āvuso Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ vitthārena atthaṃ ājānāmi. Ākaṅkhamānā ca pana tumhe āyasmanto Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ paṭipuccheyyātha, yathā no Bhagavā byākaroti tathā naṃ dhāreyyāthāti.

Atha kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ yena Bhagavā ten' upasaṅkamissa. upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimaṃ. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad' avocaṃ: Idam kho no bhante Bhagavā saṅkhittena uddesaṃ uddisitvā . . . vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ — pe — aparisesā nirujjhantīti. Tesam no bhante ambhakaṃ acīrapakkantassa Bhagavato etad' ahoṣi: Idam kho no āvuso Bhagavā saṅkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāy' āsanaṃ vihāraṃ pavittṭho: Yatonidānaṃ bhikkhu purisaṃ papañcasamānāsāṅkhā samudācaranti, ettha ce na tlu abhinanditabbam abhivadi-tabbam ajjhositabbam, es' ev' anto rāgānussayānam, es' ev' anto paṭighānussayānam, es' ev' anto diṭṭhānussayānam, es' ev' anto vicikicchānussayānam, es' ev' anto mānānussayānam, es' ev' anto bhavarāgānussayānam, es' ev' anto avijjānussayānam, es' ev' anto daḍḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvantava-pesuṇṇa-musāvādānam, etth' ete pāpakā akusalā dhammā aparisesā nirujjhantīti. Ko nu kho imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyāti. Tesam no bhante ambhakaṃ etad' ahoṣi: Ayam kho āyasmā Mahākaccāno Satthu c' eva samvappito sambhavitō ca viññānam sabrahmacārinam pahoti c' āyasmā Mahākaccāno imassa Bhagavatā saṅkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan' nūna mayam yen' āyasmā Mahākaccāno ten' upasaṅkamēyyāma. upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etaṃ atthaṃ paṭipuccheyyāmāti. Atha kho mayam bhante yen' āyasmā Mahākaccāno ten' upasaṅkamimha, upasaṅkamitvā āyasmantaṃ

Mahākaccānaṃ etaṃ atthaṃ paṭipucchimha. Tesāṃ no bhante āyasmatā Mahākaccānena imehi ākārehi imehi pa-dehī imehi byañjanehi attho vibhatto ti. — Paṇḍito bhikkhave Mahākaccāno, mahāpaṇḍo bhikkhave Mahākaccāno. Mañ-ce pi tunhe bhikkhave etaṃ atthaṃ paṭipuccheyyātha, ahaṃ-pi taṃ evaṃ-evaṃ byākareyyaṃ yathā taṃ Mahākaccānena byākataṃ, eso c' ev' etasā attho, evaṃ-ca naṃ dhārethāti.

Evaṃ vatte āyasmā Ānando Bhagavantaṃ etad-avoca: Seyyathā pi bhante puriso jighacchādubbhāyapareto madhu-piṇḍikaṃ adbhigaccheyya, so yato yato sāyeyya labbhettha sā-dum rassaṃ usecanukam, evaṃ-eva kho bhante cetaso bhik-khu dabbajātiko yato yato imassa dhammapariyāyassa pañ-nāya atthaṃ upaparikkheyya labbhetth' eva attamaṃtaṃ, la-bbhettha cetaso pasādaṃ. Konāmo ayaṃ bhante dhamma-pariyāyo ti. — Tasmātiha traṃ Ānanda imaṃ dhammapari-yāyaṃ Madhupiṇḍikapariyāyo t' eva naṃ dhārethi.

Idaṃ-avoca Bhagavā. Attamaṇo āyasmā Ānando Bha-gavato bhāsitaṃ abhinanditi.

MADHUPIṇḍIKASUTTAM AṬṬHAMAM

19.

Evaṃ-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthi-yaṃ viharatī Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhaddanto ti te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca:

Pubbe va me bhikkhave sambodhiā anabhisaṃbuddhassa bodhiṃtassa' eva sato etad-ahosi: Yan-nūnahaṃ dvidhā katvā dvidhā katvā vitakke vihareyyaṃ-ti. So kho ahaṃ bhikkhave yo cāyaṃ kāmavitakko yo ca byāpādavitaṃko yo ca vihiṃsāvitakko imaṃ ekahāgam-akāsiṃ, yo cāyaṃ nekkhamavitakko yo ca abyāpādavitaṃko yo ca avihiṃsā-vitaṃko imaṃ dutiyaṃ bhāgam-akāsiṃ. Tassa mayhaṃ bhik-khave evaṃ appamattassa ātāpīno pahitattassa viharato up-

pajjati kāmavitakko, so evaṃ pajānāmi: Uppanno kho me
 ayaṃ kāmavitakko, so ca kho attabyābādhāya pi saṃvattati,
 parabyābādhāya pi saṃvattati, ubhayabyābādhāya pi saṃ-
 vattati, paṇḍānirodhiko vighātapakkhiko anibbānasamvatta-
 niko. Attabyābādhāya saṃvattatīti pi me bhikkhave paṭi-
 saṇeikkhato abhhattham gacchati, parabyābādhāya saṃvatta-
 tīti pi me bhikkhave paṭisaṇeikkhato abhhattham gacchati,
 ubhayabyābādhāya saṃvattatīti pi me bhikkhave paṭisaṇ-
 eikkhato abhhattham gacchati, paṇḍānirodhiko vighātapak-
 khiko anibbānasamvattaniko ti pi me bhikkhave paṭisaṇeik-
 khato abhhattham gacchati. So kho ahaṃ bhikkhave up-
 pannuppannam kāmavitakkaṃ pajahāmi' eva vinodem' eva,
 byanti' eva naṃ akāsiṃ. Tassa mayhaṃ bhikkhave evaṃ
 appamattassa ātāpīno pahitattassa viharato uppajjati byāpāda-
 vitakko — pe — uppajjati vihiṃsāvitakko, so evaṃ pa-
 jānāmi: Uppanno kho me ayaṃ vihiṃsāvitakko... anibbāna-
 samvattaniko. Attabyābādhāya saṃvattatīti pi me... anibbāna-
 samvattaniko ti pi me bhikkhave paṭisaṇeikkhato abhhattham
 gacchati. So kho ahaṃ bhikkhave uppannuppannaṃ vihiṃsā-
 vitakkaṃ pajahāmi' eva vinodem' eva, byanti' eva naṃ akā-
 siṃ. Yaṃ ād-eva bhikkhave bhikkhu bahulam-anuvi-
 takketi anuvicāreti tathā tathā nati hoti cetaso. Kāma-
 vitakkaṃ ce bhikkhave bhikkhu bahulam-anuvitakketi anu-
 vicāreti, pahāsi nekkhammavitakkaṃ, kāmavitakkaṃ bahulam-
 akāsi: tassa taṃ kāmavitakkāya cittaṃ namati. Byāpāda-
 vitakkaṃ ce... Vihiṃsāvitakkaṃ ce bhikkhave bhikkhu ba-
 hulam-anuvitakketi anuvicāreti, pahāsi avihīṃsāvitakkaṃ,
 vihiṃsāvitakkaṃ bahulam-akāsi, tassa taṃ vihiṃsāvitakkāya
 cittaṃ namati. Seyyathā pi bhikkhave vassānaṃ pacchime
 māse saradassanaye kiṭṭhasambādhe gopālako gāvo rak-
 kheyya, so tū gāvo tato tato dandena ākoteyya patikoteyya
 sannirundheyya sannivāreyya, taṃ kiṣṣa hetu: passati hi so
 bhikkhave gopālako tatonidānaṃ vadhaṃ vā bandhaṃ vā
 jānīmi vā garahaṃ vā; evaṃ-eva kho ahaṃ bhikkhave ad-
 dasaṃ akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkile-
 saṃ, kusalānaṃ dhammānaṃ nekkhamme ānisāsaṃ vadāna-
 pakkhaṃ.

Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ nekkhammavitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapaṅkhiko nibbānasamvattaniko. Rattiṃ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, divasaṃ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi, rattindivaṃ - ce pi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ n' eva tatonidānaṃ bhayaṃ samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāyo kilante cittaṃ ūhaṇheyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam - eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, taṃ kiṃsa hetu: mā me cittaṃ ūhanāti. Tassa mayham bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko — pe — uppajjati avihimsāvitakko, so evaṃ pajānāmi: Uppanno kho me ayaṃ avihimsāvitakko, so ca kho n' ev' attabyābādhāya saṃvattati, na parabyābādhāya saṃvattati, na ubhayabyābādhāya saṃvattati, paññāvuddhiko avighātapaṅkhiko nibbānasamvattaniko. Rattiṃ - ce pi naṃ... samanupassāmi. Api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya, kāyo kilante cittaṃ ūhaṇheyya, ūhate citte ārā cittaṃ samādhimhā ti. So kho ahaṃ bhikkhave ajjhattam - eva cittaṃ saṅghapemi sannisādemi ekodikaromi samādahāmi, taṃ kiṃsa hetu: mā me cittaṃ ūhanāti. Yaṇṇaṃ - eva bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti tathā tathā nati hoti cetasa. Nekkhammavitakkaṃ ce bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ, nekkhammavitakkaṃ bahulam - akāsi, tassa taṃ nekkhammavitakkāya cittaṃ namati. Abyāpādavitakkaṃ ce... Avihimsāvitakkaṃ ce bhikkhave bhikkhu bahulam - anuvitakketi anuvicāreti, pahāsi vihiṃsāvitakkaṃ, avihimsāvitakkaṃ bahulam - akāsi, tassa taṃ avihimsāvitakkāya cittaṃ namati. Seyyathā pi bhikkhave gūḍhānaṃ pacchime māse abbasasesu gūḍhānaṃ bhatesu gopālako gūvo rak-

kheyya, tassa rukkhamūlagatassa vā abbhokūśagatassa vā satikarāṇiyam - eva hoti: etā gāvo ti; evam - eva kho bhikkhave satikarāṇiyam - eva ahoṣi: ete dhammā ti.

Āraḍḍham kho pana me bhikkhave viriyaṃ ahoṣi asalinam, upatthitā sati asammutthā, passaddho kāyo asāraḍḍho, samāhitam cittaṃ ekaggam. So kho aham bhikkhave vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savi-cāram vivekaṃ pītisukhaṃ paṭhamam jhānam upasampajja vihāsim. Vitakkavicārānaṃ rūpasamā ajjhataṃ sampasāda-nam cetaso ekodibhāvaṃ avitakkaṃ avicāram samādhijam pītisukhaṃ dutiyaṃ jhānam upasampajja vihāsim. Pitiyā ca virāgā upekkhako ca vihāsim sato ca sampajjāno, sukhaṃ - ca kāyena paṭisaṃvedesiṃ yaṃ - taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānam upasampajja vihāsim. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va soma-nassadomanassānaṃ atthagamā adukkaṃ asukhaṃ upekkhā-satipārisuddhā catuttham jhānam upasampajja vihāsim.

So evam samāhite citte ... (repeat from p. 22, l. 9 to p. 23, l. 25) ... Ayam kho me bhikkhave rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātūpīno pahitattassa viharato.

Soyyathā pi bhikkhave araṇhe pavane mahantaṃ ninnam pallalam, tam - enaṃ mahā migasaṅgho upanissāya vihareyya, tassa kocid - eva puriso uppajjeyya anattakāmo ahitakāmo ayogakkhemakāmo, so yvāssa maggo khemo sovattthiko pīti-gamanīyo taṃ maggaṃ pidaheyya, vivareyya kummaggam, odaheyya okacaram, ṭhapeyya okacārikaṃ; evam hi so bhik-khave mahā migasaṅgho aparena samayena anayabyasanam tanuttaṃ āpajjeyya. Tass' eva kho pana bhikkhave mahato migasaṅghassa kocid - eva puriso uppajjeyya atthakāmo hita-kāmo yogakkhemakāmo, so yvāssa maggo khemo sovattthiko pītigamanīyo taṃ maggaṃ vivareyya, pidaheyya kummaggam, ūhaneyya okacaram, nāseyya okacārikaṃ; evam hi so bhik-khave mahā migasaṅgho aparena samayena vuddhiṃ virū-ḷhiṃ vepullam āpajjeyya.

Upamā kho me ayam bhikkhave katā atthassa viññā-

panāya, ayañ 'c' ev' ettha attho: Mahantañ ninnāñ palla-
lan-ti kho bhikkhave kāmānam-etanñ adhivacanāñ. Mahā
migasaṅgho ti kho bhikkhave sattānam-etanñ adhivacanāñ.
Puriso anattakāmo ahitakāmo ayogakkhemakāmo ti kho
bhikkhave Mārass' etanñ pāpimato adhivacanāñ. Kummaggo
ti kho bhikkhave atthaṅgikass' etanñ micchāmaggassa adhi-
vacanāñ, seyyathidañ: micchādiṭṭhiyā micchāsāṅkappassa
micchāvācāya micchākammantassa micchājīvassa micchā-
vāyāmassa micchāsatiyā micchāsamādhissa. Okacaro ti kho
bhikkhave nandirāgass' etanñ adhivacanāñ. Okacārikā ti
kho bhikkhave avijjāy' etanñ adhivacanāñ. Puriso attha-
kāmo hitakāmo yogakkhemakāmo ti kho bhikkhave Taṭhā-
gatass' etanñ adhivacanāñ arahato sammāsambuddhassa.
Khemo maggo sāvattiko pīṭigamanīyo ti kho bhikkhave
ariyass' etanñ atthaṅgikassa maggassa adhivacanāñ, seyya-
thidañ: sammādiṭṭhiyā sammāsāṅkappassa sammāvācāya
sammākammantassa sammājīvassa sammāvāyāmassa sammā-
satiyā sammāsamādhissa. Iti kho bhikkhave vivaṭo mayā
khemo maggo sāvattiko pīṭigamanīyo, pihito kummaggo,
ūhato okacaro, nūsitā okacārikā. Yañ bhikkhave satthārū
karaniyañ sāvakanāñ hitesinā anukampakena anukampiyañ
upādāya, katañ vo tañ mayā. Etāni bhikkhave rukkha-
mūlāni, etāni suṇhāgarūni. Jhāyatha bhikkhave, mā pamā-
dattha, mā pacchā vippatissārino ahuvattha; ayañ vo am-
hākañ anussāsehi ti.

Idam'avoca Bhagavā. Attamañi te bhikkhū Bhaga-
vato bhāsitañ abhinandun-ti.

DVĀDĀVITAKKASUTTAN NAVAMAM.

20.

Evam-me sutāñ. Ekañ samayañ Bhagavā Sāvatthi-
yañ viharatī Jetavanaṃ Anāthapiṇḍikassa ārāme. Tatra
kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhādante

ti te bhikkhū Bhagavato paṇḍasosum. Bhagavā etad-
avoca:

Adhicittam anuyuttana bhikkhave bhikkhunā pañca ni-
mittāni kālena kālam manasikātabhāni, katamāni pañca:
Idha bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ ni-
mittam manasikaroto uppajjanti pāpakā akusalā vitakkā
chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi,
tena bhikkhave bhikkhunā tamhā nimittā aññam nimittam
manasikātabham kusalūpasamhitam; tassa tamhā nimittā
aññam nimittam manasikaroto kusalūpasamhitam ye pāpakā
akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mo-
hūpasamhitā pi te pahiyanti te abbattham gacchanti, tesam
pahūnā ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodi-
hoti samādhīyati. Seyyathā pi bhikkhave dakkho palagapḍo
vā palagandantevāsī vā sukhumāya āpiyā oḷārikam āpiṃ
abhinīhaseyya abhinīhaseyya abhinīvajeyya, evam eva kho
bhikkhave bhikkhuno yaṃ nimittam āgama yaṃ nimittam
manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpa-
samhitā pi dosūpasamhitā pi mohūpasamhitā pi, tena bhik-
khave bhikkhunā tamhā nimittā aññam nimittam manasikā-
tabham kusalūpasamhitam; tassa tamhā nimittā aññam ni-
mittam manasikaroto kusalūpasamhitam ye pāpakā akusalā
vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasam-
hitā pi te pahiyanti te abbattham gacchanti, tesam pahūnā
ajjhataṃ eva cittaṃ santiṭṭhati sannisīdati ekodihoti samā-
dhīyati.

Tassa ce bhikkhave bhikkhuno tamhā nimittā aññam
nimittam manasikaroto kusalūpasamhitam uppajjant' eva pā-
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave
bhikkhunā tesam vitakkānaṃ ādinavo upaparikkhitabbo: iti
p' ime vitakkā akusalā, iti p' ime vitakkā sāvajjā, iti p' ime
vitakkā dukkhavipākā ti; tassa tesam vitakkānaṃ ādinavam
upaparikkhato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi
te pahiyanti te abbattham gacchanti, tesam pahūnā ajjha-
tam eva cittaṃ santiṭṭhati sannisīdati ekodihoti samādhīyati.
Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇ-
ḍanakajātiko ahikupapena vā kukkurakupapena vā manassa-

kunapena vā kaṇṭhe āsattena attiyeyya harāyeyya jiguc-
cheyya, evam eva kho bhikkhave tassa ce bhikkhuno tamhā
nimittā... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ
ādinavaṃ upaparikkhato uppajant' eva pāpakā akusalā vitakkā
ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam vitak-
kānaṃ saati-amanasikāro āpajjītabbo; tassa tesam vitakkā-
naṃ saati-amanasikāraṃ āpajjato ye pāpakā akusalā vitakkā
ch. pi d. pi m. pi te pahīyanti te abbhattihaṃ gacchanti, te-
saṃ pahānā... samādhīyati. Seyyathā pi bhikkhave cak-
khumā puriso āpāthagātānaṃ rūpānaṃ adassanakkāmo assa,
so nimīleyya vā aññena vā apalokeyya, evam eva kho bhik-
khava tassa ce bhikkhuno tesam pi vitakkānaṃ... samā-
dhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ
saati-amanasikāraṃ āpajjato uppajant' eva pāpakā akusalā
vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā tesam
vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikātabbaṃ; tassa
tesam vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto
ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti
te abbhattihaṃ gacchanti, tesam pahānā... samādhīyati.
Seyyathā pi bhikkhave puriso sīgharā gaccheyya, tassa evam
assa: kin nu kho ahaṃ sīgharā gacchāmi, yaṃ nūnāhaṃ
sapikāṃ gaccheyyaṃ ti, so sapikāṃ gaccheyya, tassa evam
assa: kin nu kho ahaṃ sapikāṃ gacchāmi, yaṃ nūnāhaṃ
tittheyyaṃ ti, so tittheyya, tassa evam assa: kin nu kho
ahaṃ tthito, yaṃ nūnāhaṃ nisīdeyyaṃ ti, so nisīdeyya, tassa
evam assa: kin nu kho ahaṃ nisīmo, yaṃ nūnāhaṃ ni-
pajjeyyaṃ ti, so nipajjeyya, evam hi so bhikkhave puriso oḷā-
rikāṃ oḷārikāṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhu-
maṃ iriyāpathaṃ kappeyya; evam eva kho bhikkhave tassa
ce bhikkhuno tesam pi vitakkānaṃ... samādhīyati.

Tassa ce bhikkhave bhikkhuno tesam pi vitakkānaṃ
vitakkasaṅkhārasanthānaṃ manasikaroto uppajant' eva pā-
pakā akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave
bhikkhunā dantehi danta-m-ādhāya jivhāya tālum ālucca
cetasā cittaṃ abhiniggaṇhītabbaṃ abhinippīletabbaṃ abhi-

santāpetabbaṃ; tassa dantehi danta-m-ādhāya jivhāya tā-
lun āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato
abhisantāpayato ye pāpakā akusalā vitakkā ch. pi d. pi m.
pi te pahīyanti te abbattham gacchanti, tesam pahānā...
samādhīyati. Seyyathā pi bhikkhave balavā puriso dubbala-
taram purisam sise. vā gahetvā khandhe vā gahetvā
abhiniggaṇheyya abhinippīleyya abhisantāpeyya, evam-eva
kho bhikkhave tassa ce bhikkhuno tesam-pi vitakkānaṃ vi-
takka-saṅkhārāsanthānaṃ manasikaroto uppajjant'eva pāpakā
akusalā vitakkā ch. pi d. pi m. pi, tena bhikkhave bhikkhunā
dantehi danta-m-ādhāya jivhāya tālun āhacca cetasā cit-
taṃ abhiniggaṇhatabbaṃ abhinippīletabbaṃ abhisantāpe-
tabbaṃ, tassa dantehi danta-m-ādhāya jivhāya tālun āhacca
cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato
ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti
te abbattham gacchanti, tesam pahānā ajjhātam-eva cit-
taṃ santiṭṭhati sannisīdati ekodibhoti samādhīyati.

Yato kho bhikkhave bhikkhuno yaṃ nimittaṃ āgama
yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā dhammā
ch. pi d. pi m. pi, tassa tamhā nimittā aññaṃ nimittaṃ
manasikaroto kusāḷopasaṃhitaṃ ye pāpakā akusalā vitakkā
ch. pi d. pi m. pi te pahīyanti te abbattham gacchanti, tesam
pahānā ajjhātam-eva cittaṃ santiṭṭhati sannisīdati ekodi-
hoti samādhīyati; tesam-pi vitakkānaṃ ādinavaṃ upaparik-
khato ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pa-
hīyanti te abbattham gacchanti, tesam pahānā... samā-
dhīyati; tesam-pi vitakkānaṃ asati-amanasikāraṃ āpajjato
ye pāpakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te ab-
battham gacchanti, tesam pahānā... samādhīyati; tesam-pi
vitakkānaṃ vitakka-saṅkhārāsanthānaṃ manasikaroto ye pā-
pakā akusalā vitakkā ch. pi d. pi m. pi te pahīyanti te ab-
battham gacchanti, tesam pahānā... samādhīyati; dantehi
danta-m-ādhāya jivhāya tālun āhacca cetasā cittaṃ abhi-
niggaṇhato abhinippīlayato abhisantāpayato ye pāpakā aku-
salā vitakkā ohandūpasamhitaṃ pi dosūpasamhitaṃ pi mohū-
pasamhitaṃ pi te pahīyanti te abbattham gacchanti, tesam
pahānā ajjhātam-eva cittaṃ santiṭṭhati sannisīdati ekodi-

hoti samādhīyati; ayaṃ vuccati bhikkhave bhikkhu vasi vitakkapariyāyapathesu, yaṃ vitakkaṃ ākaṅkhiṃsati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ n' ākaṅkhiṃsati na taṃ vitakkaṃ vitakkessati; accheccā taphaṃ, vāṭṭattayī saṃyojanaṃ, samānā mūnābhūsamayā antaṃ - akāsi dukkhassāti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

VITAKKASANTHĀNASUTTAM DĀSAMAN.

SĪHANĀRAYAGHO DUTITO.

21.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Moliyaphagguno bhikkhunīhi saddhīm ativelem saṃsaṭṭho viharati. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati: sace koci bhikkhu āyasmato Moliyaphaggunassa sammukhā tāsāṃ bhikkhunīnaṃ avappaṃ bhūṃsati ten' āyasmā Moliyaphagguno kupito anattamaṇo adhikaraṇam - pi karoti, sace pana koci bhikkhu tāsāṃ bhikkhunīnaṃ sammukhā āyasmato Moliyaphaggunassa avappaṃ bhūṃsati tena tē bhikkhunīyo kupitā anattamaṇā adhikaraṇam - pi karonti. Evaṃ saṃsaṭṭho āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati. Atha kho aānātaro bhikkhu yena Bhagavā ten' upasaṅkataṃ, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu Bhagavantaṃ etad - avoca: āyasmā bhante Moliyaphagguno bhikkhunīhi saddhīm ativelem saṃsaṭṭho viharati; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharati: sace koci bhikkhu ... adhikaraṇam - pi karonti; evaṃ saṃsaṭṭho bhante āyasmā Moliyaphagguno bhikkhunīhi saddhīm viharatīti. Atha kho Bhagavā aānātaraṃ bhikkhuṃ āmantesi: Ehi

tvam bhikkhu mama vacanena Moliyaphaggunam bhikkhum
 āmantehi: Satthā tam āvuso Phagguna āmantetīti. Evam-
 bhante ti kho so bhikkhu Bhagavato patissutvā yen' āyasmā
 Moliyaphagguno ten' upasaṅkami, upasaṅkamitvā āyasma-
 tam Moliyaphaggunam etad' avoca: Satthā tam āvuso Phag-
 guna āmantetīti. Evam' āvuso ti kho āyasmā Moliya-
 phagguno tassa bhikkhuno patissutvā yena Bhagavā ten'
 upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-
 antam nisīdi. Ekamantaṃ nisinnam kho āyasantam Mo-
 liyaphaggunam Bhagavā etad' avoca:

Saccam kira tvam Phagguna bhikkhunihi saddhim ati-
 velam' saṃsattho viharasi; evam' saṃsattho kira tvam Phag-
 guna bhikkhunihi saddhim viharasi: sace koci bhikkhu tuy-
 haṃ sammukhā tēsam bhikkhunīnam avanṇam bhāsati tena
 tvam kupito anattamanā adhikaraṇam' pi karosī, sace pana
 koci bhikkhu tēsam bhikkhunīnam sammukhā tuyhaṃ avan-
 ṇam bhāsati tena tē bhikkhuniyo kupitā anattamanā adhi-
 karaṇam' pi karonti; evam' saṃsattho kira tvam Phagguna
 bhikkhunihi saddhim viharasīti. — Evam' bhante. — Nān
 tvam Phagguna kulaputto saddhā agārasmā anagāriyam pa-
 bajito ti. — Evam' bhante. — Na kho te etaṃ Phagguna
 pātirūpaṃ kulaputtassa saddhā agārasmā anagāriyam pab-
 jitaṃ yaṃ tvam bhikkhunihi saddhim ativelam' saṃsattho
 vihareyyāsi. Tasmātiha Phagguna tava ce pi koci sammukhā
 tēsam bhikkhunīnam avanṇam bhāseyya tatrāpi tvam Phag-
 guna ye gehasitā chandā ye gehasitā vitakkā te pajahareyyāsi;
 tatrāpi te Phagguna evam' sikkhitabbam: Na c' eva me cit-
 tam vipariṇatanā bhavissati na ca pāpikam' vācam' nicchā-
 ressāmī hitānukampī ca viharissāmī mettacitto na dosantaro
 ti, evam' hi te Phagguna sikkhitabbam. Tasmātiha Phagguna
 tava ce pi koci sammukhā tēsam bhikkhunīnam paṇinā pa-
 hāram' dadeyya leḍḍunā pahāram' dadeyya dandena pahāram'
 dadeyya satthena pahāram' dadeyya, tatrāpi tvam ... sikkhi-
 tabbam. Tasmātiha Phagguna tava ce pi koci sammukhā
 avanṇam bhāseyya tatrāpi tvam ... sikkhitabbam. Tasmātiha
 Phagguna tava ce pi koci paṇinā pahāram' dadeyya leḍḍunā
 pahāram' dadeyya dandena pahāram' dadeyya satthena pa-

hūruṃ dadeyya, tatrāpi tvaṃ Phaggaṇa ye gehasitā chandā ye gehasitā vitakkā te paṇaheyyāsi; tatrāpi te Phaggaṇa evaṃ sikkhitabbāṃ: Na c' eva me cittaṃ vipariṇataṃ bhavissati na ca pāpikāṃ vācāṃ nicchāressāmi lūtānukampī ca viharissāmi mettacitto na dosantaro ti, evaṃ hi te Phaggaṇa sikkhitabbā - ti.

Atha kho Bhagavā bhikkhū āmantesi: Ārādhayāsu vata me bhikkhave bhikkhū ekaṃ samayaṃ cittaṃ. Idhāhaṃ bhikkhave bhikkhū āmantesiṃ: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhattaṃ - ca saṅgānāmi appātānkatā - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca. Etha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhattaṃ - ca saṅgānissatha appātānkatā - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - cāti. Na me bhikkhave tesu bhikkhusu annasāsaṇi karaṇiyyā ahoṣi; satuppāḍakaraṇiyyam - eva me bhikkhave tesu bhikkhusu ahoṣi. Seyyathā pi bhikkhave subhūmiyaṃ cātummahāpathe ājāṇnaratho yutto assa ṭhito odhastapatodo, tam - enaṃ dakkho yoggācariyo assadamma - sārathi abhirūhivā vāmena hatthena rasmiyo gahetvā dakkhiṇena hatthena patodaṃ gahetvā yeniechakāṃ yadicchakāṃ sūreyya pi paccāsūreyya pi, evaṃ - eva kho bhikkhave na me tesu bhikkhusu anusāsani karaṇiyyā ahoṣi, satuppāḍakaraṇiyyam - eva me bhikkhave tesu bhikkhusu ahoṣi. Tasmātiha bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha, evaṃ hi tumhe pi imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha. Seyyathā pi bhikkhave gāmaṣṣa vā nigamaṣṣa vā avidūre mabantaṃ sālavanaṃ, taṃ - c' assa elapdehi saṅghamaṃ, tassa kocid - eva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yā tā sālalatthiyo kuṭṭhā oḍḍhaparāṇiyo tā tacehetvā bahiddhā niharēyya antovaṇaṃ suvisodhitaṃ visodheyya, yā pana tā sālalatthiyo ujukā sñjātā tā sammā pariharēyya, evaṃ h' etaṃ bhikkhave sālavanaṃ apareṇa samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya; evaṃ - eva kho bhikkhave tumhe akusalaṃ pajahatha kusalesu dhammesu āyogaṃ karotha,

evam hi tunche pi imasmiñ dhammavinaye vuddhiñ virūhiñ
vepullaṃ āpajjissatha.

Bhūtapubbhaṃ bhikkhave imissā yeva Sāvatthiyā Vede-
hikā nāma gahapatānī ahoṣi. Vedeḥikāya bhikkhave gaha-
patāniyā evaṃ kalyāṇo kittisaddo abbhuggato; soratā Vede-
hikā gahapatānī, nivātā Vedeḥikā gahapatānī, upasantaṃ
Vedeḥikā gahapatānī ti. Vedeḥikāya kho pana bhikkhave
gahapatāniyā Kālī nāma dāsi ahoṣi, dakkhā anulasā susaṃ-
vihītakammantā. Atha kho bhikkhave Kāpiyā dāsiyā etad-
ahoṣi: Mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhug-
gato; soratā Vedeḥikā gahapatānī, nivātā Vedeḥikā gahapatānī,
upasantaṃ Vedeḥikā gahapatānī ti; kin' nu kho me ayyā santaṃ
yeva nu kho ajjhattaṃ kopam' na pātukaroti udāhu asantaṃ,
udāhu mayh' ev' ete kammantā susaṃvihitā yena me ayyā san-
taṃ yeva ajjhattaṃ kopam' na pātukaroti no asantaṃ; yan-
nūnāhaṃ ayyaṃ vīmaṃseyyaṃ ti. Atha kho bhikkhave Kālī
dāsi divā utthāsi. Atha kho bhikkhave Vedeḥikā gahapatānī
Kālīm dāsiṃ etad' avoca: He je Kālī. — Kim ayye. — Kim je
divā utthāsīti. — Na kho ayye kiñci. — No vata re kiñci
pāpi dāsi, divā utthāsīti kupitā anattamaṇā bhūkaṭṭhā akāsi.
Atha kho bhikkhave Kāpiyā dāsiyā etad' ahoṣi: Santaṃ
yeva kho me ayyā ajjhattaṃ kopam' na pātukaroti no asan-
taṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam' na pātukaroti no asantaṃ;
yan' nūnāhaṃ bhīyyosomattāya ayyaṃ vīmaṃseyyaṃ ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ utthāsi. Atha
kho bhikkhave Vedeḥikā gahapatānī Kālīm dāsiṃ etad'
avoca: He je Kālī. — Kim ayye. — Kim je divā utthā-
sīti. — Na kho ayye kiñci. — No vata re kiñci pāpi dāsi,
divā utthāsīti kupitā anattamaṇā anattamaṇavācaṃ niechā-
resi. Atha kho bhikkhave Kāpiyā dāsiyā etad' ahoṣi: San-
taṃ yeva kho me ayyā ajjhattaṃ kopam' na pātukaroti no
asantaṃ, mayh' ev' ete kammantā susaṃvihitā yena me ayyā
santaṃ yeva ajjhattaṃ kopam' na pātukaroti no asantaṃ;
yan' nūnāhaṃ bhīyyosomattāya ayyaṃ vīmaṃseyyaṃ ti.
Atha kho bhikkhave Kālī dāsi divātaraṃ yeva utthāsi.
Atha kho bhikkhave Vedeḥikā gahapatānī Kālīm dāsiṃ

etaḍ-avoca: He je Kāḷi. — Kim ayye. — Kim je divā
 utthāsiti. — Na kho ayye kiñci. — No vata re kiñci pāpi
 dāsi, divā utthāsiti kupitā anattamanā aggālasūciṃ gahetvā
 sise pahāraṃ adāsi, sīsam vohindī. Atha kho bhikkhave
 Kāḷi dāsi bhinnena sīsena lohiteṇa gaḷanteṇa paṭivissakānaṃ
 añjhāpesi: Passath' ayye soratāya kammaṃ, passath' ayye
 nivātāya kammaṃ, passath' ayye upasāntāya kammaṃ, ka-
 thāṃ hi nāma ekadāsikāya: divā utthāsiti kupitā anatta-
 manā aggālasūciṃ gahetvā sise pahāraṃ dassati sīsaṃ vo-
 bhindissatīti. Atha kho bhikkhave Vedeḥikāya gaḥapatāniyā
 aparena samayena evaṃ pāpako kittisaḍḍo abbhuggaṇcehi:
 caṇḍī Vedeḥikā gaḥapatāni, anivātā Vedeḥikā gaḥapatāni,
 anupasāntā Vedeḥikā gaḥapatāni ti. Evaṃ-eva kho bhik-
 khave idh' ekacco bhikkhu tāvad-eva soratasorato hoti ni-
 vātanivāto hoti upasāntūpasanto hoti yāva na amanāpā va-
 canapathā phusanti; yato ca kho bhikkhave bhikkhuṃ amanāpā
 vacanapathā phusanti atha kho bhikkhu sorato ti veditabbo
 nivāto ti veditabbo upasanto ti veditabbo. Nāhaṃ tam bhikkhave
 bhikkhuṃ suvaco ti vadāmi yo cīvara-piṇḍapāta-senū-ana-gilāna-
 paccayabhesajjaparikkhāraṇetu suvaco hoti sovaccassataṃ āpa-
 jati, tam kiñā hotu: tam hi so bhikkhave bhikkhu cīvara-piṇḍa-
 pāta-senū-ana-gilānapaccayabhesajjaparikkhāraṃ alaḥhamāno
 na suvaco hoti na sovaccassataṃ āpajjati. Yo ca kho bhik-
 khave bhikkhu dhammaṃ yeva sakkaronto dhammaṃ garu-
 karonto dhammaṃ apacāyamāno suvaco hoti sovaccassataṃ
 āpajjati tam ahaṃ suvaco ti vadāmi. Tsamātiha bhikkhave:
 Dhammaṃ yeva sakkaronto dhammaṃ garukaronto dham-
 maṃ apacāyamānā suvaco bhavissāma sovaccassataṃ āpajjissā-
 māmāti evaṃ hi vo bhikkhave sikkhitabbam.

Pañc' ime bhikkhave vacanapathā yohi vo pare vadā-
 mānā vadeyyunt: kālēna vā akālēna vā, bhūteṇa vā abhū-
 teṇa vā, saṇheṇa vā pharusēna vā, atthasaṃhitēna vā anat-
 thasaṃhitēna vā, mettacittā vā dosantarā vā. Kālēna vā
 bhikkhave pare vadamānā vadeyyunt akālēna vā; bhūteṇa
 vā bhikkhave pare vadamānā vadeyyunt abhūteṇa vā; saṇ-
 heṇa vā bhikkhave pare vadamānā vadeyyunt pharusēna vā;
 atthasaṃhitēna vā bhikkhave pare vadamānā vadeyyunt

anattasamhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyum dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya juddālapitakam ādāya, so evaṃ vadeyya: Ahaṃ imaṃ mahāpaṭhavim apāṭhaviṃ karissāmi, so tatra tatra khaṇeyya, tatra tatra vikireyya, tatra tatra oṭṭhabheyya, tatra tatra omutteyya: apāṭhavi bhavasi, apāṭhavi bhavasīti. Taṃ kim maññatha bhikkhave: Api nu so puriso imaṃ mahāpaṭhavim apāṭhaviṃ kareyyāti. — No h' etaṃ bhante, taṃ kiṃsa hetu: ayaṃ hi bhante mahāpaṭhavi gambhīrā appameyyā, sā na sukarā apāṭhavi kātuṃ, yāvad eva ca paṇa so puriso kilamathassa vighātassa bhāgi assāti. — Evaṃ eva kho bhikkhave pañc' ime vacanupathā yehi vo pare vadamānā vadeyyum: kālena vā... dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyum... dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ vipariṇataṃ bhavissati na ca pāpikaṃ vācam nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ pathavīsamena cetasā vipulena mahaggatena appamāṇena averena abyābhajjena pharitvā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya likhitaṃ vā haliddim vā nīlam vā mañjittam vā ādāya, so evaṃ vadeyya: Ahaṃ imasmim ākāse rūpāni likhissāmi rūpapātubhāvaṃ karissāmi. Taṃ kim maññatha bhikkhave: Api nu so puriso imasmim ākāse rūpāni likheyya rūpapātubhāvaṃ kareyyāti. — No h' etaṃ bhante, taṃ kiṃsa hetu: ayaṃ hi bhante ākāso arūpī anidassano, tathā na sukaraṃ rūpam likhitum rūpapātubhāvaṃ kātuṃ, yāvad eva ca

pana so puriso kilamathassa vighātassa bhāgi assāti. — Evam-
eva kho bhikkhave pañc' ime vacanapathā yehi vo pare va-
damānā vadeyyunt: kālena vā akālena vā — pe — tadāram-
maṇā ca sabbāvaṇṭam lokam ākāśasamena cetasā vipulena
mahaggatena appamāṇena averena abyābajjhena pharitvā
vihariissāmāti. Evañ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave puriso āgaccheyya ādittam tiṇuk-
kam ādāya, so evaṃ vadeyya: Ahañ imāya ādittāya tiṇuk-
kāya Gaṅgam nadim santāpessāmi samparitāpessāmāti. Tam
kim maññatha bhikkhave: Apī nu so puriso ādittāya tiṇuk-
kāya Gaṅgam nadim santāpeyya samparitāpeyyāti. — No h'
etañ bhante, tam kissa hetu: Gaṅgā hi bhante nadī gam-
bhīrā appameyyā, sā na sukarā ādittāya tiṇukkāya santā-
petum samparitāpetum, yāvad eva ca pana so puriso kila-
mathassa vighātassa bhāgi assāti. — Evam-eva kho bhik-
khave pañc' ime vacanapathā yehi vo pare vadamānā va-
doyyunt: kālena vā akālena vā — pe — tadārammaṇā ca
sabbāvaṇṭam lokam Gaṅgāsamena cetasā vipulena mahagga-
tena appamāṇena averena abyābajjhena pharitvā vihari-
ssāmāti. Evañ hi vo bhikkhave sikkhitabbam.

Seyyathā pi bhikkhave bījārabhastā madditā sumadditā
suparimadditā mudukā tulinī chinnaśasasarā chinnaśabbharā,
atha puriso āgaccheyya kaṭṭham vā kaṭṭhalam vā ādāya, so
evaṃ vadeyya: Ahañ imam bījārabhastam madditam sumad-
ditam suparimadditam mudukam tulinim chinnaśasasarām
chinnaśabbharām kaṭṭhena vā kaṭṭhalena vā sarasaram karis-
sāmi bharaśabbharām karissāmāti. Tam kim maññatha bhikkhave:
Apī nu so puriso amum bījārabhastam madditam sumadditam
suparimadditam mudukam tulinim chinnaśasasarām chinna-
śabbharām kaṭṭhena vā kaṭṭhalena vā sarasaram kareyya
bharaśabbharām kareyyāti. — No h' etañ bhante, tam kissa
hetu: asu hi bhante bījārabhastā madditā sumadditā supari-
madditā mudukā tulinī chinnaśasasarā chinnaśabbharā, sā na
sukarā kaṭṭhena vā kaṭṭhalena vā sarasaram katum bhara-
śabbharām katum, yāvad eva ca pana so puriso kilamathassa
vighātassa bhāgi assāti. — Evam-eva kho bhikkhave 'pañc'
ime vacanapathā yehi vo pare vadamānā vadeyyunt: kālena

vā akālena vā bhūtena vā abhūtena vā saṇhena vā pharusena vā atthasaṃhitena vā anattasaṃhitena vā mettacittā vā dosantarā vā. Kālena vā bhikkhave pare vadamānā vadeyyuṃ akālena vā; bhūtena vā... abhūtena vā; saṇhena vā... pharusena vā; atthasaṃhitena vā... anattasaṃhitena vā; mettacittā vā bhikkhave pare vadamānā vadeyyuṃ dosantarā vā. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ viparinataṃ bhavissati na ca pāpikāṃ vācaṃ nicchāressūna hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ bhāra-bhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābhajjhena pharivā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Ubbhatodaṇḍakena ce pi bhikkhave kakacena cōrā ocarakū aṅgamaṅgāni okanteyyūṃ, tatrāpi yo maṇo padūseyya na me so tena sūsanakaro. Tatrāpi kho bhikkhave evaṃ sikkhitabbam: Na c' eva no cittaṃ viparinataṃ bhavissati na ca pāpikāṃ vācaṃ nicchāressūma hitānukampī ca viharissāma mettacittā na dosantarā, tañ ca puggalaṃ mettāsahagatena cetasā pharivā viharissāma, tadārammaṇaṃ ca sabbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjhena pharivā viharissāmāti. Evaṃ hi vo bhikkhave sikkhitabbam.

Imaṃ ca tumhe bhikkhave kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikareyyātha, passatha no tumhe bhikkhave taṃ vacanupathaṃ aṇuṃ vā thūlaṃ vā yaṃ tumhe nādhivāseyyāthāti. — No h' etaṃ bhante. — Tasmātiha bhikkhave imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha, taṃ vo bhavissati digharattaṃ hitāya sukhāyāti.

Idaṃ avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandan-ti.

KAKACŪPAMASUTTAM PAṬHANAM

22.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Ariṭṭhassa nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: Tathā haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Assosun kho sambabulā bhikkhū: Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā ye 'me antarāyikā dhammā vuttā Bhagavatā te paṭisevato nālaṃ antarāyāyāti. Atha kho te bhikkhū yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamissa, upasaṅkamivā Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etad avocaṃ: Saccaṃ kira te āvuso Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā haṃ Bhagavatā ... antarāyāyāti. — Evam byā kho ahaṃ āvuso Bhagavatā ... antarāyāyāti. Atha kho te bhikkhū Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etasmiṃ pāpakaṃ diṭṭhigatā vivecetukāmaṃ samanuyuñjanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Ariṭṭha avaca, mā Bhagavantaṃ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṃ ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo; atthikakālūpanā kāmā vuttā Bhagavatā — maṇisapesūpanā kāmā vuttā Bhagavatā — tiṇukkūpanā .. aṅgarakāsūpanā .. supinakūpanā .. yācitakūpanā .. rukkhaphalūpanā .. asisūnūpanā .. sattisūlūpanā .. sappesirūpanā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evam pi kho Ariṭṭho bhikkhu gaddhabādhipubbo tehi bhikkhūhi samanuyuñjiamāno samanugāhiyamāno samanubhāsīyamāno tad eva pāpakaṃ diṭṭhigataṃ thāmasā parāmasā abhinivissa voharati: Evam byā kho ahaṃ āvuso Bhagavatā ... antarāyāyāti.

Yato kho te bhikkhū nāsakkhīssa Ariṭṭhaṃ bhikkhuṃ gad-

gaddhabādhipubbañ etasmā pāpakā dīttigatā vivecetum; aha yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdimsu. Ekamantañ nisinnā kho te bhikkhū Bhagavantañ etad'avocum: Ariṭṭhassa nāma bhante bhikkhuno gaddhabādhipubbassa evarūpañ pāpakañ dīttigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Assumha kho mayañ bhante; Ariṭṭhassa kira nāma bhikkhuno gaddhabādhipubbassa evarūpañ pāpakañ dīttigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Aha kho mayañ bhante yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkamimha, upasaṅkamitvā Ariṭṭhañ bhikkhuno gaddhabādhipubbañ etad'avocumha: Saccañ kira te āvuso Ariṭṭha evarūpañ pāpakañ dīttigatañ uppannañ: Tathā 'hañ Bhagavatā... antarāyāyāti. Evañ vutte bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhe etad'avoca: Evañ byā kho ahañ āvuso Bhagavatā... antarāyāyāti. Aha kho mayañ bhante Ariṭṭhañ bhikkhuno gaddhabādhipubbañ etasmā pāpakā dīttigatā vivecetukāmañ samanuyusṣimha samanugāhimha samanubhāsimha: Mā evañ āvuso Ariṭṭha avoca, mā Bhagavantañ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānañ, na hi Bhagavā evañ vadeyya. Anekapariyāyena h' āvuso Ariṭṭha antarāyikā dhammā vuttā Bhagavatā, alaṇ-ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudakkhā bahupāyāsā, ādinavo ettha bhiyyo; aññeññakalūpamā kāmā vuttā Bhagavatā — pe — sappasirūpamā kāmā vuttā Bhagavatā bahudakkhā bahupāyāsā, ādinavo ettha bhiyyo ti. Evañ-pi kho bhante Ariṭṭho bhikkhu gaddhabādhipubbo amhehi samanuyusṣiyamāno samanugāhiyamāno samanubhāsiyamāno tad'eva pāpakañ dīttigatañ thāmasā parāmasā abhinivissa volurati: Evañ byā kho ahañ āvuso Bhagavatā... antarāyāyāti. Yato kho mayañ bhante nāsakkhimha Ariṭṭhañ bhikkhuno gaddhabādhipubbañ etasmā pāpakā dīttigatā vivecetum aha mayañ etam'atthañ Bhagavato ārocemāti.

Aha kho Bhagavā aññatarañ bhikkhuno āmantesi: Ehi tvañ bhikkhu mama vacanena Ariṭṭhañ bhikkhuno gaddhabādhipubbañ āmantehi: Satthā tuñ āvuso Ariṭṭha āmantetiti.

Evam - bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Ariṭṭho bhikkhu gaddhabādhipubbo ten' upasaṅkami, upasaṅkamitvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etad - avoca: Satthā taṃ āvuso Ariṭṭha āmanteti. Evam - āvuso ti kho Ariṭṭho bhikkhu gaddhabādhipubbo tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīnnaṃ kho Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ Bhagavā etad - avoca: Saccaṃ kira te Ariṭṭha evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: Tathā 'haṃ Bhagavatā... antarāyāyāti. — Evam byā kho ahaṃ bhante Bhagavatā... antarāyāyāti. — Kassa kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nana mayā moghapurisa anekapariyāyena antarāyikā dhammā vuttā, alaṃ - ca pana te paṭisevato antarāyāya. Appassāda kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo; atṭhikaṅkalūpamā kāmā vuttā mayā — maṃsaṃpesūpamā kāmā vuttā mayā — tipakkūpamā... aṅgārakūpamā... supinakūpamā... yācita - kūpamā... rukkhaphalūpamā... asisūnūpamā... sattasūlūpamā... sappasirūpamā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo. Atha ca pana tvaṃ moghapurisa uttanaṃ duggahitena amho c' eva abbhūcikkhasi, attānaṃ - ca khaṇasi bahuṃ - ca apuññaṃ paṇaṇasi. Taṃ hi te moghapurisa bhavissati digharattaṃ alitāya dukkhāyāti. Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim - maññaṃha bhikkhave: Api nāyaṃ Ariṭṭho bhikkhu gaddhabādhipubbo asmikato pi maṃsaṃ dhammaṃvāsaye ti. — Kiṃ hi siyā bhante, no h' etaṃ bhante ti. Evam vutte Ariṭṭho bhikkhu gaddhabādhipubbo tuṇhībhūto maṅkubhūto pattakkhandho adhomukho pajjhāyanto appatibhāso nisīdi. Atha kho Bhagavā Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ tuṇhībhūtaṃ maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ appatibhūtaṃ viditvā Ariṭṭhaṃ bhikkhuṃ gaddhabādhipubbaṃ etad - avoca: Paññāyissasi kho tvaṃ moghapurisa etena sakena pāpakeṇa diṭṭhigatena, idhāhaṃ bhikkhū paṭipucchisāmi.

Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me

bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahītena anhe c' eva abbhācikkhati attānaṃ - ca khaṇati bahuṃ - ca apuññaṃ pasavatīti. — No hi' etaṃ bhante, anekapariyāyena hi no bhante antarāyikā dhammā vuttā Bhagavatā, alaṃ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo, atthikaṅka-lūpanā kāmā vuttā Bhagavatā — pe — sappasirūpanā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti. — Sādhū bhikkhave, sādhū kho me tumhe bhikkhave evaṃ dhammaṃ desitaṃ ājānātha. Anekapariyāyena hi vo bhikkhave antarāyikā dhammā vuttā mayā, alaṃ - ca pana te paṭisevato antarāyāya. Appassādā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo, atthikaṅka-lūpanā kāmā vuttā mayā — pe — sappasirūpanā kāmā vuttā mayā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo. Aha ca paṇāyaṃ Ariṭṭho bhikkhu gaddhabādhīpubbo attanā duggahītena anhe c' eva abbhācikkhati attānaṃ - ca khaṇati bahuṃ - ca apuññaṃ pasavati, taṃ hi tassa moghapurissassa bhavissati digharattaṃ ahitāya dukkhāya. So vata bhikkhave aññatra' eva kāmehi aññatra kāmasaññāya aññatra kāmavitakkehi kāme paṭisevissatīti u' etaṃ thānaṃ vijjati.

Idha bhikkhave ekacco moghapurissā dhammaṃ pariyā-puṇanti, suttāṃ geyyaṃ veyyākaraṇaṃ gāthāṃ udānaṃ itivuttakaṃ jātakāṃ abbhutadhammaṃ vedallaṃ; te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti, tesaṃ te dhammā paññāya atthaṃ anupa-parikkhantaṃ na nijjhānaṃ khamanti, te upārambhānisamsā c' eva dhammaṃ pariyāpuṇanti itivādappamokkhānisamsā ca, yassa c' atthāya dhammaṃ pariyāpuṇanti taṃ - o' assa atthaṃ nānubhonti, tesaṃ te dhammā duggahitā digharattaṃ ahitāya dukkhāya saṃvattanti, taṃ kissa hetu: duggahitattā bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso ala-gaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno, so passeyya mahantaṃ alagaddaṃ, taṃ - enaṃ bhoge vā naiguttho vā gaṇheyya, tassa so alagaddo paṭiparivattitvā hatthe vā bahāya vā aññatarasmiṃ vā aṅgapaccāṅge daseyya, so tato-

niḍḍānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ, taṃ kiṃsa hetu: duggahitattā bhikkhave alagaddassa; evaṃ-
eva kho bhikkhave idh' ekacce moghapurisā dhammaṃ pa-
riyāpuṇanti... duggahitattā bhikkhave dhammānaṃ.

Idha pana bhikkhave ekacce kulaputtā dhammaṃ pariyā-
puṇanti, suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ iti-
vuttakaṃ jātakaṃ abbhutaḍḍhammaṃ vedallaṃ, te taṃ dham-
maṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upa-
parikkhanti, tesaṃ te dhammā paññāya atthaṃ upaparik-
khaṭaṃ nijjhānaṃ khamanti, te na c' eva upārambhāni-
saṃsā dhammaṃ pariyāpuṇanti na itivādapamokkhāni-
saṃsā, yassa c' atthāya dhammaṃ pariyāpuṇanti taṃ c' aṣṣa
atthaṃ anubhonti, tesaṃ te dhammā sugghahitā dīgharattaṃ
hitāya sukhāya samvattanti, taṃ kiṃsa hetu: sugghahitattā
bhikkhave dhammānaṃ. Seyyathā pi bhikkhave puriso ala-
gaddatthiko alagaddagavesi alagaddapariyesanaṃ caramāno,
so passeyya mahantaṃ alagaddaṃ, taṃ enaṃ ajapadena
daḍḍena suniggahitaṃ niggaḥheyya, ajapadena daḍḍena su-
niggahitaṃ niggaḥhetvā givāya sugghahitaṃ gaḥheyya; kiñcāpi
so bhikkhave alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā
aṅḍataraṃ vā aṅgapaccaṅgaṃ bhogehi paliveṭheyya, aṭha kho
so n' eva tatoniḍḍānaṃ maraṇaṃ vā nigaccheyya maraṇamat-
taṃ vā dukkhaṃ, taṃ kiṃsa hetu: sugghahitattā bhikkhave
alagaddassa; evaṃ-eva kho bhikkhave idh' ekacce kulaputtā
dhammaṃ pariyāpuṇanti... sugghahitattā bhikkhave dham-
mānaṃ. Tasmātiha bhikkhave yassa me bhūsitassa atthaṃ
ājāneyyātha tathā naṃ dhāreyyātha, yassa ca pana me bhū-
sitassa atthaṃ na ājāneyyātha ahaṃ vo tattha paṭipucchitabbo
ye vā paṇ' assu viyattā bhikkhū.

Kullūpamaṃ vo bhikkhave dhammaṃ desissāmi nittha-
raṇatthāya nō gahagatthāya, taṃ supātha, sādhukena manasi-
karoṭha, bhūseissāmiti. Evaṃ- bhaṇte ti kho te bhikkhū
Bhagavato paccassosāṃ. Bhagavā etad- avoca: Seyyathā pi
bhikkhave puriso addhānamaggapaṭipanno, so passeyya ma-
hantaṃ adakkaṇavaṇaṃ, orimaṇ- tirāṃ sāsaṅkaṃ sappatibha-
yaṃ pārimaṇ- tirāṃ khemaṃ appaṭibhayaṃ, na cāssa nāvā
saṅtāraṇi uttarasetu vā apārā pārāṃ gamanāya; tassa evaṃ-

assa: Ayam kho mahā udakappaṇavo, orimañ-ca tīraṃ sā-
saṅkaṃ sappatibhayaṃ pārimaṇ-tīraṃ khemaṃ appatibha-
yaṃ, na-tihi ca nāvā santāraṇi uttarasetu vā apārā pārāṃ
gamanāya, yaṇ-nūnāhaṃ tīpa-katṭha-sākhā-palāsaṃ saṅkadhi-
tvā kullaṃ bandhivā taṃ kullaṃ nissāya hatthehi ca pā-
dehi ca vāyamamāno sotthinā pārāṃ uttareyyaṇ-ti. Atha
kho so bhikkhave puriso tīpa-katṭha-sākhā-palāsaṃ saṅ-
kadhivā kullaṃ bandhivā taṃ kullaṃ nissāya hatthehi ca
pādehi ca vāyamamāno sotthinā pārāṃ uttareyya; tassa tī-
paṇṇassa pūraṇgatassa evaṃ-assa: Bahukāro kho me ayam
kullo, imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vā-
yamamāno sotthinā pārāṃ uttiṇṇo, yaṇ-nūnāhaṃ imaṃ kul-
laṃ sūse vā āropetvā khandhe vā uccāretvā yenakāmaṃ
pakkameyyaṇ-ti. Taṃ kim-maṇṇattha bhikkhave: api nu
so puriso evaṃkāri tasmim kulle kiccakāri assāti. — No h'
etaṃ bhante. — Kathaṃkāri ca so bhikkhave puriso tasmim
kulle kiccakāri assa: Idha bhikkhave tassa purisaṇṇa tīpaṇṇa
pūraṇgatassa evaṃ-assa: Bahukāro kho me ayam kullo,
imāhaṃ kullaṃ nissāya hatthehi ca pādehi ca vāyamamāno
sotthinā pārāṃ uttiṇṇo, yaṇ-nūnāhaṃ imaṃ kullaṃ thale vā
ussādetvā ndake vā uplāpetvā yenakāmaṃ pakkameyyaṇ-ti.
Evaṃkāri kho so bhikkhave puriso tasmim kulle kiccakāri
assa. Evaṃ-eva kho bhikkhave kullūpamo mayā dhammo
desito nitthapaṭṭhāya no gahaṇatthāya. Kullūpamaṃ vo
bhikkhave ājānantehi dhammā pi vo pahātabbā, pag-eva
adhammā.

Cha-y-imāni bhikkhave diṭṭhiṭṭhānāni, katamāni cha:
Idha bhikkhave assutavā puthujjāno ariyānaṃ adassāvī ariya-
dhammassa akovido ariyadhamme avinūto, sappurisānaṃ adas-
sāvī sappurisadhammassa akovido sappurisadhamme avinīto,
rūpaṃ: etaṃ mama, eso 'haṃ-asmi, eso me attā ti samanū-
passati, vedanaṃ: etaṃ mama... ti samanupassati, saṅkhāraṃ:
etaṃ mama... ti samanupassati, saṅkhāre: etaṃ mama... ti
samanupassati, yaṃ-p' idam diṭṭhaṃ sutaṃ mutaṃ viññātaṃ
pattaṃ pariyesitaṃ anuvicariṭaṃ manasā tam-pi: etaṃ mama
... ti samanupassati, yaṃ-p' idam diṭṭhiṭṭhānaṃ: so loko so
attā, so pecca bhavissāmi nicco dhuvo saesato avipariyāma-

dhammo, sassatisamañ tath' eva ðassāmiti, tam - pi: etañ mama, eso 'ham - asmi, eso me attā ti samanupassati. Suttarā ca kho bhikkhave ariyasāvakā ariyānañ dassāvī ariyadhammasa kovido ariyadhamme suvinīto, sappurisañānañ dassāvī sappurisaadhammasa kovido sappurisaadhamme suvinīto, rūpañ: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati, vedanañ: n' etañ mama ... ti samanupassati, saññañ: n' etañ mama ... ti samanupassati, sañkhāre: n' etañ mama ... ti samanupassati, yam - p' idañ dīṭṭhañ sutañ mutañ viññātāñ pattañ pariyesiṭañ anuvicariṭañ manasā tam - pi: n' etañ mama ... ti samanupassati, yam - p' idañ dīṭṭhūṭṭhānañ: so loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamañ tath' eva ðassāmiti, tam - pi: n' etañ mama, n' eso 'ham - asmi, na mēso attā ti samanupassati. So evañ samanupassanto asati na paritassati.

Evāñ vutte aññātaro bhikkhu Bhagavantañ etad - avoca: Siyā nu kho bhante bahiddhā asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evāñ hoti: Ahū vata me, tañ vata me na tthi, siyā vata me, tañ vatāhañ na labhāmiti. So socati kilamati paridevati, arattāliñ kandati, sammohañ āpajjati. Evāñ kho bhikkhu bahiddhā asati paritassanā hotti. — Siyā pana bhante bahiddhā asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa na evāñ hoti: Ahū vata me, tañ vatāhañ na labhāmiti. So na socati na kilamati na paridevati, na arattāliñ kandati, na sammohañ āpajjati. Evāñ kho bhikkhu bahiddhā asati aparitassanā hotti. — Siyā nu kho bhante ajjhatañ asati paritassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekaccassa evāñ dīṭṭhū hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo sassato avipariṇāmadhammo, sassatisamañ tath' eva ðassāmiti. So sañāti Tathāgatassa vā Tathāgatasāvakassa vā sabbesañ dīṭṭhūṭṭhānādhūṭṭhāna-pariyutṭhānābhūvivesānusayānañ samugghātāya sabbasañkhārasamathāya sabbūpadhūpaṇissaggāya taṇhakkhayāya virāgāya nirodhāya nibbānāya dhammañ desentaṇṇa. Tassa evāñ

hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So socati kilamati paridevati, urattālin khandati, sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati paritassanā hoti. — Siyā pana bhante ajjhataṃ asati aparitassanā ti. — Siyā bhikkhūti Bhagavā avoca. Idha bhikkhu ekacassa na evaṃ dīṭṭhi hoti: So loko so attā, so pecca bhavissāmi nicco dhuvo² sassato avipariṇāmadhammo, sassatisamam tath' eva tṭhassāmiti. So upāti Tathāgatassa vā Tathāgatasavakassa vā sabbesaṃ dīṭṭhitthānādhitthāna-pariyutthānābhinivesānusaṃyānaṃ samugghātāya sabbasaṅkhāra-samathāya sabbūpadhiṇiṇissaggāya taphakkhayāya virāgāya nirodhāya nibbānāya dhammaṃ desentassa. Tassa na evaṃ hoti: Uccijjissāmi nāma su, vinassissāmi nāma su, na su nāma bhavissāmiti. So na socati na kilamati na paridevati, na urattālin khandati, na sammohaṃ āpajjati. Evaṃ kho bhikkhu ajjhataṃ asati aparitassanā hoti.

Taṃ bhikkhave pariggahaṃ pariganheyyātha yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tīṭṭheyya. Passatha no tumhe bhikkhave taṃ pariggahaṃ yvāssa pariggaho ... tath' eva tīṭṭheyyāti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ³ pi kho taṃ bhikkhave pariggahaṃ na samanupassāmi yvāssa pariggaho nicco dhuvo sassato avipariṇāmadhammo, sassatisamaṃ tath' eva tīṭṭheyya. Taṃ bhikkhave attavādupādānaṃ upādiyetha yaṃ⁴ sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ attavādupādānaṃ yaṃ sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ³ pi kho taṃ bhikkhave attavādupādānaṃ na samanupassāmi yaṃ sa attavādupādānaṃ upādiyato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Taṃ bhikkhave dīṭṭhinissayaṃ nissayetha yaṃ⁴ sa dīṭṭhinissayaṃ nissayato na uppajjeyyūṃ sokaparidevadukkhadomanassupāyāsā. Passatha no tumhe bhikkhave taṃ dīṭṭhinissayaṃ yaṃ sa ... sokaparidevadukkhadomanassupāyāsā ti. — No h' etaṃ bhante. — Sādhu bhikkhave, ahaṃ³ pi kho taṃ bhikkhave dīṭṭhinissayaṃ na samanupassāmi yaṃ sa dīṭṭhinissayaṃ

nissayato na uppajjeyyān sokaparidevadukkhadomanassu-
pāyāsā.

Attanā vā bhikkhave sati attaniyam me ti assāti. —
Evaṃ bhante. — Attaniye vā bhikkhave sati attā me ti as-
sāti. — Evaṃ bhante. — Attanā ca bhikkhave attaniye ca
saccato tthetato anupalabbhamāne yaṃ p' idan dīṭṭhittā-
nam: so loko so attā, so pecca bhavissāmi nicco dhuvo sas-
sato aviparipāmadhammo, sassatisamanā tath' eva tthassāmiti.
nanāyaṃ bhikkhave kevalo paripūro bāladhammo ti. — Kim
hi no sīvā bhante kevalo paripūro bāladhammo ti. — Taṃ
kim-maññatha bhikkhave: rūpaṃ niccaṃ vā aniccaṃ vā ti.
— Aniccaṃ bhante. — Yaṃ panāniccaṃ dukkhaṃ vā taṃ
sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ panāniccaṃ
dukkhaṃ viparipāmadhammaṃ kallaṃ nu taṃ samanupassi-
tū: etaṃ mama, eso 'ham' asmi, eso me attā ti. — No
h' etaṃ bhante. — Taṃ kim-maññatha bhikkhave: vedanā
niccā vā aniccā vā ti. — Aniccā bhante. — Yaṃ panānic-
caṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante.
— Yaṃ panāniccaṃ dukkhaṃ viparipāmadhammaṃ kallaṃ
nu taṃ samanupassitū: etaṃ mama ... attā ti. — No h'
etaṃ bhante. — Taṃ kim-maññatha bhikkhave: saññā niccā
vā aniccā vā ti. — Aniccā bhante. — Yaṃ panāniccaṃ
dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. —
Yaṃ panāniccaṃ dukkhaṃ viparipāmadhammaṃ kallaṃ nu
taṃ samanupassitū: etaṃ mama ... attā ti. — No h' etaṃ
bhante. — Taṃ kim-maññatha bhikkhave: saṅkhārā niccā
vā aniccā vā ti. — Aniccā bhante. — Yaṃ panāniccaṃ
dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ
panāniccaṃ dukkhaṃ viparipāmadhammaṃ kallaṃ nu taṃ
samanupassitū: etaṃ mama ... attā ti. — No h' etaṃ
bhante. — Taṃ kim-maññatha bhikkhave: viññāṇaṃ niccaṃ vā anic-
caṃ vā ti. — Aniccaṃ bhante. — Yaṃ panāniccaṃ
dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bhante. — Yaṃ
panāniccaṃ dukkhaṃ viparipāmadhammaṃ kallaṃ nu taṃ
samanupassitū: etaṃ mama, eso 'ham' asmi, eso me attā
ti. — No h' etaṃ bhante. — Tasmātiha bhikkhave yaṃ
kiñci rūpaṃ atītānāgalapaccuppannaṃ, ajjhataṃ vā bahiddhā

vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññāpaṃ uttānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikam vā sukhumaṃ vā, hīnaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ viññāpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya datṭhabbaṃ.

Evam passanā bhikkhave satavā ariyasāvako rūpasmiṃ nibbindati, vedanāya nibbindati, saññāya nibbindati, saṅkhāresu nibbindati, viññāpasmiṃ nibbindati; nibbindanā virajjati, virāgā vimuccati, vimuttasmiṃ vimuttaṃ-iti ālāpaṃ hoti; khiṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. *¶* Ayam vuccati bhikkhave bhikkhu ukkhittapaligho iti pi, saṅkinṇaparikho iti pi, abbūhesiko iti pi, niraggalo iti pi. ariyo pannaddhajo pannabhāro visamyutto iti pi. Kathaṃ-ca bhikkhave bhikkhu ukkhittapaligho hoti: Idha bhikkhave bhikkhuno avijjā pahinā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā. Evaṃ kho bhikkhave bhikkhu ukkhittapaligho hoti. Kathaṃ-ca bhikkhave bhikkhu saṅkinṇaparikho hoti: Idha bhikkhave bhikkhuno ponobhaviko jātisaṃsāro pahīno hoti uccinnamūlo tālavatthukato anabhāvukato āyatim anuppādadhammo. Evaṃ kho bhikkhave bhikkhu saṅkinṇaparikho hoti. Kathaṃ-ca bhikkhave bhikkhu abbūhesiko hoti: Idha bhikkhave bhikkhuno tapā pahinā hoti uccinnamūlā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Evaṃ kho bhikkhave bhikkhu abbūhesiko hoti. Kathaṃ-ca bhikkhave bhikkhu niraggalo hoti: Idha bhikkhave bhikkhuno paṇe' orambhāgiyāni saṃyojanāni pahināni honti uccinnamūlāni tālavatthukatāni anabhāvakatāni āyatim anuppādadhammā. Evaṃ kho bhikkhave bhikkhu niraggalo hoti. Kathaṃ-ca bhikkhave bhikkhu ariyo pannaddhajo pannabhāro visamyutto hoti: Idha bhikkhave bhikkhuno asmiṃsāro pahīno hoti uccinnamūlo tālavatthukato anabhāvukato āyatim anup-

pādadhammo. Evam kho bhikkhave bhikkhu ariyo pannad-
dhajo pannabhāro visamūyutto hoti.

Evam vimuttacittam kho bhikkhave bhikkhum sa-Indā
devā sa-Brahmakā sa-Pajāpatikā anvesam nādhigacchanti:
idam ulesitam tathāgatassa viññāpan-ti, tam kiess hetu:
Ditthe vāham bhikkhave dhamme tathāgataṁ ananuvejjo ti
vadāmi. Evamvādīn kho maṁ bhikkhave evanakkhāyīn eke
samanabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:
Venayiko samāno Gotamo, sato sattassa uccedam viññassam
vibhavam paññāpetiti. Yathā vāham bhikkhave na, yathā
cāham na vadāmi, tathā maṁ te bhonto samanabrāhmaṇā
asatā tucchā musā abhūtena abbhācikkhanti: Venayiko sa-
mano Gotamo, sato sattassa uccedam viññassam vibhavam
paññāpetiti. Pubbe cāham bhikkhave etarahi ca dukkhaṁ-c'
eva paññāpemi dukkheṣṣa ca nirodham. Tatra ce bhikkhave
pare Tathāgataṁ akkosanti paribhāsanti rosentī, tatra bhik-
khave Tathāgatassa na hoti āghāto na appaccayo na cetaso
anabhiraddhī. Tatra ce bhikkhave pare Tathāgataṁ sakka-
rontī garukarontī mānenti pūjenti, tatra bhikkhave Tathā-
gatassa na hoti ānando na somanassam na cetaso ubbādhāvi-
tattam. Tatra ce bhikkhave pare Tathāgataṁ sakkarontī
garukarontī mānenti pūjenti, tatra bhikkhave Tathāgatassa
evam hoti: Yam kho idam pubbe pariññātam tattha aie eva-
rūpā kāra kariyantiti. Tasmātiha bhikkhave tumhe ce pi
pare akkoseyyum paribhāseyyum roseyyum, tatra tumhehi na
āghāto na appaccayo na cetaso anabhiraddhī karaniyā.
Tasmātiha bhikkhave tumhe ce pi pare sakkareyyum garu-
kareyyum māneyyum pūjeyyum, tatra tumhehi na ānando na
somanassam na cetaso ubbādhāvitattam karaniyam. Tasmātiha
bhikkhave tumhe ce pi pare sakkareyyum garukareyyum mā-
neyyum pūjeyyum, tatra tumhākaṁ evam-assa: Yam kho
idam pubbe pariññātam tattha so evarūpā kāra kariyantiti.

Tasmātiha bhikkhave yam na tumhākaṁ tam pajahatha,
tam vo pahīnaṁ digharattam hitāya sukhāya bhavissati.
Kiṁ-ca bhikkhave na tumhākaṁ: Rūpaṁ bhikkhave na
tumbākaṁ, tam pajahatha, tam vo pahīnaṁ digharattam
hitāya sukhāya bhavissati. Vedanā bhikkhave na tumhākaṁ,

taṃ pajahatha, sū vo pahinā d. h. s. bhavissati. Saññe bhikkhave na tumhākaṃ, taṃ pajahatha, sū vo pahinā d. h. s. bhavissati. Saññhārā bhikkhave na tumhākaṃ, te pajahatha, te vo pahinā d. h. s. bhavissanti. Viññāpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Taṃ kim-maññaṭṭha bhikkhave: yaṃ imasmim Jetavana tiṇa-katṭha-sākhā-palāsaṃ taṃ jano hareyya vā daheyya vā yathāpaccayaṃ vā kareyya; api nu tumhākaṃ evaṃ-assa: Amhe jano harati vā dahati vā yathāpaccayaṃ vā karotiti. — No h' etaṃ-bhante, taṃ kissa hetu: na hi no etaṃ-bhante attā vā attaniyaṃ vā ti. — Evaṃ-eva kho bhikkhave yaṃ na tumhākaṃ taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Kiñ-ca bhikkhave na tumhākaṃ: Rūpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati. Vedanā bhikkhave — pe — saññā bhikkhave — saññhārā bhikkhave — viññāpaṃ bhikkhave na tumhākaṃ, taṃ pajahatha, taṃ vo pahinaṃ digharattaṃ hitāya sukhāya bhavissati.

Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivaṭṭo pakāsito cinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāno vivaṭṭo pakāsito cinnapilotike, ye te bhikkhū arahanto klīpāsavā vusitavanto katakarapiyā chitabhārā anuppattasaddatthā parikkhāpabhavasaṃyojanā samma-d-aññā vimuttā, vāṭṭaṃ tesāṃ na-tthi¹ (pāṇāpanāyā). Evaṃ svākkhāto bhikkhave mayā dhammo ... cinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... cinnapilotike, yesaṃ bhikkhūnaṃ pañco' orambhāgiyāni saṃyojanāni pahīnāni sabbe te opapātikā tattha parinibbhāvino anūvatiddhammā tasmā lokā. Evaṃ svākkhāto bhikkhave mayā dhammo ... cinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... cinnapilotike, yesaṃ bhikkhūnaṃ tiṇi saṃyojanāni pahīnāni rūgadosamobhā tanubhūtā sabbe te sakadāgāmino, sakid-eva imaṃ lokam āgantvā dukkhass' antaṃ karissanti. Evaṃ svākkhāto bhikkhave mayā dhammo ... cinnapilotiko; evaṃ svākkhāte bhikkhave mayā dhamme ... cinnapilotike, yesaṃ bhikkhūnaṃ tiṇi saṃyojanāni pahīnāni sabbe te sotāpannā avinī-

pāṭadhammā niyatā sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo... chinnaṇipilotiko; evaṃ svākkhāte bhikkhave mayā dhamme... chinnaṇipilotike, ye te bhikkhū dhammānūsārino saddhānūsārino sabbe te sambodhiparāyanā. Evaṃ svākkhāto bhikkhave mayā dhammo, uttāno vivato pakāsito chinnaṇipilotiko; evaṃ svākkhāte bhikkhave mayā dhamme, uttāne vivato pakāsito chinnaṇipilotike, yesaṃ mayi saddhāmatthaṃ pemaṃmatthaṃ sabbe te saggaparāyanā ti.

Idam - avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandanu ti.

ALAGADDŪPAMASUTTAN DUTTHAM.

23.

Evaṃ - me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvathīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Kumārakassapo Andhavana viharati. Atha kho aśśatarā devatā abhikkantāya rattiyā abhikkantavapṇā kevalakappaṃ Andhavanam obhāsetvā yeṇ' āyasmā Kumārakassapo ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atthāsi. Ekamantaṃ thitā kho sā devatā āyasmantaṃ Kumārakassapaṃ etad - avoca: Bhikkhu bhikkhu, ayaṃ vammiko rattiṃ dhūmayati divā pajjalati. Brāhmaṇo evaṃ - āha: Abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa laṅgim: laṅgi bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa laṅgim, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa uddhumāyikaṃ: uddhumāyikā bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa uddhumāyikaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa dvidhāpathaṃ: dvidhāpatho bhadante ti. Brāhmaṇo evaṃ - āha: Ukkhipa dvidhāpathaṃ, abhikkhaṇa sumedha satthaṃ ādāyāti. Abhikkhaṇanto sumedho satthaṃ ādāya addasa caṅga-vāraṃ: caṅgavāraṃ bhadante ti. Brāhmaṇo evaṃ - āha:

Ukkhipa caṅgavāraṃ, abhikkhaṇaṃ sumedha satthaṃ ādayāti. Abhikkhaṇanto sumedho satthaṃ ādaya addasa kummaṃ: kummo bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa kummaṃ, abhikkhaṇaṃ sumedha satthaṃ ādayāti. Abhikkhaṇanto sumedho satthaṃ ādaya addasa asisūnaṃ: asisūnā bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa asisūnaṃ, abhikkhaṇaṃ sumedha satthaṃ ādayāti. Abhikkhaṇanto sumedho satthaṃ ādaya addasa maṃsapesiṃ: maṃsapesi bhadante ti. Brāhmaṇo evaṃ-āha: Ukkhipa maṃsapesiṃ, abhikkhaṇaṃ sumedha satthaṃ ādayāti. Abhikkhaṇanto sumedho satthaṃ ādaya addasa nāgaṃ: nāgo bhadante ti. Brāhmaṇo evaṃ-āha: Tittatha nāgo, mā nāgaṃ ghaṭṭesi, nāmo karohi nāgassāti. Ime kho tvaṃ bhikkhu paṇhe Bhagavantam upasaṅkamitvā puccheyyāsi, yathā te Bhagavā byākaroti tathā naṃ dhāreyyāsi. Nāhaṃ taṃ bhikkhu paṇṇāmi sadevake loke samārake sabrahmaṇe sassamaṇabrāhmaṇiye pajāya sadevamanussāya yo imesaṃ paṇḥānaṃ veyyākaraṇena cittaṃ āradheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā ti. Idam-avoca sū devatā, idaṃ vativā tatth' eva antaradhāyi.

Atha kho āyasmā Kumārakassapo tassū rattiyā acca-
yena yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhaga-
vantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna
kho āyasmā Kumārakassapo Bhagavantaṃ etad-avoca: Imaṃ
bhante rattim aññatarā devatā abhikkantāya rattiyā abhik-
kantavannā kevalakappaṃ Andhavanaṃ obhāsetvā yenāhaṃ
ten' upasaṅkami, upasaṅkamitvā ekamantaṃ atthāsi. Ekam-
antaṃ tthitā kho bhante sā devatā maṃ etad-avoca: Bhik-
khu bhikkhu, ayaṃ vammiko rattim dhūmayuti divā pajjalati.
Brāhmaṇo evaṃ-āha: Abhikkhaṇaṃ sumedha satthaṃ āda-
yāti. Abhikkhaṇanto sumedho satthaṃ ādaya — pe — ito vā
pana sutvā ti. Idam-avoca bhante sā devatā, idaṃ vativā
tatth' eva antaradhāyi. Ko nu kho bhante vammiko, kā
rattim dhūmayanā, kā divā pajjalānā, ko brāhmaṇo, ko su-
medho, kiṃ satthaṃ, kiṃ abhikkhaṇaṃ, kā laṅgi, kā ud-
dhumayikā, ko dvidhūpatho, kiṃ caṅgavāraṃ, ko kummo, kā
asisūnā, kā maṃsapesi, kō nāgo ti.

Vammiko ti kho bhikkhu imass' etaṃ cātummahābhūti-kassa kāyassa adbhivacanaṃ mātāpettikasambhavaṃ odana-kummāsūpacāyassa aniecuucchādana-parimaddana-bhedana-vīd-dhāṃsanadhammassa. Yaṃ kho bhikkhu divā kammante ārabha rattinā anuvitakketi anuvicarati ayam rattinā dhūmā-yaṇā. Yaṃ kho bhikkhu rattinā anuvitakketvā anuvicāretvā divā kammante payojeti kāyena vācāya manasā ayam divā pajjālanā. Brāhmaṇo ti kho bhikkhu Tathāgataṃ etaṃ adbhivacanaṃ arāhato sammāsambuddhassa. Sumedho ti kho bhikkhu sekhaṃ etaṃ bhikkhuno adbhivacanaṃ. Satthaṃ ti kho bhikkhu ariyā etaṃ paññāya adbhivacanaṃ. Abhikkhaṇaṃ ti kho bhikkhu viriyārambhassa etaṃ adbhivacanaṃ. Laṅgi ti kho bhikkhu avijjā etaṃ adbhivacanaṃ; ukkhipa laṅginā, pajaha avijjā, abhikkhaṇa sumedha satthaṃ ādāyāti ayam etaṃ etaṃ attho. Uddhumāyika ti kho bhikkhu kodhu-pāyāsassa etaṃ adbhivacanaṃ; ukkhipa uddhumāyikā, pajaha kodhupāyāsā, abhikkhaṇa sumedha satthaṃ ādāyāti ayam etaṃ etaṃ attho. Dvidhāpatho ti kho bhikkhu vicikicchā etaṃ adbhivacanaṃ; ukkhipa dvidhāpathaṃ, pajaha vicikicchā, abhikkhaṇa sumedha satthaṃ ādāyāti ayam etaṃ etaṃ attho. Caṅgavāraṇa ti kho bhikkhu paṇaṇa etaṃ nīvaraṇānaṃ adbhivacanaṃ; kāmaccandana nīvaraṇassa byāpādanīvaraṇassa thīnamiddha nīvaraṇassa uddhaecakukkucanīvaraṇassa vicikicchā nīvaraṇassa; ukkhipa caṅgavāraṇa, pajaha paṇa nī-varaṇa, abhikkhaṇa sumedha satthaṃ ādāyāti ayam etaṃ etaṃ attho. Kunno ti kho bhikkhu paṇaṇa etaṃ upādānak-khandhānaṃ adbhivacanaṃ, seyyathidam: rūpupādānakkan- dhassa vedanupādānakkhandhassa saṅkhupādānakkhandhassa soṅkhārūpādānakkhandhassa viññānupādānakkhandhassa; uk- khipa kunno, pajaha paṇa upādānakkhandho, abhikkhaṇa sumedha satthaṃ ādāyāti ayam etaṃ etaṃ attho. Asisūnā ti kho bhikkhu paṇaṇa etaṃ kāmagaṇānaṃ adbhivacanaṃ: cakkhaviññeyyānaṃ rūpānaṃ itthānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasādhitānaṃ rajanīyānaṃ, sotaviññeyyā- naṃ saddhānaṃ — pe — ghānaviññeyyānaṃ gandhānaṃ — jīvā- viññeyyānaṃ rasānaṃ — kāyaviññeyyānaṃ phoṭṭhalibhānaṃ it- thānaṃ kantānaṃ manāpānaṃ piyarūpānaṃ kāmūpasā-

hitānañ rajaniyānañ; ukkhīpa nissinnañ, pajaha pañca kāmāgunc. abhikkhaya samedha satthañ ādāyāti ayam etassa attho. Munīsa pesi ti kho bhikkhu mandirāgass' etañ adhivacanañ; ukkhīpa māsa pesiñ, pajaha mandirāgañ, abhikkhaya samedha satthañ ādāyāti ayam etassa attho. Nāgo ti kho bhikkhu khīnāsavass' etañ bhikkhuno adhivacanañ; tiṭṭhatu nāgo, mā nāgañ ghaṭṭesi, namo karohi nāgassāti ayam etassa attho ti.

Idam avoca Bhagavā. Attamañ āyasmā Kumāra-kassapo Bhagavato bhāsitañ abhinanditi.

VAMHIKASUTTAM YATITAM.

24.

Evam me sutañ. Ekañ samayañ Bhagavā Rājagahe viharati Veluvane Kalandakaniṇṇe. Atha kho sambhulā jātibhūmakā bhikkhū jātibhūmiyañ vassañ vutthā yena Bhagavā ten' upasāṅkamiṃsu, upasāṅkamitvā Bhagavantañ abhivādetvā ekamantañ nisīdiṃsu. Ekamantañ nisīne kho te bhikkhū Bhagavā etaṃ avoca: Ko nu kho bhikkhave jātibhūmiyañ jātibhūmakānañ bhikkhūnañ sabrahmacāriṇaṃ evaṃ sambhāvito: Attanā ca appiccho appicchakathaṃ ca bhikkhūnañ kattā, attanā ca santuṭṭho santuṭṭhikathaṃ ca bhikkhūnañ kattā, attanā ca pavivitto pavivokakathaṃ ca bhikkhūnañ kattā, attanā ca assaṃsattho assaṃsaggakathaṃ ca bhikkhūnañ kattā, attanā ca āraddhavīriyo viriyārambhakathaṃ ca bhikkhūnañ kattā, attanā ca aḷasampanno silasampadākathaṃ ca bhikkhūnañ kattā, attanā ca samādhīsampanno saṇḍhīsampadākathaṃ ca bhikkhūnañ kattā, attanā ca paññāsampanno paññāsampadākathaṃ ca bhikkhūnañ kattā, attanā ca vimuttisampanno vimuttisampadākathaṃ ca bhikkhūnañ kattā, attanā ca vimuttiāṇāpadassana-sampanno vimuttiāṇāpadassanasampadākathaṃ ca bhikkhūnañ kattā, avāḍako viññāpako sandassako samādapako

samuttejako sampahamsako sabrahmacārīnaṃ - ti — Puṇṇo nāma bhante āyasmā Mantāpiputto jātibhūmiyaṃ jātibhūmakānaṃ bhikkhūnaṃ sabrahmacārīnaṃ evaṃ sambhāvito: Attanā ca appiccā appicchakathaṃ - ca bhikkhūnaṃ kattā... sampahamsako sabrahmacārīnaṃ - ti.

Tena kho pana samayena āyasmā Sāriputto Bhagavato avidūro nisīno hoti. Atha kho āyasmato Sāriputtassa etad-ahosi: Lābhā āyasmato Puṇṇassa Mantāpiputtassa, suladdhalābhā āyasmato Puṇṇassa Mantāpiputtassa, yassa viāḍhū sabrahmacārī Satthu sammukhā anumāssa anumāssa vaṇṇaṃ bhāsanti, taṃ - ca Satthā abbhanumodati; app-eva ca nāma mayāṃ kadāci karahaci āyasmatā Puṇṇena Mantāpiputtena saddhiṃ samāgaccheyyāma, app-eva nāma siyā kocid-eva kathāsallāpo ti.

Atha kho Bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi; anupubbena cārikaṃ caramāno yena Sāvattī tad-avasari. Tatra sudanā Bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Assosi kho āyasmā Puṇṇo Mantāpiputto: Bhagavā kira Sāvattīm anuppatto Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme ti. Atha kho āyasmā Puṇṇo Mantāpiputto senāsanaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattī tena cārikaṃ pakkāmi, anupubbena cārikaṃ caramāno yena Sāvattī Jetavannaṃ Anāthapiṇḍikassa ārāme yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīnnaṃ kho āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. Atha kho āyasmā Puṇṇo Mantāpiputto Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena Andhavanaṃ tena pakkāmi divāvihārāya.

Atha kho aññataro bhikkhu yeṃ' āyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Sāriputtaṃ etad-avoca: Yassa kho tvaṃ āvuso Sāriputta Puṇṇassa nāma bhikkhuno Mantāpiputtassa abhiṇṇaṃ kittayamāno hosi so

Bhagavatā dhammiyā kathāya sandassito samādapito sam-
 uttejito sampahaṃsito Bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utthāy' āsanā Bhagavantaṃ abhivādetvā padak-
 khinaṃ katvā yena Andhavanaṃ tena pakkanto divāvihārā-
 yāti. Atha kho āyasmā Sāriputto taramānarūpo nisīdanaṃ
 ādāya āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ piṭṭhito piṭṭhito
 anubandhi sisānuloki. Atha kho āyasmā Puṇṇo Mantāni-
 putto Andhavanaṃ ajjhogāhitvā aññatarasmiṃ rukkhamūle
 divāvihāraṃ nisīdi. Āyasmā pi kho Sāriputto Andhavanaṃ
 ajjhogāhitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi.
 Atha kho āyasmā Sāriputto sāyanhasamayāṃ patisaṅkappā
 vutthito yen' āyasmā Puṇṇo Mantāniputto ten' upasaṅkami.
 upasaṅkamitvā āyasmatā Puṇṇena Mantāniputtena saddhiṃ
 sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekam-
 antaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā Sāriputto
 āyasmantaṃ Puṇṇaṃ Mantāniputtaṃ etad' avoca: Bhagavati
 no āvuso brahmacariyaṃ vussatīti. — Evam' āvuso ti. — Kin' nu
 kho āvuso sīlavisuddhatthaṃ Bhagavati brahmacariyaṃ vussa-
 titi. — No h' idaṃ āvuso. — Kim' pan' āvuso cittavisud-
 dhatthaṃ Bhagavati brahmacariyaṃ vussatīti. — No h' idaṃ
 āvuso. — Kin' nu kho āvuso ditthavisuddhatthaṃ Bha-
 gavati brahmacariyaṃ vussatīti. — No h' idaṃ āvuso. — Kim'
 pan' āvuso kaṅkhāvitaraṇavisuddhatthaṃ Bhagavati brahma-
 cariyaṃ vussatīti. — No h' idaṃ āvuso. — Kin' nu kho āvuso
 maggāmaggañāpadassanavisuddhatthaṃ Bhagavati brahma-
 cariyaṃ vussatīti. — No h' idaṃ āvuso. — Kim' pan' āvuso
 patipadāñāpadassanavisuddhatthaṃ Bhagavati brahmacariyaṃ
 vussatīti. — No h' idaṃ āvuso. — Kin' nu kho āvuso nāga-
 dassanavisuddhatthaṃ Bhagavati brahmacariyaṃ vussatīti. —
 No h' idaṃ āvuso. — Kin' nu kho āvuso sīlavisuddhatthaṃ
 Bhagavati brahmacariyaṃ vussatīti iti puttṭho samāno: no h'
 idaṃ āvuso ti vadesi, kim' pan' āvuso cittavisuddhatthaṃ Bha-
 gavati brahmacariyaṃ vussatīti iti puttṭho samāno: no h' idaṃ
 āvuso ti vadesi; kin' nu kho āvuso ditthavisuddhatthaṃ Bha-
 gavati — pe — kin' nu kho āvuso nāpadassanavisuddhatthaṃ
 Bhagavati brahmacariyaṃ vussatīti iti puttṭho samāno: no h'
 idaṃ āvuso ti vadesi. Kimatthañ' carah' āvuso Bhagavati

brahmacariyaṃ vussatīti. — Anupādā parinibbānatthaṃ kho āvuso Bhagavati brahmacariyaṃ vussatīti. — Kin nu kho āvuso silavisuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kim - pan' āvuso cittavisuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kin nu kho āvuso dīṭhi-visuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kim - pan' āvuso kaṅkhāvitaraṇavisuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kin nu kho āvuso maggāmaggañāpadassanavisuddhi anupādā parinibbānan - ti. No h' idaṃ āvuso. — Kim - pan' āvuso paṭipadāñānadassanavisuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kin nu kho āvuso nāpadassanavisuddhi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kim - pan' āvuso aññatra imehi dhammehi anupādā parinibbānan - ti. — No h' idaṃ āvuso. — Kin nu kho āvuso silavisuddhi anupādā parinibbānan - ti iti puṭṭho samāno; no h' idaṃ āvuso ti vadesi, kim - pan' āvuso cittavisuddhi anupādā parinibbānan - ti iti puṭṭho samāno; no h' idaṃ āvuso ti vadesi; kin nu kho āvuso dīṭhi-visuddhi anupādā parinibbānan - ti — pe — kin nu kho āvuso nāpadassanavisuddhi anupādā parinibbānan - ti iti puṭṭho samāno; no h' idaṃ āvuso ti vadesi, kim - pan' āvuso aññatra imehi dhammehi anupādā parinibbānan - ti iti puṭṭho samāno; no h' idaṃ āvuso ti vadesi. Yathākatham pan' āvuso imaṃ bhāsitassa attho dattabbo ti.

Silavisuddhiṃ ce āvuso Bhagavā anupādā parinibbānaṃ paññāpessa. sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Cittavisuddhiṃ ce āvuso ... Dīṭhi-visuddhiṃ ce āvuso ... Kaṅkhāvitaraṇavisuddhiṃ ce āvuso ... Maggāmaggañāpadassanavisuddhiṃ ce āvuso ... Paṭipadāñānadassanavisuddhiṃ ce āvuso ... Nāpadassanavisuddhiṃ ce āvuso Bhagavā anupādā parinibbānaṃ paññāpessa, sa-upādānaṃ yeva samānaṃ anupādā parinibbānaṃ paññāpessa. Aññatra ca āvuso imehi dhammehi anupādā parinibbānaṃ abhavissa, puṭṭhujano parinibbāyeyya, puṭṭhujano hi āvuso aññatra imehi dhammehi. Tena h' āvuso upāman' te karissāmi, apamāya p' idh' ekacce viññū parisā bhāsitassa attham aṇanti. Seyyathā pi āvuso raṇṇo Pasenadissa Kosalassa Sāvatthiyaṃ

paṭivasantassa Sākete kinēd'eva accēyikaṃ karaṇīyaṃ uppaj-
 jeyya, tassa antarā ca Sāvattihīṃ antarā ca Sāketam satta ratha-
 vinītāni upatṭhapessuṃ. Atha kho āvuso rājā Pasenadi Kosalo
 Sāvattihīyā nikkhamitvā antepuradvārā paṭhamam rathavinītam
 abhirūheyya, paṭhamena rathavinītena dutiyam rathavinītam
 pāpuṇeyya; paṭhamam rathavinītam vissajjeyya dutiyam ratha-
 vinītam abhirūheyya, dutiyena rathavinītena tatiyam ratha-
 vinītam pāpuṇeyya; dutiyam ... pāpuṇeyya; tatiyam ... pā-
 puṇeyya; catuttham ... pāpuṇeyya; pañcamam rathavinītam
 vissajjeyya chaṭṭham rathavinītam abhirūheyya, chaṭṭhena
 rathavinītena sattamam rathavinītam pāpuṇeyya; chaṭṭham
 rathavinītam vissajjeyya sattamam rathavinītam abhirūheyya,
 sattamena rathavinītena Sāketam anupāpuṇeyya antepura-
 dvāram. Tam enaṃ antepuradvāragatam samānam mittā-
 maccā nātisaṃlohitā evaṃ puccheyyuntā; Iminā tvaṃ mahārāja
 rathavinītena Sāvattihīyā Sāketam anuppatto antepuradvāra-
 ti. Kathaṃ byākaramāno nu kho āvuso rājā Pasenadi Ko-
 salo sammā byākaramāno byākareyyāti. — Evaṃ byākara-
 māno kho āvuso rājā Pasenadi Kosalo sammā byākaramāno
 byākareyya: Idha me Sāvattihīyam paṭivasantassa Sākete
 kinēd'eva accēyikaṃ karaṇīyaṃ uppajji. Tassa me antarā
 ca Sāvattihīṃ antarā ca Sāketam satta rathavinītāni upatṭha-
 pesuṃ. Atha khvāham Sāvattihīyā nikkhamitvā antepura-
 dvārā paṭhamam rathavinītam abhirūhiṃ, paṭhamena ratha-
 vinītena dutiyam rathavinītam pāpuṇiṃ; paṭhamam ratha-
 vinītam vissajjiṃ dutiyam rathavinītam abhirūhiṃ, dutiyena
 rathavinītena tatiyam rathavinītam pāpuṇiṃ; dutiyam ... pā-
 puṇiṃ; tatiyam ... pāpuṇiṃ; catuttham ... pāpuṇiṃ; pañ-
 camam rathavinītam vissajjiṃ chaṭṭham rathavinītam abhirūhiṃ,
 chaṭṭhena rathavinītena sattamam rathavinītam pāpuṇiṃ;
 chaṭṭham rathavinītam vissajjiṃ sattamam rathavinītam abhi-
 rūhiṃ, sattamena rathavinītena Sāketam anuppatto ante-
 puradvāraṃ ti. Evaṃ byākaramāno kho āvuso rājā
 Pasenadi Kosalo sammā byākaramāno byākareyyāti. —
 Evaṃ eva kho āvuso silavisuddhi yāvad'eva cittavisuddhat-
 thā, cittavisuddhi yāvad'eva diṭṭhivisuddhatthā, diṭṭhivisuddhi
 yāvad'eva kaṅkhāvitaraṇavisuddhatthā, kaṅkhāvitaraṇa-

visuddhī yāvad-eva maggāmaggañāṇadassanavisuddhatthā, maggāmaggañāṇadassanavisuddhī yāvad-eva paṭipadāñāṇadassanavisuddhatthā, paṭipadāñāṇadassanavisuddhī yāvad-eva āṇadassanavisuddhatthā, āṇadassanavisuddhī yāvad-eva anupādā parinibbānatthā. Anupādā parinibbānattham kho āvuso Bhagavati brahmacariyaṃ vassatīti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ etad-avoca: Konāmo āyasmā kathaṃ-ca pan' āyasmantaṃ sabrahmacārī jānantīti. — Puṇṇo ti kho me āvuso nāmaṃ, Mantāpiputto ti ca pana maṃ sabrahmacārī jānantīti. — Acchariyaṃ āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma-d-eva Satthasāsanaṃ ājānantena evaṃ evaṃ āyasmatā Puṇṇena Mantāpiputtena gambhīrā gambhīrā paṭhā anumāssa anumāssa byākatā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ labhanti dassanāya labhanti payirupāsānāya. Celandukena ce pi sabrahmacārī āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya, tesam-pi lābhā tesam-pi suladdhaṃ. Ambhākam-pi lābhā ambhākam-pi suladdhaṃ ye mayāṃ āyasmantaṃ Puṇṇaṃ Mantāpiputtaṃ labhāma dassanāya labhāma payirupāsānāyāti.

Evam vutte āyasmā Puṇṇo Mantāpiputto āyasmantaṃ Sāriputtaṃ etad-avoca: Konāmo āyasmā kathaṃ-ca pana āyasmantaṃ sabrahmacārī jānantīti. — Upatīssso ti kho me āvuso nāmaṃ, Sāriputto ti ca pana maṃ sabrahmacārī jānantīti. — Satthukappena vaṇa kira bho sāvakena saddhūṃ matayamānā na jānīmahe: āyasmā Sāriputto ti; sace hi mayāṃ jāneyyāma: āyasmā Sāriputto ti, ottakam pi no na ppaṭibhāseyya. Acchariyaṃ āvuso abbhutaṃ āvuso, yathā taṃ sutavatā sāvakena samma-d-eva Satthasāsanaṃ ājānantena evaṃ evaṃ āyasmatā Sāriputtēna gambhīrā gambhīrā paṭhā anumāssa anumāssa pucchitā. Lābhā sabrahmacārīnaṃ suladdhalābhā sabrahmacārīnaṃ ye āyasmantaṃ Sāriputtaṃ labhanti dassanāya labhanti payirupāsānāya. Celandukena ce pi sabrahmacārī āyasmantaṃ Sāriputtaṃ muddhanā pariharantā labheyyuṃ dassanāya labheyyuṃ payirupāsānāya.

tesam - pi lābhū tesam - pi suladdham. Ambhākam - pi lābhā ambhākam - pi suladdham ye mayam āyasmantaṃ Sāriputtaṃ labhūma dassanāya labhāma payirupāsānāyāti.

Itiha te ubho mahānāgā aññamaññassa subhāsitaṃ samanumodimsāti.

RATHAVIKĪTASUTTAM CATUTTHAM.

25.

Evam - me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Na bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā paribhuñjantā dighāyukā vaṇṇavanto ciraṃ digham - addhānaṃ yāpentūti. Evaṃ ca kho bhikkhave nevāpiko nivāpaṃ nivapati migajātānaṃ: imam me nivāpaṃ nivuttaṃ migajātā anupakhajja mucchitā bhojanāni bhuñjissanti, anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjissanti, mattā samānā pamādam āpajjissanti, pamattā samānā yathākāmakaraṇiyyā bhavissanti imasmiṃ nivāpe ti.

Tatra bhikkhave paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattiha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesuṃ nevāpikassa amuṃ nivāpe. Evaṃ hi te bhikkhave paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave dutiyā migajātā evaṃ samacintesun: Ye kho te paṭhamā migajātā amuṃ nivāpaṃ nivuttaṃ nevāpikassa anupakhajja mucchitā bhojanāni bhuñjimsu, te tattiha anupakhajja mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādam āpajjimsu, pamattā samānā

yathākāmakarapiyā ahesuñ nevāpikassa amusmim nivāpe; evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayam sabbaso nivāpabhojanā paṭivirameyyāma, bhayabbogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmaṃti. Te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabbogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su. Tesam giṃhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesam adhimattakasimānaṃ pattakāyūnaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamin̐su. Te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjim̐su, mattā samānā pamādam̐ āpajjim̐su, pamattā samānā yathākāmakarapiyā ahesuñ nevāpikassa amusmim nivāpe. Evaṃ hi te bhikkhave dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā.

Tatra bhikkhave tatiyā migajātā evaṃ samasintesum̐: Ye kho te paṭhamā migajātā amuñ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Ye pi te dutiyā migajātā evaṃ samasintesum̐: ye kho te paṭhamā migajātā amuñ nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccim̐su nevāpikassa iddhānubhāvā; yan-nūna mayam sabbaso nivāpabhojanā paṭivirameyyāma, bhayabbogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmaṃti; te sabbaso nivāpabhojanā paṭiviramim̐su, bhayabbogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharim̐su; tesam giṃhānaṃ pacchime māse tiṇodakasaṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesam adhimattakasimānaṃ pattakāyūnaṃ balaviriyaṃ parihāyi, balaviriye parihīne tam-eva nivāpaṃ nivuttaṃ nevāpikassa paccāgamin̐su; te tattha anupakhajja mucchitā bhojanāni bhuñjim̐su, te tattha anupakhajja mucchitā bhojanāni bhuñjamānā madam̐ āpajjim̐su, pamattā samānā yathākāmakarapiyā ahesuñ nevāpikassa amusmim nivāpe; evaṃ hi te dutiyā pi migajātā na parimuccim̐su nevāpikassa iddhānubhāvā. Yan-nūna mayam amuñ nivāpaṃ nivuttaṃ nevāpikassa

upanissāya āsayam kappeyyāma, tatth' āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na ppmādam āpajjissāma, appamattā samānā na yathākāmakaraṇīyā bhavissāma nevāpikassa amuṃsiṃ nivāpe ti. Te amum nivāpaṃ nivuttaṃ nevāpikassa upanissāya āsayam kappayimsu, tatth' āsayam kappetvā amum nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na madam āpajjimsu, amattā samānā na ppmādam āpajjimsu, appamattā samānā na yathākāmakaraṇīyā ahesum nevāpikassa amuṃsiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisāya ca etad' ahoṃ: Saṭṭha'ssu nāṃ' ime tatiyā migajātā ketubhino, iddhiṃmanas'su nāṃ' ime tatiyā migajātā parajanā, imaṃ' ca nāma nivāpaṃ nivuttaṃ paribhuñjanti na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā; yaṃ nūna mayam imum nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesam anuparivāreyyāma, app' eva nāma tatiyānam migajātānam āsayam passeyyāma yattha te gāham gaccheyyunt' ti. Te amum nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesam anuparivāresum. Addasāsum kho bhikkhave nevāpika ca nevāpikaparisā ca tatiyānam migajātānam āsayam yattha te gāham agamaṃsu. Evaṃ hi te bhikkhave tatiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā.

Tatra bhikkhave catutthā migajātā evaṃ samacintesum: Ye kho te paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te duttiyā migajātā evaṃ samacintesum: ye kho te paṭhamā migajātā amum nivāpaṃ nivuttaṃ nevāpikassa — pe — evaṃ hi te paṭhamā migajātā na parimuccimsu nevāpikassa iddhānubhāvā; yaṃ nūna mayam — pe — evaṃ hi te duttiyā pi migajātā na parimuccimsu nevāpikassa iddhānubhāvā. Ye pi te tatiyā migajātā evaṃ samacintesum: ye kho te pa-

thamā migajātā — pe — evaṃ hi te paṭhamā migajātā na
 parimuccimāsu nevāpikassa iddhānubhāvā; ye pi te duttiyā
 migajātā evaṃ samacintesum: ye kho te paṭhamā migajātā —
 pe — evaṃ hi te paṭhamā migajātā na parimuccimāsu nevāpikassa
 iddhānubhāvā; yaṇ-nūna mayam — pe — evaṃ hi te duttiyā pi
 migajātā na parimuccimāsu nevāpikassa iddhānubhāvā; yaṇ-
 nūna mayam amuṃ nivāpaṃ nivuttaṃ nevāpikassa upanissāya
 āsayam kappeyyāma, tatṛ' āsayam kappetvā amuṃ nivāpaṃ
 nivuttaṃ nevāpikassa ananupakhajja amucchitā bhojanāni
 bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā
 na madam āpajjissāma, amattā samānā na ppmādam āpaj-
 jissāma, appamattā samānā na yathākāmakaraṇiyyā bhavi-
 ssāma nevāpikassa amasmim nivāpe ti; te amuṃ nivāpaṃ ni-
 vuttaṃ nevāpikassa upanissāya āsayam kappayimāsu, tatṛ'
 āsayam kappetvā amuṃ nivāpaṃ nivuttaṃ nevāpikassa
 ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha
 ananupakhajja amucchitā bhojanāni bhuñjamānā na madam
 āpajjimāsu, amattā samānā na ppmādam āpajjimāsu, appa-
 mattā samānā na yathākāmakaraṇiyyā ahevum nevāpikassa amas-
 mim nivāpe. Tatra nevāpikassa ca nevāpikaparisāya ca etad-
 ahoṣi: Saṭha-ssu nāṃ' ime tatiyā migajātā keṭubhino, iddhi-
 mantas-su nāṃ' ime tatiyā migajātā parajanā, imaṃ-ca nāma
 nivāpaṃ nivuttaṃ paribhujanti na ca nesaṃ jānāma ngatim vā
 gatiṃ vā, yaṇ-nūna mayam imaṃ nivāpaṃ nivuttaṃ mahatihi
 daḍḍavākarāhi samantā sappadesam anuparivāreyyāma, app'
 eva nāma tatiyānam migajātānam āsayam passeyyāma yattha
 te gāhaṃ gaccheyyuṃ ti. Te amuṃ nivāpaṃ nivuttaṃ ma-
 hatihī daḍḍavākarāhi samantā sappadesam anuparivāresum.
 Addasimā kho nevāpiko ca nevāpikaparisā ca tatiyānam
 migajātānam āsayam yattha te gāhaṃ agamāmsu; evaṃ hi te
 tatiyā pi migajātā na parimuccimāsu nevāpikassa iddhānubhāvā.
 Yaṇ-nūna mayam yattha ngatī nevāpikassa ca nevāpika-
 parisāya ca tatṛ' āsayam kappeyyāma, tatṛ' āsayam kappetvā
 amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amuc-
 chitā bhojanāni bhuñjeyyāma, ananupakhajja amucchitā bho-
 janāni bhuñjamānā na madam āpajjissāma, amattā samānā
 na ppmādam āpajjissāma, appamattā samānā na yathā-

kāmakarāṇiṃ bhavissāma nevāpikassa amusmiṃ nivāpe ti. Te yattha agatī nevāpikassa ca nevāpikaparisaṃ ya ca tat' āsayaṃ kappayimsu, tat' āsayaṃ kappetrā amuṃ nivāpaṃ nivuttaṃ nevāpikassa ananupakhajja amuechitā bhojanāni bhuṃjimsu, te tattha ananupakhajja amuechitā bhojanāni bhuṃjamānā na madaṃ āpajjimsu, amattā samānā na ppamādaṃ āpajjimsu, appamattā samānā na yathādāmakarāṇiṃ ahesuṃ nevāpikassa amusmiṃ nivāpe.

Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ya ca etad' ahoṣi: Saṭṭha-ssu nāma' ime catutthā migajātā keṭubhino, iddhimantāsu nāma' ime catutthā migajātā parajanā, imaṃ ca nāma nivāpaṃ nivuttaṃ paribhujanti na ca nesaṃ jānāma āgatiṃ vā gatiṃ vā; yaṃ nūna mayāṃ imaṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesaṃ anuparivāreyyāma, app' eva nāma catutthānaṃ migajātānaṃ āsayaṃ passeyyāma yattha te gāhaṃ gaccheyyuntī. Te amuṃ nivāpaṃ nivuttaṃ mahatihi daḍḍavākarāhi samantā sappadesaṃ anuparivāresuṃ. N' eva kho bhikkhave adda-sāsuṃ nevāpiko ca nevāpikaparisaṃ ca catutthānaṃ migajātānaṃ āsayaṃ yattha te gāhaṃ gaccheyyuntī. Tatra bhikkhave nevāpikassa ca nevāpikaparisaṃ ya ca etad' ahoṣi: Sace kho mayāṃ catutthe migajāte ghaṭṭessāma te ghaṭṭitā aṇhe ghaṭṭessanti, te ghaṭṭitā aṇhe ghaṭṭessanti, evaṃ imaṃ nivāpaṃ nivuttaṃ sabbaṃ migajātā rāhissanti, yaṃ nūna mayāṃ catutthe migajāte ajjupekkheyyāmāti. Ajjupekkhūṃsu kho bhikkhave nevāpiko ca nevāpikaparisaṃ ca catutthe migajāte. Evaṃ hi te bhikkhave catutthā migajātā parimacchiṃsu nevāpikassa iddhānubhāvā.

Upamā kho me ayaṃ bhikkhave katā atthassa viśāpanāya, ayaṃ e' ev' ettha attho: Nivāpo ti kho bhikkhave pañcam' etaṃ kāmaguṇānaṃ adhiṇaṇaṃ. Nevāpiko ti kho bhikkhave Mārass' etaṃ pāpimato adhiṇaṇaṃ. Nevāpikaparisaṃ ti kho bhikkhave Mārāparisaṃ' etaṃ adhiṇaṇaṃ. Migajātā ti kho bhikkhave samaṇabrāhmaṇā' etaṃ adhiṇaṇaṃ.

Tatra bhikkhave paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amuṃ ca lokāmisāni anupakhajja

mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesuṃ Mārassa amussim nivāpe amussim ca lokāmise. Evaṃ hi te bhikkhave paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave paṭhamā migajātā tathūpame ahaṃ ime paṭhame samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave duttiyā samaṇabrāhmaṇā evaṃ samacintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amuṃ ca lokāmisāni anupakhaṇṇa mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesuṃ Mārassa amussim nivāpe amussim ca lokāmise, evaṃ hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yā nūna mayāṃ sabbaso nivāpabhojanā lokāmisā paṭiviraṃeyyāma, bhayaabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā vihareyyāmāti. Te sabbaso nivāpabhojanā lokāmisā paṭiviraṃimsu, bhayaabhogā paṭiviratā araṇṇāyatanāni ajjhogāhitvā viharimsu. te tattha sikkabhakkhā pi ahesuṃ, sāmābhakkhā pi ahesuṃ, nivāraḍḍhakkhā pi ahesuṃ, daḍḍulabhakkhā pi ahesuṃ, haṭṭabhakkhā pi ahesuṃ, kaṇṇabhakkhā pi ahesuṃ, ūcāmabhakkhā pi ahesuṃ, piṇḍūkabhakkhā pi ahesuṃ, tiṇabhakkhā pi ahesuṃ, gomayaḍḍhakkhā pi ahesuṃ, vanamūlaphalāhārā yāpesuṃ pavattaphalabhogā. Tesāṃ gimhānaṃ paccūpe māso tiṇodaka-saṅkhaye adhimattakasimānaṃ patto kāyo hoti, tesāṃ adhimattakasimānaṃ pattakāyānaṃ balaviriyaṃ paribhāyi, balaviriye parihīne cetovimutti paribhāyi. cetovimuttiyā paribhāyā tam eva nivāpaṃ nivuttaṃ Mārassa paccāgamaṃsu tāni ca lokāmisāni. Te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjimsu, te tattha anupakhaṇṇa mucchitā bhojanāni bhuñjamānā madam āpajjimsu, mattā samānā pamādaṃ āpajjimsu, pamattā samānā yathākāmakaraṇiyyā ahesuṃ Mārassa amussim nivāpe amussim ca lokāmise. Evaṃ hi te bhikkhave duttiyā pi samaṇabrāhmaṇā na parimuccimsu Mā-

rasa iddhānubhāvā. Seyyathā pi te bhikkhave dutiyā migajātā tathūpame ahaṃ ime dutiyo samānabrāhmaṇe vadāmi.

Tatra bhikkhave tatiyā samānabrāhmaṇā evaṃ samacintesuṃ: Ye kho te paṭhamā samānabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samānabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samānabrāhmaṇā evaṃ samacintesuṃ: ye kho te paṭhamā samānabrāhmaṇā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni — pe — evaṃ hi te paṭhamā samānabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yaṃ nūna mayam sabbaso nivāpabhōjanā... vihareyyāmāti; te sabbaso nivāpabhōjanā... viharimāsu; te tattha sākabhakkhā pi ahesuṃ... pavattapphalabhoji; tesam gūḍhānaṃ pacchime māse... tāni ca lokāmisāni; te tattha anupakhajja... amusmiṃ ca lokāmise; evaṃ hi te dutiyā pi samānabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yaṃ nūna mayam amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappeyyāma, tat' āsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjissāma, ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjissāma, amattā samānā na ppamādaṃ āpajjissāma, appamattā samānā na yathākāmakaraṇiyyā bhaviṣṣāma Mārassa amuṃ nivāpe amusmiṃ ca lokāmise ti. Te amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni upanissāya āsayaṃ kappayimāsu, tat' āsayaṃ kappetvā amuṃ nivāpaṃ nivuttaṃ Mārassa amūni ca lokāmisāni ananupakhajja amucchitā bhojanāni bhuñjimsu, te tattha ananupakhajja amucchitā bhojanāni bhuñjamānā na maḍaṃ āpajjimsu, amattā samānā na ppamādaṃ āpajjimsu, appamattā samānā na yathākāmakaraṇiyyā ahesuṃ Mārassa amusmiṃ nivāpe amusmiṃ ca lokāmise. Api ca kho evaṃditṭhikā ahesuṃ: Sassaṭo loko iti pi, asassaṭo loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param-maraṇā iti pi, na hoti tathāgato param-maraṇā iti pi, hoti ca na ca hoti tathāgato param-maraṇā iti pi, n' eva hoti na na hoti tathāgato param-maraṇā

iti pi. Evam hi te bhikkhave tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave tatiyā mīgajātā tathūpame abhū imo tatiye samaṇabrāhmaṇe vadāmi.

Tatra bhikkhave catutthā samaṇabrāhmaṇā evam samācintesum: Ye kho te paṭhamā samaṇabrāhmaṇā amuñ nivāpañ nivuttañ Mārassa — pe — evam hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te dutiyā samaṇabrāhmaṇā evam samācintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evam hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yañ-nūna mayam sabbaso nivāpabhojanā — pe — evam hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Ye pi te tatiyā samaṇabrāhmaṇā evam samācintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evam hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; ye pi te dutiyā samaṇabrāhmaṇā evam samācintesum: ye kho te paṭhamā samaṇabrāhmaṇā — pe — evam hi te paṭhamā samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yañ-nūna mayam sabbaso nivāpabhojanā — pe — evam hi te dutiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā; yañ-nūna mayam amuñ nivāpañ nivuttañ Mārassa amuñi ca lokāmisāni upanissāya āsayam kappeyyāma... amusmiñ-ca lokāmise ti; te amuñ nivāpañ... amusmiñ-ca lokāmise; api ca kho evamditthikā abesum: sassato loko itī pi — pe — n' eva hoti na na hoti tathāgato parama-maraṇā itī pi; evam hi te tatiyā pi samaṇabrāhmaṇā na parimuccimsu Mārassa iddhānubhāvā. Yañ-nūna mayam yattha agatī Mārassa ca Mārāparisāya ca tatr' āsayam kappeyyāma, tatr' āsayam kappetvā amuñ nivāpañ nivuttañ Mārassa amuñi ca lokāmisāni ananupakhaḍḍa amucchitā bhojanāni bhuñjissāma, ananupakhaḍḍa amucchitā bhojanāni bhuñjamānā na madam āpajjissāma, amattā samānā na appamādanā āpajjissāma, appamattā samānā na yathākāma-karaṇiṇā bhavissāma Mārassa amusmiñ nivāpe amusmiñ-ca lokāmise ti. Te yattha agatī Mārassa ca Mārāparisāya ca tatr' āsayam kappayimsu; tatr' āsayam kappetvā amuñ nivā-

paññā niruttamā Mārassa amūñi ca lokāmisāñi ananupakhaṇṇa amurehitā bhojanāñi bhūṇāṇiṃsu, te tathā ananupakhaṇṇa amurehitā bhojanāñi bhūṇāṇiṃsu na madam āpajjimsu, amattā samānā na ppamādam āpajjimsu, appamattā samānā na yathākāmakarapīyā ahesuñ Mārassa amumhiñ nivāpe amumhiñ ca lokāmise. Evañ hi te bhikkhave catutthā samanābrāhmaṇā parimuccimsa Mārassa iddhānubhāvā. Seyyathā pi te bhikkhave catutthā migajātā tathūpame ahañ ime catutthe samanābrāhmaṇe vadāmi.

Kathañ ca bhikkhave agatī Mārassa ca Mārāparisāya ca: Idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam jhānam upasampajja viharati. Ayañ vuccati bhikkhave bhikkhu: andham akāsi Mārañ, apadam vadhitvā Mārācakkhum adassanam gato pāpimato. Puna ca param bhikkhave bhikkhu vitakkavicārānam rūpasamā ajjhatañ sampasādanam cetaso ekodibhāvam avitakkam avicāram samādhiñ pītisukham duttiyam jhānam upasampajja viharati. Ayañ vuccati bhikkhave bhikkhu: andham akāsi Mārañ, apadam vadhitvā Mārācakkhum adassanam gato pāpimato. Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisañvedeti yañ tam ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyam jhānam upasampajja viharati. Ayañ vuccati bhikkhave ... pāpimato. Puna ca param bhikkhave bhikkhu sukhasa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānam atthagamā adukkhamsukkhān upekkhāsati pārisuddhīñ catuttham jhānam upasampajja viharati. Ayañ vuccati bhikkhave ... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso rūpasamūṭṭham samatikkamā paṭighasānānam atthagamā nānattasācānam amanasikārā ananto ākāso ti ākāśānāñcāyatanañ upasampajja viharati. Ayañ vuccati bhikkhave ... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso ākāśānāñcāyatanañ samatikkamma anantañ viññāṇañ ti viññāṇañcāyatanañ upasampajja viharati. Ayañ vuccati bhikkhave ... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso viññāṇañcāyatanañ

samatikkamma na tthi kīnciti ākīncanāyatanam upasampajja viharati. Ayaṃ vuccati bhikkhave . . . pāpimoto. Puna ca param bhikkhave bhikkhu sabbaso ākīncanāyatanam samatikkamma nevasaṇṇānāsaṇṇāyatanam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham-akāsi Mārui, apadam vadhitvā Māracakkhuṃ adassanam gato pāpimoto. Puna ca param bhikkhave bhikkhu sabbaso nevasaṇṇānāsaṇṇāyatanam samatikkamma saṇṇāvedayitanīrodham upasampajja viharati, paṇṇāya e' assa dīyā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave bhikkhu: andham-akāsi Mārui, apadam vadhitvā Māracakkhuṃ adassanam gato pāpimoto, tūyo loka visattikaṃ ti.

Idam avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

NIVĀPASUTTAM PAÑCAMAṀ

26.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattihīyā viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivarāni ādāya Sāvattihīyā piṇḍāya pāvīsi. Atha kho sambahulā bhikkhū yen' āyasmā Ānando ten' upasaṅkamissu, upasaṅkamitvā āyasmantaṃ Ānandaṃ etad avocun: Cīrassutā no āvuso Ānanda Bhagavato sammukhā dhammā kathā, sādhu mayam āvuso Ānanda labheyyāma Bhagavato sammukhā dhammikaṃ kathāni savanāyāti. — Tena h' āyasmanto yena Ramma-kassa brāhminassa assamo ten' upasaṅkamatha, app eva nāma labheyyātha Bhagavato sammukhā dhammikaṃ kathāni savanāyāti. — Evam āvuso ti kho te bhikkhū āyasmato Ānandassa paccassosun. Atha kho Bhagavā Sāvattihīyā piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto āyasmantaṃ Ānandaṃ āmantei: Āyāṃ Ānanda yena Pubbārāmo Migāramātu pāsādo ten' upasaṅkanissāma divāvihārāyāhi. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-
bārāmo Migāramūte pāsāde ten' upasaṅkami divāvihārāya.
Atha kho Bhagavā sāyanhasamayam patisaṅgāya vuṭṭhito
āyasantam Ānandam ānantesi: Āyāma' Ānanda yena Pub-
bakotṭhako ten' upasaṅkamissāma gattāni parisīcituṃ - ti.
Evaṃ - bhante ti kho āyasmā Ānando Bhagavato paccassosi.
Atha kho Bhagavā āyasmatā Ānandena saddhiṃ yena Pub-
bakotṭhako ten' upasaṅkami gattāni parisīcituṃ; Pubba-
kotṭhake gattāni parisīcivā paccuttarivā ekacivaro aṭṭhāsi
gattāni pubbāpayamāno. Atha kho āyasmā Ānando Bhaga-
vantam etad - avoca: Ayam bhante Rammakassa brāhmaṇassa
assamo avidūre; ramapiyo bhante Rammakassa brāhmaṇassa
assamo, pāsādiko bhante Rammakassa brāhmaṇassa assamo;
sādhū bhante Bhagavā yena Rammakassa brāhmaṇassa as-
samo ten' upasaṅkamatu anukampaṃ upādāyāti. Adhivāsesi
Bhagavā tuṇhībhāvena. Atha kho Bhagavā yena Ramma-
kassa brāhmaṇassa assamo ten' upasaṅkami. Tena kho
pana samayena sambhulā bhikkhū Rammakassa brāhma-
ṇassa assame dhammiyā kathāya sannisinṇā honti. Atha kho
Bhagavā bahidvārakotṭhake aṭṭhāsi kathāpariyosānam āgama-
yamāno. Atha kho Bhagavā kathāpariyosānam vīditvā ukkū-
sitvā aggajam ākoṭesi; vivarimsu kho te bhikkhū Bhagavato
dvāram. Atha kho Bhagavā Rammakassa brāhmaṇassa
assamam pavisitvā paṇvatte āsane nisīdi. Nisajja kho Bha-
gavā bhikkhū ānantesi: Kāya na 'ttha bhikkhave etarahi
kathāya sannisinṇā, kā ca pana vo antarākathā vipṭakatā ti.
Bhagavantam - eva kho no bhante ārabhā dhammā kathā
vipṭakatā, atha Bhagavā anupatto ti. Sādhū bhikkhave,
etaṃ kho bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ sad-
dhū ngārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dham-
miyā kathāya sannisideyyātha. Sannipatitānaṃ vo bhik-
khave dvayaṃ karaṇiyaṃ; dhammā vā kathā ariyo vā
tuṇhībhāro.

Dve 'mā bhikkhave pariyesanā; ariyā ca pariyesanā
anariyā ca pariyesanā. Katamā ca bhikkhave anariyā pari-
yesanā: Idha bhikkhave ekacco attanā jātudhammo samāno
jātudhammaṃ - ñeva pariyesati, attanā jarādhammo samāno

jarādhammañ ñeva pariyesati. attanā byādhiḍḍhammo... attanā maraṇadhammo... attanā sokadhammo... attanā sañkilesadhammo samāno sañkilesadhammañ ñeva pariyesati. Kiñ ca bhikkhave jātīdhammañ vadetha: Puttabhariyañ bhikkhave jātīdhammañ, dāsīdāsañ jātīdhammañ, ajejakañ jātīdhammañ, kukkuṭasūkarañ jātīdhammañ, hatthigavāssa-vaḷavañ jātīdhammañ, jātarūparajatañ jātīdhammañ. Jātīdhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jātīdhammo samāno jātīdhammañ ñeva pariyesati. Kiñ ca bhikkhave jarādhammañ vadetha: Puttabhariyañ bhikkhave jarādhammañ, dāsīdāsañ j., ajejakañ j., kukkuṭasūkarañ j., hatthigavāssa-vaḷavañ j., jātarūpa-rajatañ jarādhammañ. Jarādhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā jarādhammo samāno jarādhammañ ñeva pariyesati. Kiñ ca bhikkhave byādhiḍḍhammañ vadetha: Puttabhariyañ bhikkhave byādhiḍḍhammañ, dāsīdāsañ by., ajejakañ by., kukkuṭasūkarañ by., hatthigavāssa-vaḷavañ byādhiḍḍhammañ. Byādhiḍḍhammā h' ete... byādhiḍḍhammañ ñeva pariyesati. Kiñ ca bhikkhave maraṇadhammañ vadetha: Puttabhariyañ bhikkhave maraṇadhammañ, dāsīdāsañ m., ajejakañ m., kukkuṭasūkarañ m., hatthigavāssa-vaḷavañ maraṇadhammañ. Maraṇadhammā h' ete... maraṇadhammañ ñeva pariyesati. Kiñ ca bhikkhave sokadhammañ vadetha: Puttabhariyañ bhikkhave sokadhammañ, dāsīdāsañ s., ajejakañ s., kukkuṭasūkarañ s., hatthigavāssa-vaḷavañ sokadhammañ. Sokadhammā h' ete... sokadhammañ ñeva pariyesati. Kiñ ca bhikkhave sañkilesadhammañ vadetha: Puttabhariyañ bhikkhave sañkilesadhammañ, dāsīdāsañ sañkilesadhammañ, ajejakañ sañkilesadhammañ, kukkuṭasūkarañ sañkilesadhammañ, hatthigavāssa-vaḷavañ sañkilesadhammañ, jātarūparajatañ sañkilesadhammañ. Sañkilesadhammā h' ete bhikkhave upadhayo, etthāyañ gathito mucchito ajjhopanno attanā sañkilesadhammo samāno sañkilesadhammañ ñeva pariyesati. Ayañ bhikkhave anariyā pariyesanā.

Katamā ca bhikkhave ariyā pariyesanā: Idha bhikkhave ekacco attanā jātīdhammo samāno jātīdhammo ādinnañ

viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhi-dhammo samāno .. abyādhiṃ .., attanā maraṇa-dhammo samāno .. amataṃ .., attanā sokadhammo samāno .. asokaṃ .., attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ bhikkhave ariyā pariyesanā.

Ahaṃ pi sudaṃ bhikkhave pubbe va sambodhā anabhi-sambuddho bodhisatto va samāno attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃ -ñeva pariyesāmi, attanā byādhi-dhammo ..., attanā maraṇadhammo ..., attanā sokadhammo ..., attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi. Tassa mayhaṃ bhikkhave etad' ahośi: Kin' nu kho ahaṃ attanā jātīdhammo samāno jātīdhammaṃ -ñeva pariyesāmi, attanā jarādhammo samāno — pe — attanā saṅkilesadhammo samāno saṅkilesadhammaṃ -ñeva pariyesāmi; yaṃ -nūnāhaṃ attanā jātīdhammo samāno jātīdhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo .. ajaraṃ .. pariyeseyyaṃ, attanā byādhi-dhammo .. abyādhiṃ .. pariyeseyyaṃ, attanā maraṇadhammo .. amataṃ .. pariyeseyyaṃ, attanā sokadhammo .. asokaṃ .. pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ -ti.

So kho ahaṃ bhikkhave aparena samayena daharo va samāno sasu kālakaso bhadreṇa yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitunnaṃ assamukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyaṇi vatthūni acchādetvā agārasmā anagāriyaṃ pabbajīṃ. So evaṃ pabbajito samāno kiṃkusalagavesi anuttaraṃ santivarapadaṃ pariyesaṃno yena Ājāro Kālāmo ten' upasaṅkaniṃ, upasaṅkamitvā Ājāraṃ Kālāmaṃ etad' avocaṃ: Icchāmi' ahaṃ āvuso Kālāma imaṃsīṃ dhammavināye brahmacariyaṃ caritum -ti. Evaṃ vutte bhikkhave Ājāro Kālāmo maṃ etad' avoca: Vihasa! āyasma, tādiso ayaṃ dhammo yattha viññū

puriso nacirass' eva akamā ūcariyakamā sayam abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirass' eva khippam' eva taṃ dhammaṃ pariyāpupimī. So kho ahaṃ bhikkhave tāvataken' eva oṭṭhapahatamattena lapitalāpanamattena nāpavādaṃ ca vadāmi theravādaṃ ca, jānāmi passimīti ca paṭijānāmi ahaṃ o' eva aññe ca. Tassa mayhaṃ bhikkhave etad' ahosi: Na kho Ālāro Kālāmo imamā dhammaṃ kevalamā saddhāmattakena: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti, addhā Ālāro Kālāmo imamā dhammaṃ jānaṃ passamā viharatīti. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo ten' upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad' avocaṃ: Kittāvatā no āvuso Kālāma imamā dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Ālāro Kālāmo ākiṇcaṇāyatanamā pavedesi. Tassa mayhaṃ bhikkhave etad' ahosi: Na kho Ālārass' eva Kālāmassa atthi saddhā, mayhaṃ p' atthi saddhā; na kho Ālārass' eva Kālāmassa atthi viriyam, mayhaṃ p' atthi viriyam; na kho Ālārass' eva Kālāmassa atthi sati, mayhaṃ p' atthi sati; na kho Ālārass' eva Kālāmassa atthi samādhi, mayhaṃ p' atthi samādhi; na kho Ālārass' eva Kālāmassa atthi paññā, mayhaṃ p' atthi paññā; yaṃ nūnāhaṃ yaṃ dhammaṃ Ālāro Kālāmo: sayam abhiññā sacchikatvā upasampajja viharāmiti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti. So kho ahaṃ bhikkhave nacirass' eva khippam' eva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihasim. Atha khvāhaṃ bhikkhave yena Ālāro Kālāmo ten' upasaṅkamim, upasaṅkamitvā Ālāraṃ Kālāmaṃ etad' avocaṃ: Ettāvatā no āvuso Kālāma imamā dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedesīti. — Ettāvatā kho ahaṃ āvuso imamā dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemīti. — Aham' pi kho āvuso ettāvatā imamā dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmiti. — Lābhā no āvuso, saladdhamā no āvuso, ye mayam āyasmantaṃ tādissaṃ saḥbrahmacārīṇi passāma. Iti yāhaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharasi, yaṃ

tuvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tam' ahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi tam' tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tam' ahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tvaṃ, yādiso tvaṃ tādiso ahaṃ. Ehi dāni āvuso, ubho va santā imāṃ gaṇaṃ pariharāmāti. Iti kho bhikkhave Ālāro Kālāmo ācariyo me samāno antevāsīṃ maṃ samānaṃ attano samasamaṃ thapesi nārāya ca maṃ pūjāya pūjesi. Tassa mayhaṃ bhikkhave etad' ahoṣi: Nāyaṃ dhammo nibbidāya na virāgāya na nirōdhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad' eva ākiñcaṇṇāyatanūpapattiyaṃ ti. So kho ahaṃ bhikkhave tam' dhammaṃ anālākaritvā tasmā dhammā nibbijjāpakkamāmi.

So kho ahaṃ bhikkhave kiñkusalagavesi anuttaraṃ santi-varapadaṃ pariyesanāno yena Uddako Rāmaputto ten' upasaṅkamāmi, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad' avocaṃ: Iccāmi' ahaṃ āvuso imasmiṃ dhammavināyo brahmacariyaṃ caritaṃ ti. Evaṃ vutte bhikkhave Uddako Rāmaputto maṃ etad' avoca: Viharaṃ' āyasmā, tādiso ayaṃ dhammo yattha viññū puriso nacirass' eva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyāti. So kho ahaṃ bhikkhave nacirass' eva khīppam' eva tam' dhammaṃ pariyāpajjāmi, So kho ahaṃ bhikkhave tāvataken' eva oṭṭhapahata-mattena lapitalāpanamattena nāpavādaṃ ca vadāmi theravādaṃ ca, jānāmi passāmi ti ca paṭijānāmi ahaṃ c' eva ahaṃ ca. Tassa mayhaṃ bhikkhave etad' ahoṣi: Na kho Rāmo imāṃ dhammaṃ kevalaṃ saddhāmattakena; sayāṃ abhiññā sacchikatvā upasampajja viharāmi ti pavedesi, addhā Rāmo imāṃ dhammaṃ jānaṃ passāmi vihāsīti. Atha khvāhaṃ bhikkhave yena Uddako Rāmaputto ten' upasaṅkamāmi, upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad' avocaṃ: Kittāvatā no āvuso Rāmo imāṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesīti. Evaṃ vutte bhikkhave Uddako Rāmaputto nevasaṇṇānāsaṇṇāyatanāṃ pavedesi. Tassa mayhaṃ bhikkhave etad' ahoṣi: Na kho Rāmass' eva ahoṣi saddhā, mayhaṃ p' atthi saddhā; na kho Rāmass' eva ahoṣi

viriyam, mayham p' atthi viriyam; na kho Rāmass' eva ahosi sati, mayham p' atthi sati; na kho Rāmass' eva ahosi samādhi, mayham p' atthi samādhi; na kho Rāmass' eva ahosi paññā, mayham p' atthi paññā; yaṁ-nūnāham yaṁ dhammam Rāmo: sayam abhiññā sacchikativā upasampajja viharā-mi ti pavadesi tassa dhammaassa sacchikiriyaṁ padaheyyan-ti. So kho aham bhikkhave nacirass' eva khippam-eva taṁ dhammam sayam abhiññā sacchikativā upasampajja viharā-mi. Atha khvāham bhikkhave yena Uddako Rāmaputto ten' upasāṅkamāmi, upasāṅkamitvā Uddakam Rāmaputtam etad-avocāmi: Ettāvata no āvuso Rāmo imam dhammam sayam abhiññā sacchikativā upasampajja pavadesi ti. — Ettāvata kho āvuso Rāmo imam dhammam sayam abhiññā sacchikativā upasampajja pavadesi ti. — Aham-pi kho āvuso ettāvata imam dhammam sayam abhiññā sacchikativā upasampajja viharā-mi. — Lūbhā no āvuso, suladdhamā no āvuso, ye mayam āyasmantaṁ tādisaṁ sabrahmacārīṁ passāma. Iti yaṁ dhammam Rāmo sayam abhiññā sacchikativā upasampajja pavadesi taṁ tvaṁ dhammam sayam abhiññā sacchikativā upasampajja viharasi, yaṁ tvaṁ dhammam sayam abhiññā sacchikativā upasampajja viharasi taṁ dhammam Rāmo sayam abhiññā sacchikativā upasampajja pavadesi. Iti yaṁ dhammam Rāmo aññāsi taṁ tvaṁ dhammam jānāsi, yaṁ tvaṁ dhammam jānāsi taṁ dhammam Rāmo aññāsi. Iti yādiso Rāmo ahosi tādiso tvaṁ, yādiso tvaṁ tādiso Rāmo ahosi. Ehi dāmi āvuso, tvaṁ imam gaṇam pariharāsi. Iti kho bhikkhave Uddako Rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṁ ṭhapesi ujārāya ca maṁ pūjāya pūjesi. Tassa mayham bhikkhave etad-ahosi: Nāyaṁ dhammo nibbidāya na virūḍḍāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvad-eva nevassānāssaṁsāyatanūpapattiyaṁ ti. So kho aham bhikkhave taṁ dhammam anālokaṁ karitvā tasmā dhammā nibbujjā-pakkamāmi.

So kho aham bhikkhave kimkusalagavesi anuttaram santivarupadam pariyesamāno Magadhena anupubbena carikāṁ caramāno yena Uruvelā senānigamo tad-avaśarāmi.

Tatth' addasaṃ ramaṇiyaṃ bhūmibhāgaṃ pāsādikaṃ ca vanasandam, nadiṃ ca sandantiṃ setakaṃ sūpatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ. Tassa mayhaṃ bhikkhave etad' ahosi: Ramaṇiyo vata bho bhūmibhāgo pāsādiko ca vanasando, nadi ca sandati setakā sūpatitthā ramaṇiyā, samantā ca gocaragāmo; alaṃ va' idaṃ kulaputtassa padhūnuttikassa padhūnāyāti. So kho ahaṃ bhikkhave tatth' eva nisīdīm: alaṃ idaṃ padhūnāyāti.

So kho ahaṃ bhikkhave attanā jātiddhammo samāno jātiddhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhamaṃ samāno jarāddhamme ādinavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhiḍḍhammo samāno byādhiḍḍhamme ādinavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā marapadhammo samāno marapadhamme ādinavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādinavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ. Nāpaṃ ca pana me dassanaṃ udapādi: Akuppā me vimutti, aṇaṃ antimaṃ jāti, na tthi dānī punabbhavo ti.

Tassa mayhaṃ bhikkhave etad' ahosi: Adhigato kho me ayaṃ dhammo gambhīro duddaso durambodho santo paṇiṭo atakkāvacaro nipuṇo paṇḍitavedaniyo. Ālayarūmā kho paṇāyaṃ pajā ālayaratū ālayasammudītā. Ālayarūmāya kho pana pajāya ālayaratāya ālayasammudītāya duddasaṃ idaṃ thānaṃ yadidaṃ idappaṇeayatā paṭiceasamuppādo, idaṃ pi kho thānaṃ duddasaṃ yadidaṃ sabbaśaṅkhārasamatho sabhūpadhūpaṭinissaggo taṇhakkhayo virāgo nirodho nibbānaṃ.

Ahañ - c' eva kho pana dhammañ deseyyañ pare ca me na
 ājāneyyuhū, so mam' assa kilamatho, sū mam' assa vihesū ti.
 Api - sso mam' bhikkhave imā anaecchariyā gāthā paṭibhaṇisu
 pubbe assutapubbā:

Kicchena me adbhigatañ, haḷaṇ - dāni pakāsitañ,
 rāgaḍoḍaparetehi nāyañ dhammo susambudho.

Paṭisotaḡāmiñ nipuṇaṇ gambhīrañ daddasañ apuñ
 rāgarattā na dakkhinti tamokkhandhena āvaṭṭā ti.

Itiha me bhikkhave paṭisañcikkhato appossukkatāya
 cittañ namati, no dhammaḍesañāya. Atha kho bhikkhave
 Brahmaṇo Sahampatiṇsa mama cetasā cetoparivitakkam'
 aññāya etad - ahoṣi: Nassaṭi vata bho loko, vinassaṭi vata
 bho loko, yatra hi nāma Tathāgatassa arahato sammāsa-
 buddhaṇsa appossukkatāya cittañ namati, no dhammaḍesañā-
 yāti. Atha kho bhikkhave Brahmā Sahampati seyyathā pi
 nāma balavā puriso samāñjitañ vā bhāvañ pasāreyya pasāri-
 tañ vā bhāvañ samāñjeyya evaṇ evaṇ Brahmaḷoke antarahito
 mama purato pāturaḷhoṣi. Atha kho bhikkhave Brahmā
 Sahampati ekaṇsañ uttarāsaṇgañ karitvā yenāhañ ten' a-
 jaḷaṇ paṇāmetvā mañ etad - avoca: Desetu bhanto Bhagavā
 dhammañ, desetu Sugato dhammañ, santi sattā appa-
 rojakkhajātikā asavañatā dhammaṇsa parihāyañti, bhaviṇsañti
 dhammaṇsa aññātāro ti. Idam - avoca bhikkhave Brahmā
 Sahampati, idañ vevā athāparañ etad - avoca:

Pāturaḷhoṣi Magadhesu pubbe
 dhammo asuddho samalehi cintito;
 apāpur' etañ amataṇsa dvūrañ,
 supanta dhammañ vimalenānubuddhañ.

Sele yathā pabbatamuddhāni - tṭhito
 yathā pi passe jañatañ samantato,
 tathūpamañ dhammamayañ samedha
 pāsādam - āruya samantaekkhū
 sokāratiṇṇañ jañatañ - apetaṇoko
 avekkhaṇsa jātijaṇābhūbhūtañ.

Uṭṭhehi vīra vijitasāgāma,
satthavāha anapa, vicara loke,
desussu Bhagavā dhammaṃ,
anāātāro bhavissantīti.

Atha khvāhaṃ bhikkhave Brahmuno ca ajjhesamaṃ vi-
ditvā sattesu ca kuruṇṇataṃ paṭicca Buddhacakkhunā lokam
volokesiṃ. Addasaṃ kho ahaṃ bhikkhave Buddhacakkhunā
lokam volokento satte apparajakkhe mahārajakkhe, tikkhin-
driye mudindriye, avākāre dvākāre, suviññāpaye daviññāpaye,
app-ekacce paralokavajjabhayadassāvine viharante. Seyyathā
pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ vā
app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake
jātāni uḍake saṃvaddhāni uḍakā accuggatāni antoniṃgga-
posini, app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni
vā uḍake jātāni uḍake saṃvaddhāni samodakam tthitāni,
app-ekaccāni uppalāni vā padumāni vā puṇḍarikāni vā uḍake
jātāni uḍake saṃvaddhāni uḍakā accuggamasa tiṭṭhanti
anupalittāni uḍakena, evaṃ-eva kho ahaṃ bhikkhave Buddha-
cakkhunā lokam volokento addasaṃ satte apparajakkhe ma-
hārajakkhe, tikkhindriye mudindriye, avākāre dvākāre, su-
viññāpaye daviññāpaye, app-ekacce paralokavajjabhaya-
dassāvine viharante. Atha khvāhaṃ bhikkhave Brahmānaṃ
Sahampatiṃ gāthāya paccabhasiṃ:

Apārutā tesam amatassa dvārā [Brahme]
ye sotavanto, pamuñcanto saddhamā;
vihimsasānāni paṇaṇaṃ na bhāsiṃ
dhammaṃ paṇitaṃ manujesu Brahme ti.

Atha kho bhikkhave Brahmā Sahampati: katvāvakāso
kho 'mhi Bhagavatā dhammadesanāyāti maṃ abhivādetvā
padakkhiṇaṃ katvā tatthi' ev' antaradhāyi.

Tassa mayhaṃ bhikkhave etad-ahosi: Kassa nu kho
ahaṃ paṭhamam dhammaṃ deseyyāṃ, ko imaṃ dhammaṃ
khippam-eva ājānissatīti. Tassa mayhaṃ bhikkhave etad-
ahosi: Ayaṃ kho Ājāro Kālāmo paṇḍito viyatto medhāvī,
digharattasā apparajakkhajātiko, yaṃ-nūnahaṃ Ājārassa

Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad - avocum: Sattāhakālakato bhante Ālāro Kālāmo ti. Nāpaṇ - ca pana me dassanam udapādi: Sattāhakālakato Ālāro Kālāmo ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyātī. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī, dīgharattam apparajakkhajātiko, yaṃ - nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippam - eva ājānissatīti. Atha kho maṃ bhikkhave devatā upasaṅkamitvā etad - avocum: Abhidosaakālakato bhante Uddako Rāmaputto ti. Nāpaṇ - ca pana me dassanam udapādi: Abhidosaakālakato Uddako Rāmaputto ti. Tassa mayham bhikkhave etad - ahosi: Mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya khippam - eva ājāneyyātī. Tassa mayham bhikkhave etad - ahosi: Kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam - eva ājānissatīti. Tassa mayham bhikkhave etad - ahosi: Bahukārā kho me paṇḍevaggiyā bhikkhū ye maṃ padhūnapahitattam upatthahimāsu; yaṃ - nūnāham paṇḍevaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam deseyyam - ti. Tassa mayham bhikkhave etad - ahosi: Kahan - nu kho etarahi paṇḍevaggiyā bhikkhū viharantīti. Addasam kho aham bhikkhave dībhena cakkhunā visuddhena atikkantamūḥsakena paṇḍevaggiye bhikkhū Bārāṇasiyam viharante Isipatane migadāye. Atha khvāhaṃ bhikkhave Uruvelāyam yathābbirantam viharitvā yena Bārāṇasī tena cārīkam pakkāmaṃ.

Addasā kho maṃ bhikkhave Upako ājīviko antarā ca Gayam antarā ca bodhim addhānamaggapāṭisaṃsaṃ, divāna maṃ etad - avoca: Vipassanāni kho te āvuso indriyāni, parisuddhiḥ chavivatṇe puriyodāto; kam sī tvaṃ āvuso addissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammam

rocessti. Evañ vutte ahañ bhikkhave Upakañ ājivikañ
gāthāhi ajjhabhāsīh:

Sabbābhībhū sabbavidū 'ham - asmi,
sabbeṣu dhammesu anūpalitto,
sabbamājako taphakkhaye vimutto,
sayam abhiññāya kam - uddiseyyam.

Na me ācariyo atthi, sadiso me na vijjati,
sadevakasmiñ lokasmiñ na - tthi me paṭipuggalo.

Ahañ hi arahā loka, ahañ satthā anuttaro,
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.

Dhammacakkañ pavattetañ gacchāmi Kāsināñ purañ,
andhabhūtasmiñ lokasmiñ āhañchañ amatadundubhin - ti.

— Yathā kho tvañ āvuso paṭijānāsi arabasi anantaṃ jino ti. —

Mādisā ve jina bonti ye pattā āsavakkhayañ,
jitā me pāpakā dhammā, tasmā hañ Upakā jino ti.

Evañ vutte bhikkhave Upako ājiviko: Hureyya p' āvuso ti
vatvā sīsañ okampetvā ummaggañ gahetvā pakkāmi.

Atha khvāhañ bhikkhave anupubbena cārikañ cāramāṇo
yena Bārīṇaṣi Isipatanañ migadāyo yena pañcavaggiyā bhik-
khū ten' upasaṅkamiñ. Addasāsuñ kho mañ bhikkhave
pañcavaggiyā bhikkhū dūrato va āgacchantāñ, disvāna añña-
maññañ saṅghapesuñ: Ayañ āvuso samaṇo Gotamo āgac-
chati, bāhuliko padhānavibbhanto āratto bāhullāya, so n'
eva abhivādetabbo na paecuttātabbo, nāssa pattacīvarañ
paṭiggahetabbañ, api ca kho āsanañ ṭhapetabbañ, sace
ākañkhissati nisīdissatthi. Yathā yathā kho ahañ bhikkhave
upasaṅkamāmi tathā tathā pañcavaggiyā bhikkhū nā-
sakkhimsu sakāya katikāya saṅghātuñ; app - ekacce mañ
paecuggantvā pattacīvarañ paṭiggahesuñ, app - ekacce āsa-
nañ paṭṭāpesuñ, app - ekacce pādodakañ upatṭhāpesuñ,
api ca kho mañ nāmena ca āvusovādena ca samudācaranti.
Evañ vutte ahañ bhikkhave pañcavaggiye bhikkhū etad-
avocañ: Mā bhikkhave Tathāgatañ nāmena ca āvusovādena
ca samudācarittha. Arahāñ bhikkhave Tathāgato sammā-

sambuddho. Odahatha bhikkhave sotam, amatam · adhigatam, aham · anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma · d' · eva agārasmā anagāriyam pabbajanti tad · anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Evañ rutte bhikkhave pañcavaggiyā bhikkhū mañ etad · avocañ: Tāya pi kho tvañ āvuso Gotama iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttariñ manussadhammā alamariyaññāpadassanavisesam, kim · pana tvañ etarahi bāhuliko padhānavibbhanto āvutto bāhullāya adhigamissasi uttariñ manussadhammā alamariyaññāpadassanavisesan · ti. Evañ rutte aham bhikkhave pañcavaggiye bhikkhū etad · avocañ: Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvutto bāhullāya. Araham bhikkhave Tathāgato sammā · sambuddho. Odahatha bhikkhave sotam, amatam · adhigatam, aham · anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma · d' · eva agārasmā anagāriyam pabbajanti tad · anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti. Dutiyam · pi kho bhikkhave pañcavaggiyā bhikkhū mañ etad · avocañ: Tāya pi kho tvañ āvuso Gotama iriyāya ... alamariyaññāpadassanavisesan · ti. Dutiyam · pi kho aham bhikkhave pañcavaggiye bhikkhū etad · avocañ: Na bhikkhave Tathāgato bāhuliko ... upasampajja viharissathāti. Tatiyam · pi kho bhikkhave pañcavaggiyā bhikkhū mañ etad · avocañ: Tāya pi kho tvañ āvuso Gotama iriyāya ... alamariyaññāpadassanavisesan · ti. Evañ rutte aham bhikkhave pañcavaggiye bhikkhū etad · avocañ: Abhiññātha me no tumhe bhikkhave ito pubbe evarūpañ tvabbhūcitam · etan · ti. — No h' etam · bhante. — Araham bhikkhave Tathāgato sammāsambuddho. Odahatha bhikkhave sotam, amatam · adhigatam, aham · anusāsāmi, aham dhammam desemi, yathānusiṭṭham tathā paṭipajjamānā nacirass' eva yass' atthāya kulaputtā samma · d' · eva agārasmā anagāriyam pabbajanti tad · anuttaram brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhiññā sacchi-

katvā apasampajja viharissathāti. Asakkhīm kho ahañ bhikkhave pañcavaggiye bhikkhū saññāpetum. Dve pi sudanū bhikkhave bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti, yam tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Tayo pi sudanū bhikkhave bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti, yam dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpema. Atha kho bhikkhave pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anu-sāsiyamānā attanā jātudhammā samānā jātudhamme ādinavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-mānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu, attanā jarādhammā samānā .. ajaram .. attanā byādhihammā samānā .. abyādhiṃ .. attanā maraṇadhammā samānā .. amataṃ .., attanā sokadhammā samānā .. asokaṃ .., attanā saṅkilesadhammā samānā saṅkilesadhamme ādinavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjha-gamaṃsu. Nānañ ca pana nesaṃ dassanaṃ udapādi: Akuppā no vimutti, ayam-antimā jāti, na-tthi dānī paṇabbhavo ti.

Pañc' ime bhikkhave kāmaganā, katame pañca: cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā — pe — ghānaviññeyyā gandhā — jīvāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Ime kho bhikkhave pañca kāmaganā. Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaganā gathitā mucchitā ajjhopannaṃ anādinavadassāvino anissaraṇapaṇṇā paribhanjanti te evaṃ-assa veditabbā: anayam-āpannā byāsanam-āpannā yathākāmakaraṇīyā pāpimato. Seyyathā pi bhikkhave āra-ḍako mago baddho pāsarāsīṃ adhisayeyya, so evaṃ-assa veditabbo: anayam-āpanno byāsanam-āpanno yathākāma-karaṇīyo luḍḍassa, āgacchante ca luḍḍe na yenakāmaṃ pak-kamissatthi; evaṃ-eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā .. yathākāmakaraṇīyā pāpimato. Ye ca kho keci bhikkhave samaṇā vā brāhmaṇā vā ime pañca kāmaganā agathitā amucchitā anajjhopannaṃ ādinavadassāvino nis-

saraṇapaṇṇā paribhūjanti te evaṃ assu veditabbā: na anayam āpannā na byasanam āpannā na yathākāmakaraṇiyyā pāpimato. Seyyathā pi bhikkhave āraṇṇako mago abaddho pāsarāsīṃ adhisayeyya, so evaṃ nasa veditabbo: na anayam āpannā na byasanam āpannā na yathākāmakaraṇiyo luddassa, āgacchante ca pana ludde yenakāmaṃ pakkamiesatthi: evaṃ eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā... na yathākāmakaraṇiyyā pāpimato.

Seyyathā pi bhikkhave āraṇṇako mago araṇṇe pavane caranāno vissattho gacchati vissattho tiṭṭhati vissattho nīdati vissattho seyyam kappeti, taṃ kissa hetu: anāpāthagato bhikkhave luddussa; evaṃ eva kho bhikkhave bhikkhu vīrice' eva kāmehi vīricea akusalehi dhammehi savitakkam savicāram vivekajam pāṇisukham paṭhamam jhānam upasampajja viharati. Ayaṃ vuccati bhikkhave bhikkhu: andham akāsi Māraṃ, apadam vadhitvā Māraccakkhum adassanam guto pāpimato. Puna ca param bhikkhave bhikkhu vitakka-vicāranam vūpasamā ajjhantam sampasādanam cetaso ekodibhāvanā avitakkam avicāram samādhijam pāṇisukham duttiyam jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisamvedeti yaṃ taṃ ariyā ālokkhanti: upekkhako satimā sukhavihārī ti tatiyam jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adakkham asukham upekkhānti-pārisuddhiṃ catuttham jhānam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso rūpaññānaṃ samatikkamā patighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananta ākāso ti ākāsaññācāyatanam upasampajja viharati. Ayaṃ vuccati... pāpimato. Puna ca param bhikkhave bhikkhu sabbaso ākāsaññācāyatanam samatikkamma anantaṃ viññāpan ti viññāpanācāyatanam upasampajja viharati — pe — sabbaso viññāpanācāyatanam samatikkamma na-tihi kiñceti ākiñcaññāyatanam upasampajja viharati — sabbaso ākiñcaññāyatanam

samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati — sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati. paññāya c' assa divā asuvā parikkhupā honti. Ayaṃ vuccati bhikkhave bhikkhu; andham akāsi Māraṃ, apadaṃ vadhivā Māra-cakkhūṃ adassanaṃ gato pāpimato, tiṃso loke viṣattikaṃ. So viṣattiko gacchati viṣattiko tiṭṭhati viṣattiko nisidati viṣattiko seyyaṃ kappoti. taṃ kissa hetu: anāpāthagato bhikkhave pāpimato ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

ARIYAPARITISANASUTTAM CHATTHAM.

27.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavana Anāthapindikassa ārāme. Tena kho pana samayena Jāpussoṇi brāhmaṇo sabbasetena vaḷabhirathena Sāvatthiyaṃ nyyāti divā divassa. Addasā kho Jāpussoṇi brāhmaṇo Pīlotikaṃ paribbājakaṃ dūrato va āgacchantam, divāna Pīlotikaṃ paribbājakaṃ etad avoca: Handa kuto nu bhavaṃ Vacchāyano āgacchati divā divassāti. — Ito hi kho ahaṃ bho āgacchāmi samaṇassa Gotamaassa santikā ti. — Taṃ kīṃ maññati bhavaṃ Vacchāyano: samaṇassa Gotamaassa paññāveyyattiyam, paṇḍito maññati. — Ko cāhaṃ bho ko ca samaṇassa Gotamaassa paññāveyyattiyam jānissāmi; so pi nūn' assa tādiso va yo samaṇassa Gotamaassa paññāveyyattiyam jāneyyāti. — Ujārāya khala bhavaṃ Vacchāyano samaṇaṃ Gotamaṃ pasamsāya pasamsatifi. — Ko cāhaṃ bho ko ca samaṇaṃ Gotamaṃ pasamsissāmi, pasatthapasattho va so bhavaṃ Gotamo, seṭṭho devamanussānaṃ ti. — Kam pana bhavaṃ Vacchāyano atthavaṣaṃ sampasamāno samane Gotame evaṃ abhiṇṇasanno ti. — Seyyathā pi bho kusalo nāgavaniko nāgavanaṃ pariṇeyya, so passeyya nāgavane ma-

hantaṃ hatthipadaṃ dighato ca āyataṃ tiriyaṃ ca vitthataṃ, so niṭṭhaṃ gaccheyya; mahā vata bho nāgo ti; evaṃ eva kho ahaṃ bho yato addasaṃ samaṇo Gotama cattāri padāni athāhaṃ niṭṭhaṃ agamaṃ; sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti; kata-māni cattāri:

Idhāhaṃ bho passāmi ekacce khattiyapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vohhindantā mañhe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osarissatīti. Te pañhaṃ abhisankharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upasāṇkamitvā pucchissāma; evaṃ ce no puṭṭho evaṃ byākarissati evaṃ assa mayaṃ vādaṃ āropessāma, evaṃ ce pi no puṭṭho evaṃ byākarissati evaṃ pi 'ssa mayaṃ vādaṃ āropessāmāti. Te suṇanti: samaṇo khalu bho Gotamo amukaṃ nāma gāmaṃ vā nigamaṃ vā osato ti; te yena samaṇo Gotamo ten' upasāṇkamanti. Te samaṇo Gotamo dhammiyā kathāya sandasseti samūdapeti samuttejeti sampahaṇiseti; te samaṇena Gotamena dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṇisitā na c' eva samaṇaṃ Gotamaṃ pañhaṃ pucchanti, kot' assa vādaṃ āropessanti, aññadatthu samaṇas' eva Gotamassa sāvakaṃ sampajjanti. Yadā 'haṃ bho samaṇo Gotamo imaṃ pañhamāṃ padāni addasaṃ athāhaṃ niṭṭhaṃ agamaṃ; sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce brāhmaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vohhindantā mañhe caranti paññāgatena diṭṭhigatāni; te suṇanti... samaṇas' eva Gotamassa sāvakaṃ sampajjanti. Yadā 'haṃ bho samaṇo Gotamo imaṃ dutiyaṃ padāni addasaṃ athāhaṃ niṭṭhaṃ agamaṃ; sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

Puna ca parāhaṃ bho passāmi idh' ekacce gahapati-panḍite — pe — samaṇapaṇḍite nipuṇe kataparappavāde vālavedhirūpe, vohhindantā mañhe caranti paññāgatena diṭṭhigatāni; te suṇanti: samaṇo khalu bho Gotamo amukaṃ

nāma gāmaṃ vā nigamaṃ vā oṣarissati. Te pañhaṃ abhi-
sāṅkharonti: imaṃ mayaṃ pañhaṃ samaṇaṃ Gotamaṃ upa-
sāṅkamitvā pucchissāma; evaṃ ce no paṭṭho evaṃ byā-
karissati evaṃ assa mayaṃ vādaṃ āropessāma, evaṃ ce pi
no paṭṭho evaṃ byākarissati evaṃ pi assa mayaṃ vādaṃ
āropessāmāti. Te supanti: samaṇo khalu bho Gotamo amu-
kaṃ nāma gāmaṃ vā nigamaṃ vā oṣaṭo ti; te yena samaṇo
Gotamo ten' upasāṅkamanti. Te samaṇo Gotamo dhammiyā
kathāya sandasseti samādapeti samuttejeti sampahaṃseti, te
samaṇena Gotamena dhammiyā kathāya sandassitā samāda-
pitā samuttejitā sampahaṃsitā na e' eva samaṇaṃ Gotamaṃ
pañhaṃ pucchanti, ku' assa vādaṃ āropessanti, aññadatthu
samaṇaṃ - ñeva Gotamaṃ okāsaṃ yācanti agārasmā anagāri-
yaṃ pabbajjāya, te samaṇo Gotamo pabbhjeti. Te tathā
pabbhjitā samānā eke vūpakatṭhā appamattā ātāpino pahitattā
viharantā nacirass' eva yass' atthāya kulaputtā samma-d' eva
agārasmā anagāriyaṃ pabbhanti tad amuttaraṃ brahma-
cariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja viharanti. Te evaṃ āhamsu: Manam
vata bho anassāma, manam vata bho pañassāma, mayaṃ hi
pubbe assamaṇā va samānā samaṇ' amhāti paṭijñānimha,
abrahmaṇā va samānā brāhmaṇ' amhāti paṭijñānimha, anara-
hanto va samānā arahant' amhāti paṭijñānimha; idāni kho
'mha samaṇā, idāni kho 'mha brāhmaṇā, idāni kho 'mha
arahanto ti. Yadā 'haṃ bho samaṇe Gotame imaṃ ca-
tutthaṃ padaṃ addasaṃ athāhaṃ nīṭṭham agamaṃ; sammā-
sambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supaṭi-
panno saṅghe ti. Yato kho ahaṃ bho samaṇe Gotame
imāni cattāri padāni addasaṃ athāhaṃ nīṭṭham agamaṃ;
sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo,
supaṭipanno saṅghe ti.

Evaṃ vutte Jāṇussoṇi brāhmaṇo sabbasetā vaḷabhūratthā
orohitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena Bhagavā ten'
añjalim paṇāmetvā tikkhattum udānaṃ udānesi: Namo tassa
Bhagavato arahato sammāsambuddhassa, namo tassa Bha-
gavato arahato sammāsambuddhassa, namo tassa Bhagavato
arahato sammāsambuddhassa; app eva nāma mayaṃ kadāci

karahaci tena bhōtā Gotamena saddhīm samāgaccheyyāma,
 app-eva nāma siyā kociḍ-eva kathāsallāpo ti. Atha kho
 Jāṇussoṇi brāhmaṇo yena Bhagavā ten' upasaṅkami, upa-
 saṅkamitvā Bhagavatā saddhīm sammodi, sammodaniyaṃ
 kathāṃ sārūṇiyaṃ vitāretvā ekamantaṃ nisīdi. Ekamantaṃ
 nisīno kho Jāṇussoṇi brāhmaṇo yāvatako abhosi Pīlotikāya
 paribhājakena saddhīm kathāsallāpo taṃ sabbaṃ Bhagavato
 ārocesi. Evaṃ vutte Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ etad-
 avoca: Na kho brāhmaṇa ettāvataṃ hatthipadopamo vitthārena
 paripūro hoti. Api ca brāhmaṇa yathā hatthipadopamo
 vitthārena paripūro hoti taṃ supāhi, sādhukaṃ manasikarohi,
 bhūṣissāmīti. Evaṃ bho ti kho Jāṇussoṇi brāhmaṇo Bhaga-
 vato paccassosi. Bhagavā etad-avoca:

Seyyathā pi brāhmaṇa nāgavaniko nāgavanaṃ paviseyya,
 so passeyya nāgavane mahantaṃ hatthipadaṃ dighato ca
 āyataṃ tiriyaṃ-ca vitthataṃ; yo hoti kusalo nāgavaniko n'
 eva tāva nittṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kīssa
 hetu: Santi hi brāhmaṇa nāgavane vāmanikā nāma hatthi-
 niyo mahāpadā, tāsāṃ-p' etaṃ padaṃ assāti. So tam-anu-
 gacchati, tam-anugacchanto passati nāgavane mahantaṃ
 hatthipadaṃ dighato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā
 ca nisevitaṃ; yo hoti kusalo nāgavaniko n' eva tāva nittṭhaṃ
 gacchati: mahā vata bho nāgo ti, taṃ kīssa hetu: Santi hi
 brāhmaṇa nāgavane uccākāṭṭhikā nāma hatthiniyo mahāpadā,
 tāsāṃ-p' etaṃ padaṃ assāti. So tam-anugacchati, tam-
 anugacchanto passati nāgavane mahantaṃ hatthipadaṃ dī-
 ghato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā ca nisevitaṃ
 uccā ca dantehi āraṇḍitāni; yo hoti kusalo nāgavaniko n'
 eva tāva nittṭhaṃ gacchati: mahā vata bho nāgo ti, taṃ kīssa
 hetu: Santi hi brāhmaṇa nāgavane uccākaperukā nāma
 hatthiniyo mahāpadā, tāsāṃ-p' etaṃ padaṃ assāti. So tam-
 anugacchati, tam-anugacchanto passati nāgavane mahantaṃ
 hatthipadaṃ dighato ca āyataṃ tiriyaṃ-ca vitthataṃ uccā
 ca nisevitaṃ uccā ca dantehi āraṇḍitāni uccā ca sākhābhāṇ-
 gaṇi, taṃ-ca nāgaṃ passati rukkhamaḷagataṃ vā abbhokūsa-
 gataṃ vā, gacchantarā vā thītaṃ vā uṣiṃṃṃ vā nipannatā
 vā; so nittṭhaṃ gacchati: ayaṃ va so mahānāgo ti. Evaṃ-eva

kho brāhmaṇa idha Tathāgato loka upajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokaṃ sadevakam samārakam sabrahmakam sassa-maṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayam abhinñā sacchi-katvā pavēdeti. So dhammaṃ deheti ādikalyāṇaṃ majjhe-kalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyatjanaṃ, kevala-paripurnaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gaḥapati vā gaḥapatiputto vā anātarasmiṃ vā kule paccājato. So taṃ dhammaṃ sutvā Tathāgato sad-dhamṃ paṭilabhati. So tena saddhāpaṭilābhena samānāgato iti paṭisañceikkhati: Sambādho gharāvāso rajāpatho, abbho-kāso pabbajjā, na-y'ilaṃ sukaraṃ agāraṃ ajjhāvasatī ekantaparipurnaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahma-cariyaṃ caritum, yaṃ nūnahaṃ kesamassaṃ ohāretvā kāsā-yāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyan-ti. So apareṇa samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā nātipari-vaṭṭaṃ pahāya mahantaṃ vā nātiparivaṭṭaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājiva-saṃsaṃpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, uḍḍhadaddo' nīhitasattho lajji dayāpanno sabbapāpabhiṭa-hitāṇskampī viharatī. Adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti, diṇṇādāyī diṇṇapātīkaṅkhi athenena soci-bhūtena attanā viharatī. Abrahmacariyaṃ pahāya brahma-cāri hoti āricāri, virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādi saccasandho theto paccayiko avisaṃvādanako lokassa. Pisunaṃ vācaṃ pahāya piṣupāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imeṣaṃ bhedaṃ amutra vā sutvā na imeṣaṃ akkhātā amū-ssaṃ bhedaṃ, iti bhinnānaṃ vā sandhātā sahittānaṃ vā anuppadātā, samaggārāmo samaggarato samaggaṇandi sam-aggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kāppa-sukhā pemaṇiyā hadayaṃgamā porī bahujanakantā bahujana-

manāpā tathārūpam vācam bhāsita hoti. Samphappalāpam pahaya samphappalāpā pativirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatim vācam bhāsita kilesa sūpadesam pariyaṇṭavatiṃ atthasamhitam. So hīja-gāmahūtagāmasaṃvāsaṃbhū pativirato hoti. Ekabhattiko hoti rattiparato, virato vikālabhojanā, Nacca-gīta-vādita-visūka-dassanā pativirato hoti. Mālā-gandha-vilepanadhāraṇa-mag-dana-vibhūsanattbhānā pativirato hoti. Uccāsayana-mahāsayanā pativirato hoti. Jātarūparajatapattiggahaṇā pativirato hoti. Āmakadhaṇḍapattiggahaṇā pativirato hoti. Āmakamāṇṣapattiggahaṇā pativirato hoti. Itthikumārikapattiggahaṇā pativirato hoti. Dāsiddhapattiggahaṇā pativirato hoti. Aje-lakapattiggahaṇā pativirato hoti. Kukkuṭasūkarapattiggahaṇā pativirato hoti. Hatthi-gavāssa-vaḷavāpattiggahaṇā pativirato hoti. Khetṭavattthupattiggahaṇā pativirato hoti. Dūteyya-pahinagamanānuyogā pativirato hoti. Kayavikkayā pativirato hoti. Tulākūṭa-kasūsakūṭa-mānakūṭā pativirato hoti. Ukkoṭṭana-vaṇcana-nikati-sūciyogā pativirato hoti. Chedana-vadha-bandhana-viparāṃsa-ālopa-sahasākārā pativirato hoti. So santuttho hoti kāyaparihārikena cīvareṇa kucchiparihārikena piṇḍapāṭeṇa, yena yen' eva pakkamati samūḍḍy' eva pakkamati. Seyyathū pi nāma pakkhi sakuno yena yen' eva deṭṭi sapattabhāro va deṭṭi, eṇam-evaṃ bhikkhu santuttho hoti kāyaparihārikena cīvareṇa kucchiparihārikena piṇḍapāṭeṇa, yena yen' eva pakkamati samūḍḍy' eva pakkamati. So iminā ariyena sīlakkhandheṇa samannāgato ajjattam anavaṇṇa-sukham paṭisaṃvedeti. So cakkhunā rūpam disvā na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam eṇam cakkhundriyam asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvaṇṇasaveyyam tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaraṃ āpajjati. Sotena saddam sutvā — pe — ghāṇena gandham ghāyitvā — jīvāya rasam āyitvā — kāyena phoṭṭhabbam phusitvā — manasā dhammam viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇam eṇam manindriyam asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvaṇṇasaveyyam, tassa saṃvarāya paṭipajjati, rak-

khaṭi teṇṇindriyaṃ, maṇindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ abyāseka-sukhaṃ paṭisaṃvedeti. So abhikkante paṭikkante sampajānakāri hoti, ālokithe vilokite sampajānakāri hoti, samājite pa-sārīte sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampa-jānakāri hoti, asite pīte khāyite sāyite sampajānakāri hoti, uccārapassāvakaṃme sampajānakāri hoti, gate thūte uisinne sutte jāgarite bhāsīte tuṇhībhāre sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajānena samannāgato vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rakkhamaṇaṃ pabbataṃ kandaraṃ giriguhāṃ su-sānaṃ vanaṃ patthanaṃ abbhokāsaṃ paṭhalapūjāṃ. So paccā-bhattaṃ pīṇapātapaṭikkanto nāśidati pallaṅkaṃ abhujjivā, ujāṃ kāyaṃ paṇidhāya, parimukhaṃ satim upatthapetvā. So abhijjhaṃ loke pahāya vigatābhijjhena cetasa viharati, abhijjhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyā-panna-citto viharati, sabbapāpabhūtahitānukampī byāpādapā-dosaṃ cittaṃ parisodheti; thinamiddhaṃ pahāya vigatathina-middho viharati, ālokasaṇṇī sato sampajāno thinamiddhā cittaṃ parisodheti; uddhacca-kukkuccaṃ pahāya anuddhato viharati, ajjhataṃ rūpasantacitto uddhacca-kukkuccā cittaṃ pari-sodheti; vicikicchāṃ pahāya tinnavicikiccho viharati, akathaṃ-kathi kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nivarane pahāya cetaso upakkilese pañcāya dubbhalikarane vivicca' eva kāmehi vivicca akusalehi dhammehi saviṭakkaṃ saviṭāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhā-naṃ upasampajja viharati. Idam - pi vuccati brāhmaṇa Tathāgataṇṇipadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathā-gatāraṇjitaṃ iti pi. Na te - eva tāva ariyasāvako nittāṃ gacchati; sammāsaṃbuddho Bhagavā, avākkhāto Bhagavatā dhammo, supaṭipanno saṅgho ti. Puna ca paraṃ brāhmaṇa bhikkhū vitakkaṃ vicārānaṃ rūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti-sukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Idam - pi vuccati brāhmaṇa Tathāgataṇṇipadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgataṇṇipadaṃ iti pi. Na te - eva tāva ariya-

sāvako niṭṭhami gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti. Puna ca paramā brāhmaṇa bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañ ca kāyena paṭisaṁvedeti yañ tam ariyā ācikkhanti: upekkhako satimā sukhavihārī ti tatiyañ jhānañ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadañ iti pi, Tathāgatanisēvitam itī pi, Tathāgatārāṇjitañ itī pi. Na tv eva tāva ariyasāvako niṭṭhami gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti. Puna ca paramā brāhmaṇa bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbe va somanassadomanassānañ atthagamā adukkhañ asukhañ upekkhāsati paṭisaṁuddhīñ catuttham jhānañ upasampajja viharati. Idam pi vuccati brāhmaṇa Tathāgatapadañ iti pi, Tathāgatanisēvitam itī pi, Tathāgatārāṇjitañ itī pi. Na tv eva tāva ariyasāvako niṭṭhami gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti.

So evaṁ sammāhite cित्ते parisuddhe pariyodāto anaṅgaṇe vigatūpakkilese muddabhūte kammāniye tūhite ānejjappatto pubbenivāsānussatiñāyā cittañ abhininnāmeti. So anekavihitañ pubbenivāsāñ anussarati, seyyathidañ ekam pi jātiñ dve pi jātiyo tisso pi jātiyo catusso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiñ pi jātiyo timsam pi jātiyo cattārisam pi jātiyo paññāsam pi jātiyo jātisatam pi jāti-sahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr' āsīñ evaṁnamo evaṁgotto evaṁvaṇṇo evaṁbhāro evaṁ sukhadukkhapaṭisaṁvedī evaṁāyupariyānto, so tato cuto amutra uppādīñ, tatra pi āsīñ evaṁnamo evaṁgotto evaṁvaṇṇo evaṁbhāro evaṁ sukhadukkhapaṭisaṁvedī evaṁāyupariyānto, so tato cuto idhūpapanno ti. Iti sākārañ sa-uddezañ anekavihitañ pubbenivāsāñ anussarati. Idam pi vuccati brāhmaṇa Tathāgatapadañ iti pi, Tathāgatanisēvitam itī pi, Tathāgatārāṇjitañ itī pi. Na tv eva tāva ariyasāvako niṭṭhami gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti.

So evaṃ samāhūte citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tūte ānejjappatte sattānaṃ cutūpapātānāpāya cittaṃ abhininnāmeti. So dībhena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne, hīne paṇite savaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti: ime vata bhonto sattā kāyasucaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaka micchādīṭṭhikā micchādīṭṭhikammamasamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā: ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaka sammādīṭṭhikā sammādīṭṭhikammamasamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokāṃ upapannā ti. Iti dībhena cakkhunā visuddhena atikkantamānusakena satte passati cavaṃāne upapajjamāne, hīne paṇite savaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako nīṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti.

So evaṃ samāhūte citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tūte ānejjappatte āsavānaṃ khayānāpāya cittaṃ abhininnāmeti. So: idam dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsavasaṃudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Idam-pi vuccati brāhmaṇa Tathāgatapadaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatāraṇjitaṃ iti pi. Na tv-eva tāva ariyasāvako nīṭṭhaṃ gato hoti; api ca kho nīṭṭhaṃ gacchati: sammāsambuddho Bhagavā, svākkhāto Bhagavatā dhammo, supatipanno saṅgho ti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ

vinuocati. bhavāsarā pi cittaṃ vinuocati. avijjāsavā pi cittaṃ vinuocati. vimuttasmiṃ vimuttam - iti sāyaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti. Idaṃ vuccati brāhmaṇa Tathāgatatapaḍaṃ iti pi, Tathāgatanisevitaṃ iti pi, Tathāgatatāraṇjitaṃ iti pi. Ettāvata kho brāhmaṇa ariyasāvako niṭṭham gato hoti: sammāsambuddho Bhagavā, evakkhāto Bhagavatā dhammo. supatipanno saṅgho ti. Ettāvata kho brāhmaṇo hatthipadopamo viṭṭhārena paripāro hotīti.

Evam vutto Jāussoṇi brāhmaṇo Bhagavantaṃ etad-
avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama.
Seyyathā pi bho Gotama nikuṇṇitaṃ vā ukkaṇṇeyya, pati-
channaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni
dakkhīntīti, evam - evaṃ bhotā Gotamena anekapariyāyena
dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ sarapaṃ
gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ
maṃ bhavaṃ Gotamo dhāretu aṇṇatagge pāṇupetaṃ saraga-
gataṃ ti.

CŪLAMATTHIPADOPAMASUTTAKAṀ VATTANAM

28.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Sāvutthi-
yaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho
āyasmā Sāriputto bhikkhū āmantesi: āvuso bhikkhavo ti.
āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccaṃso-
saṃ. āyasmā Sāriputto etad - avoca:

Seyyathā pi āvuso yāni kāṇi jaṅgamānaṃ pāṇānaṃ
padajātāni sabbāni tāni hatthipade samodhānaṃ gacchanti,
hatthipadaṃ tesāṃ aggam - akkhāyati yadidaṃ mahantattena,
evam - eva kho āvuso ye keci kusalā dhammā sabbe te catu-
sariyaṃ ariyasaccaṃ saṅgahaṃ gacchanti, katamesu catūsu: dukkhe

ariyasacce, dukkhasamudaye ariyasacco, dukkhanīrodhe ariyasacce, dukkhanīrodbagāminiyā paṭipadāya ariyasacce.

Katamaṃ 'e' āvuso dukkham ariyasaccam: jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkhā, sokaparideva-dukkhadomaneasupāyāsā pi dukkhā, yaṃ 'p' iccham na labhati tam pi dukkhā, saṅkhittena pañc' upādānakkhandhā dukkhā. Katame 'e' āvuso pañc' upādānakkhandhā: seyyathidaṃ rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāpupādānakkhandho. Katamo 'e' āvuso rūpupādānakkhandho: cattāri ca mahābhūtāni catumnaṃ ca mahābhūtānaṃ upādāya rūpaṃ. Katame 'e' āvuso cattāro mahābhūtā: paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Katamaṃ 'e' āvuso paṭhavīdhātu: paṭhavīdhātu siyā ajjhattikā siyā bāhirā. Katamaṃ 'e' āvuso ajjhattikā paṭhavīdhātu: yaṃ ajjhattaṃ paccattaṃ kukkhaḷaṃ kharigataṃ upādinnaṃ, seyyathidaṃ kesū lomā nakhā dantā teco marisaṃ nālāru atthi atthimiṇṇā vakkam hadayaṃ yakanam kilomakaṃ pihaḷam papphāsam antaṃ antagunaṃ udariyaṃ karisaṃ, yaṃ vā pan' aññam pi kiñci ajjhattaṃ paccattaṃ kukkhaḷaṃ kharigataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhattikā paṭhavīdhātu. Yā 'e' eva kho pana ajjhattikā paṭhavīdhātu yā ca bāhirā paṭhavīdhātu paṭhavīdhatar' ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham' aṃhi, na me so attā ti evam' etaṃ yathābhūtaṃ sammappaññāya dātṭhabbā. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavīdhātuyā nibbindati, paṭhavīdhātuyā cittaṃ virūjeti. Hoti kho so āvuso samayo yaṃ bāhirā āpodhātu pakuppati, antarāhitā tasmiṃ samaye bāhirā paṭhavīdhātu hoti. Tassā hi nāma āvuso bāhirāya paṭhavīdhātuyā tāva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, vayadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ pan' imassa mattaṭṭhakassa kāyassa taṇhupādinnassa ahaṃ ti vā mamaṃ ti vā aṃhi vā, atha khvassa no t' ev' ettha hoti. Taṃ co āvuso bhikkhum pare akkosanti paribhāsaṃti rosentī vihasanti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphasujā dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca:

phassaṁ paṭicca. So: phasso aniccō ti passati, vedanā
 aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā
 ti passati, viññāṇaṁ aniccaṁ ti passati. Tassa dhūṭāramma-
 nam - eva cittaṁ pakkhandati pasīdati santiṭṭhati adbhuccanti.
 Tañ - ce āvuso bhikkhūṁ pare anitthehi skantehi amanāpehi
 samudācaranti, pāṇisamphassena pi leḍḍusamphassena pi
 daḍḍasamphassena pi satthasamphassena pi, so evaṁ pajānāti:
 Tathābhūto kho ayaṁ kāyo yathābhūtasmiṁ kāyo pāṇi-
 samphassā pi kamanti, leḍḍusamphassā pi kamanti, daḍḍa-
 samphassā pi kamanti, satthasamphassā pi kamanti. Vuttaṁ
 kho pan' etaṁ Bhagavatā Kakacūpamovāde: Ubbhotadā-
 kena ce pi bhikkhave kakacena corā ocarakā aḍḍamaṅgāni
 okanteyyūṁ, tatra pi yo mano padoseyya na me so tena
 sāsanaṁkaro ti. Āraddhaṁ kho pana me viriyūṁ bhavissati
 asallīnaṁ, upatthitā sati asammuttā, passaddho kāyo as-
 raḍḍho, samāhitaṁ cittaṁ ekaggam. Kāmaṁ dāni imasmiṁ
 kāye pāṇisamphassā pi kamantu, leḍḍusamphassā pi kamantu,
 daḍḍasamphassā pi kamantu, satthasamphassā pi kamantu,
 kariyati h' idaṁ buddhānaṁ sāsanaṁ ti. Tassa ce āvuso
 bhikkhuno evaṁ Buddhaṁ anussarato evaṁ dhammaṁ
 anussarato evaṁ saṅghaṁ anussarato upekkhā kusalanissitā
 na saṅghātī, so tena samvijjati samvegaṁ āpajjati: Alābhā
 vata me na vata me lābhā, dulladdhaṁ vata me na vata me
 suladdhaṁ, yassa me evaṁ Buddhaṁ anussarato evaṁ dham-
 maṁ anussarato evaṁ saṅghaṁ anussarato upekkhā kusala-
 nissitā na saṅghātīti. Seyyathā pi āvuso supisā sasuraṁ
 disvā samvijjati samvegaṁ āpajjati, evaṁ eva kho āvuso
 tassa ce bhikkhuno evaṁ Buddhaṁ anussarato evaṁ dham-
 maṁ anussarato evaṁ saṅghaṁ anussarato upekkhā kusala-
 nissitā na saṅghātī, so tena samvijjati samvegaṁ āpajjati:
 Alābhā vata me na vata me lābhā, dulladdhaṁ vata me na
 vata me suladdhaṁ, yassa me evaṁ Buddhaṁ anussarato
 evaṁ dhammaṁ anussarato evaṁ saṅghaṁ anussarato upekkhā
 kusalanissitā na saṅghātīti. Tassa ce āvuso bhikkhuno evaṁ
 Buddhaṁ anussarato evaṁ dhammaṁ anussarato evaṁ
 saṅghaṁ anussarato upekkhā kusalanissitā saṅghātī, so tena

attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno balu
kataṃ hoti.

Katamā c' āvuso āpodhātu: āpodhātu siyā ajjhattikā
siyā bāhirā. Katamā c' āvuso ajjhattikā āpodhātu: yaṃ
ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ, seyyathidaṃ
pittaṃ saṃhaṃ pubbo lohitaṃ sedo medo assu vasaṃ kheḷo
siṅghāṇikā lasikā muttaṃ, yaṃ vā paṇ' aḍḍhaṃ pi kiñci
ajjhattaṃ paccattaṃ āpo āpogataṃ upādiṇṇaṃ, ayaṃ vuccat'
āvuso ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā
āpodhātu yā cā bāhirā āpodhātu āpodhātur' ev' esā. Taṃ:
n' etaṃ mama, n' eso 'haṃ' asmi, na me so attā ti evaṃ
etaṃ yathābhūtaṃ sammappaññāya dattabbhaṃ. Evaṃ etaṃ
yathābhūtaṃ sammappaññāya diṣvā āpodhātuyā nubbindati,
āpodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ
bāhirā āpodhātu pakappati, sā gāmaṃ pi vāhati, nigamaṃ
pi vāhati, nagaraṃ pi vāhati, janapadaṃ pi vāhati, jana-
padapadesaṃ pi vāhati. Hoti kho so āvuso samayo yaṃ
mahāsamuddo yojanasatikāni pi udakāni ogacchanti, dri-
yojanasatikāni pi udakāni ogacchanti, tiyojanasatikāni pi udi-
kāni ogacchanti, catuyojanasatikāni pi udakāni ogacchanti,
pañcayojanasatikāni pi udakāni ogacchanti, chaḷyojanasatikāni pi
udakāni ogacchanti, sattayojanasatikāni pi udakāni ogacchanti.
Hoti kho so āvuso samayo yaṃ mahāsamuddo sattatālam pi
udakaṃ saṅghāti, chatālam pi udakaṃ saṅghāti, pañcatālam pi
udakaṃ saṅghāti, catutālam pi udakaṃ saṅghāti, titālam pi
udakaṃ saṅghāti, dvitālam pi udakaṃ saṅghāti, tīlamattam
pi udakaṃ saṅghāti. Hoti kho so āvuso samayo yaṃ mahā-
samuddo sattaporisam pi udakaṃ saṅghāti, chaḷporisam pi
udakaṃ saṅghāti, pañcaporisam pi udakaṃ saṅghāti, catu-
porisam pi udakaṃ saṅghāti, tiporisam pi udakaṃ saṅghāti,
dviporisam pi udakaṃ saṅghāti, porisamattam pi udakaṃ
saṅghāti. Hoti kho so āvuso samayo yaṃ mahā-
samuddo addhaporisam pi udakaṃ saṅghāti, kaṭimattam pi udakaṃ
saṅghāti, jayumattam pi udakaṃ saṅghāti, gopphamattam pi
udakaṃ saṅghāti. Hoti kho so āvuso samayo yaṃ mahā-
samuddo aṅgulipalibatamaṇamattam pi udakaṃ na hoti.
Tassā hi nāma āvuso bāhirāya āpodhātuyā tāva mahallikāya

aniccatā paññāyissati — pe — upekkhā kusalaniissitā saññhāti, so tena attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso tejodhātu: tejodhātu siyā ajjhāttikā siyā bahirā. Katamā c' āvuso ajjhāttikā tejodhātu: yaṃ ajjhāttam paccattam tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jīriyati yena ca paridayhati yena ca asātapitakāyitasāyitam samamā parināmanā gacchati, yaṃ vā paṇ' añnam pi kiñci ajjhāttam paccattam tejo tejogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhāttikā tejodhātu. Yā c' eva kho pana ajjhāttikā tejodhātu yā ca bahirā tejodhātu tejodhātur' ev' esā. Tam: n' etaṃ mama, n' eso 'ham' aami, na me so attā ti evam' etaṃ yathābhūtam sammappanāya dātṭhabbāṃ. Evam' etaṃ yathābhūtam sammappanāya diṣṭvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti. Hoti kho so āvuso samayo yaṃ bahirā tejodhātu pakuppati. Sā gāmanā pi dahati, nigamanā pi dahati, nagamanā pi dahati, janapadamā pi dahati, janapadapadesamā pi dahati. Sā haritantāṃ vā panthantāṃ vā selantāṃ vā udakantāṃ vā ramaṇiyāṃ vā bhūmibhāgaṃ āgama anāhārā nibbāyati. Hoti kho so āvuso samayo yaṃ kukkuṭapattena pi nahārudadulena pi agginā gavesanti. Taasā hi nāma āvuso bahirāya tejodhātuyā tva mahallikāya aniecatā paññāyissati — pe — upekkhā kusalaniissitā saññhāti, so tena attamano hoti. Ettāvataṃ pi kho āvuso bhikkhuno bahu kataṃ hoti.

Katamā c' āvuso vāyodhātu: vāyodhātu siyā ajjhāttikā siyā bahirā. Katamā c' āvuso ajjhāttikā vāyodhātu: yaṃ ajjhāttam paccattam vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhamāgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭhasayā vātā, āngamaṅgānusārino vātā, assāso paasāso, iti vā, yaṃ vā paṇ' añnam pi kiñci ajjhāttam paccattam vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccat' āvuso ajjhāttikā vāyodhātu. Yā c' eva kho pana ajjhāttikā vāyodhātu yā ca bahirā vāyodhātu vāyodhātur' ev' esā. Tam: n' etaṃ mama, n' eso 'ham' aami, na me so attā ti evam' etaṃ yathābhūtam sammappanāya dātṭhabbāṃ. Evam' etaṃ yathābhūtam sammappanāya diṣṭvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Hoti kho so āvuso samayo yaṃ bāhiraṃ vāyodhātū pakuppati, sā gāmaṃ pi vahaṭi, nigamaṃ pi vahaṭi, nagaraṃ pi vahaṭi, janapadam pi vahaṭi, janapadapadesaṃ pi vahaṭi. Hoti kho so āvuso samayo yaṃ gimhānaṃ paccime māse tālavaṇṇena pi vidhūpanena pi vātaṃ pariyesanti, oṣṣavane pi tiṇāni na iocchanti. Tassa hi nāma āvuso bāhirāya vāyodhātuyā tva mahallikāya aniccataṃ paññāyissati, khayadhammatā paññāyissati, veyadhammatā paññāyissati, vipariṇāmadhammatā paññāyissati, kiṃ pan' imassa mattatthakassa kāyassa tanhupādingassa ahaṇ-ti vā mamaṇ-ti vā asmiṃti vā, atha khvassa no t' ev' ettha hoti. Taṃ ce āvuso bhikkhūṃ pare akkosanti paribhāsanti roṣenti vihesenti, so evaṃ pajānāti: Uppannā kho me ayaṃ sotasaṃphassaṇā dukkhā vedanā, sā ca kho paṭicca no appaṭicca, kiṃ paṭicca: phassaṃ paṭicca. So: phasso anicco ti passati, vedanā aniccā ti passati, saññā aniccā ti passati, saṅkhārā aniccā ti passati, viññānaṃ aniccan-ti passati. Tassa dhātāraṃmanam eva cittaṃ pakhandati paṣādati santitṭhati adhimuccati. Taṃ ce āvuso bhikkhūṃ pare anitṭhehi akantehi amanāpehi samudācaranti, pāṇisaṃphassaṇa pi leḍḍusaṃphassaṇa pi daṇḍasaṃphassaṇa pi satthasaṃphassaṇa pi, so evaṃ pajānāti: Tathābhūto kho ayaṃ kāyo yathābhūtaasmīṃ kāye pāṇisaṃphassaṇā pi kamanti, leḍḍusaṃphassaṇā pi kamanti, daṇḍasaṃphassaṇā pi kamanti, satthasaṃphassaṇā pi kamanti. Vuttaṃ kho pan' etaṃ Bhagavata Kakacūpamovāde: Uḥhatodapāḍakena ce pi bhikkhave corā ocarakā aṅgamaṅgāni okanteyyuṃ, tatra pi yo maṇḍapadoseyya na me so tena sāsanaṃ ti. Āraddhaṃ kho pana me viriyaṃ bhaviṣati asallinaṃ, upatṭhitā sati asammutṭhā, paṇaddho kāyo asāradḍho, samāhitaṃ cittaṃ ekaggam. Kūmaṃ dāni imasmīṃ kāye pāṇisaṃphassaṇā pi kamantu, leḍḍusaṃphassaṇā pi kamantu, daṇḍasaṃphassaṇā pi kamantu, satthasaṃphassaṇā pi kamantu, kariyati h' idaṃ buddhānaṃ sāsanaṃ ti. Tassa ce āvuso bhikkhūno evaṃ Buddhāṃ anussarato evaṃ dhammaṃ anussarato evaṃ saṅghaṃ anussarato upekkhā kusalaniissitā na saṅghāti, so tena sarāvijjati samvegāṃ āpajjati: Alābhā vata me na vata me lābhā, dulladdhaṃ vata me na vata me saladdhaṃ, yassa me evaṃ

Buddham anussarato evaṃ dhammam anussarato evaṃ saṅgham anussarato upekkhā kusalanissitā na saṇṭhātīti. Seyyathā pi āvuso sunisā ansuram disvā saṁvījati saṁvegam āpajjati. evam-eva kho āvuso tassa ce bhikkhuno evaṃ Buddham anussarato evaṃ dhammam anussarato evaṃ saṅgham anussarato upekkhā kusalanissitā na saṇṭhātīti, so tena saṁvījati saṁvegam āpajjati: Alābhā vata me na vata me lābhā, dulladdham vata me na vata me suladdham, tassa me evaṃ Buddham anussarato evaṃ dhammam anussarato evaṃ saṅgham anussarato upekkhā kusalanissitā na saṇṭhātīti. Tassa ce āvuso bhikkhuno evaṃ Buddham anussarato evaṃ dhammam anussarato evaṃ saṅgham anussarato upekkhā kusalanissitā saṇṭhātīti, so tena attamano hoti. Ettāvata pi kho āvuso bhikkhuno bahu kataṃ hoti.

Seyyathā pi āvuso kaṭṭham - ca paṭicca valliṃ - ca paṭicca tiṇaṃ - ca paṭicca mattikaṃ - ca paṭicca ākāso parivārīto agāran-t' eva saṅkham gacchati, evam-eva kho āvuso atṭhiṃ - ca paṭicca nahāruṃ - ca paṭicca manisaṃ - ca paṭicca cummaṃ - ca paṭicca ākāso parivārīto rūpaṃ -t' eva saṅkham gacchati. Ajjhattikaṃ - ce āvuso cakkham aparibhinnaṃ hoti bāhirā ca rūpā na āpātham āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāpabhāgassa pātubhāvo hoti. Ajjhattikaṃ - ce āvuso cakkham aparibhinnaṃ hoti bāhirā ca rūpā āpātham āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāpabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhattikaṃ - c' eva cakkham aparibhinnaṃ hoti bāhirā ca rūpā āpātham āgacchanti tajjo ca samannābhāro hoti, evaṃ tajjassa viññāpabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā sā vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saṅkhā sā saṅkhupādānakkhandhe saṅgahaṃ gacchati, ye tathābhūtaṃ saṅkhārā te saṅkhārupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāpaṃ taṃ viññāpupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti: Evaṃ kira 'mesaṃ pañcamam upādānakkhandhānaṃ saṅgaho samupāto samavāyo hotīti. Vuttam kho pan' etaṃ Bhagavatā: Yo paṭiccasamuppādam

passati so dhammaṃ passati, yo dhammaṃ passati so pañcāsamuppādaṃ passatīti. Pañcāsamuppādaṃ kho paṇ' ime yadidaṃ pañc' upādānakkhandhā. Yo imesu pañcas' upādānakkhandhesu chando ālayo anuṇayo ajjhosānaṃ so dukkhasamudayo, yo imesu pañcas' upādānakkhandhesu chandarāgavinayo chandarāgapahānaṃ so dukkhanirodho. Ettāvatā pi kho āvuso bhikkhuno bahu kataṃ hoti. Ajjhātikā ce āvuso kotaṃ aparibhinnaṃ hoti — pe — ghānaṃ aparibhinnaṃ hoti — jivhā aparibhinnaṃ hoti — kāyo aparibhinnaṃ hoti — mano aparibhinnaṃ hoti bāhirā ca dhammā na āpāthaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Ajjhātikā ce āvuso mano aparibhinnaṃ hoti bāhirā ca dhammā āpāthaṃ āgacchanti no ca tajjo samannābhāro hoti, n' eva tāva tajjassa viññāṇabhāgassa pātubhāvo hoti. Yato ca kho āvuso ajjhātikā e' eva mano aparibhinnaṃ hoti bāhirā ca dhammā āpāthaṃ āgacchanti tajjo ca samannābhāro hoti, evaṃ tajjassa viññāṇabhāgassa pātubhāvo hoti. Yaṃ tathābhūtaṃ rūpaṃ taṃ rūpupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ vedanā e' eva vedanupādānakkhandhe saṅgahaṃ gacchati, yā tathābhūtaṃ saññā e' eva saññupādānakkhandhe saṅgahaṃ gacchati, yo tathābhūtaṃ saṅkhārā te saṅkharupādānakkhandhe saṅgahaṃ gacchanti, yaṃ tathābhūtaṃ viññāṇaṃ taṃ viññāṇupādānakkhandhe saṅgahaṃ gacchati. So evaṃ pajānāti: Evaṃ kira 'mesaṃ pañcannaṃ upādānakkhandhānaṃ saṅgaho sannipāto samavāyo hotīti. Vuttaṃ kho paṇ' etaṃ Bhagavatā: Yo pañcāsamuppādaṃ passati so dhammaṃ passati, yo dhammaṃ passati so pañcāsamuppādaṃ passatīti. Pañcāsamuppādaṃ kho paṇ' ime yadidaṃ pañc' upādānakkhandhā. Yo imesu pañcas' upādānakkhandhesu chando ālayo anuṇayo ajjhosānaṃ so dukkhasamudayo, yo imesu pañcas' upādānakkhandhesu chandarāgavinayo chandarāgapahānaṃ so dukkhanirodho. Ettāvatā pi kho āvuso bhikkhuno bahu kataṃ hotīti.

Idaṃ āvoca āyasmā Sāriputto. Attamaṇā te bhikkhū āyasmato Sāriputtassa bhāsitaṃ abhinandun'ti.

29.

Evam me sutam. Ekaṁ samayaṁ Bhagavā Rājaguhe viharati (Gijjhakūṭe pabbate acirapakkante Devadatte. Tatra kho Bhagavā Devadattam ārabbhā bhikkhū āmantesi:

Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarapeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbhatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṁseti param vambheti: aham'asmi lābhī sīlokavā, ime paṇ' aṇṇe bhikkhū appaṇṇātā appe-sakkhā ti. So tena lābhasakkārasilokena majjati pamajjati pamādaṁ āpajjati, pamatto samāno dukkhaṁ viharati. Seyyuthā pi bhikkhave puriso sūratthiko sārāgavesi sārāpariyesaṇaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṁ eva sārāṁ atikkamma phegguṁ atikkamma taccaṁ atikkamma papāṭikaṁ sakkhāpalāsaṁ chetvā ādāya pakkameyya sārāṁ ti maññamāno; tam'enaṁ cakkhumā puriso disvā evaṁ vadeyya: Na vatāyaṁ bhavaṁ puriso aṇṇāsi sārāṁ na aṇṇāsi phegguṁ na aṇṇāsi taccaṁ na aṇṇāsi papāṭikaṁ na aṇṇāsi sakkhāpalāsaṁ, tathā h' ayaṁ bhavaṁ puriso sūratthiko sārāgavesi sārāpariyesaṇaṁ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṁ eva sārāṁ atikkamma phegguṁ atikkamma taccaṁ atikkamma papāṭikaṁ sakkhāpalāsaṁ chetvā ādāya pakkanto sārāṁ ti maññamāno, yaṁ'c'assa sūrena sārakaraṇiyaṁ taṁ'c'assa atthaṁ nānubhāvisatiti. Evam'eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarapeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyā paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbhatteti. So tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo. So tena lābhasakkārasilokena attān' ukkaṁseti param

vambhetti: aham'asmi lābhi sīlokavā, ime pan' aññe bhikkhū appaṇṇātā appesakkhā ti. So tena lābhasakkārasīlokena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ vuccati bhikkhave bhikkhu sākhāpalāsaṃ aggahesi brahmacariyassa, tena ca vosaṃaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokhehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhaakkhandhuassa antakiriyaṃ paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasīlokaṃ abhinibbhatteti. So tena lābhasakkārasīlokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasīlokena na attān' ukkaṃseti na parāṃ vambhetti, so tena lābhasakkārasīlokena na majjati na'ppamajjati na'ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārūdhetti. So tāya sīlasampadāya attamaṇo hoti paripuṇṇasaṅkappo. So tāya sīlasampadāya attān' ukkaṃseti parāṃ vambhetti: aham'asmi sīlavā kalyāṇasīlhammo, ime pan' aññe bhikkhū dussīlā pāpadhammā ti. So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyuthā pi bhikkhave puriso sārattihiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkamaṃ'eva sārāṃ atikkamma phegguṃ atikkamma taccaṃ papaṭikaṃ chetvā ādāya pakkaṃmeyya sārān'ti maññaṃaṇo; tam'evaṃ cakkhumaṃ puriso diṅvā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi taccaṃ na aññāsi papaṭikaṃ na aññāsi sākhāpalāsaṃ; tathā h' ayaṃ bhavaṃ puriso sārattihiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhasa tiṭṭhato sāravato atikkamaṃ'eva sārāṃ atikkamma phegguṃ atikkamma taccaṃ papaṭikaṃ chetvā ādāya pakkaṃto sārān'ti maññaṃaṇo, yaṃ 'o' assa sārēna sārakaraṇiyyaṃ taṃ 'o' assa attham' nānubhavissatthi. Evaṃ'eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti... So tāya sīlasampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati.

Ayañ vuccati bhikkhave bhikkhu papatikanā aggahesi brahmacariyassa, tena ca voṣṇaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasamā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkha-khundhassa antakiriya paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhiññibhatteti. So tena lābhasakkārasilokena na attamano hoti na paripuggasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambhēti, so tena lābhasakkārasilokena na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamano hoti na ca kho paripuggasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambhēti, so tāya silasampadāya na majjati na ppamajjati na ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamano hoti paripuggasaṅkappo. So tāya samādhisampadāya attān' ukkaṃseti paraṃ vambhēti: aham'asmi samāhito ekaggasitto, ime pan' aṇṇe bhikkhū saamāhitā vibhīhanucittā ti. So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ'eva sārāṃ atikkamma phegguṃ taccaṃ chetvā ādāya pakkameyya sūraṃ'ti maññamāno; tam'enaṃ cakkhumā puriso diṅṇā evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phegguṃ na aññāsi taccaṃ na aññāsi papatikanā na aññāsi sakkhūpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ'eva sārāṃ atikkamma phegguṃ taccaṃ chetvā ādāya pakkanto sūraṃ'ti maññamāno, yaṃ:c' assa sūrena sārākarapīyaṃ taṃ:c' assa atthaṃ nāvubhaviṃsattiti. Evaṃ'eva kho bhikkhave idh' ekacco kulaputto saddhā agārasamā anagāriyaṃ pabbajito hoti... So tāya samādhisampadāya majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayaṃ

vuccati bhikkhave bhikkhu taccaṃ aggahesi brahmacariyassa, tena ca voṣṇaṃ āpādi.

Idha paṇa bhikkhave ekacco kulaputto saddhā agāramā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokhehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakhandhassa antakiriyaṃ paṇṇāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbuteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti, so tena lābhasakkārasilokena na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno silasampadaṃ ārādheti. So tāya silasampadāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārādheti. So tāya samādhisampadāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno ānāpādasānaṃ ārādheti. So tena ānāpādasānena attamaṇo hoti paripuṇṇasaṅkappo. So tena ānāpādasānena attān' ukkaṃseti paraṃ vambheti: āham' aṃsi jānaṃ paṇṇaṃ viharāmi, ime paṇ' aṃṇe bhikkhū ajānaṃ aṇṇaṃ viharantīti. So tena ānāpādasānena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Seyyathā pi bhikkhave puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ' eva sārāṃ phogguṃ chetvā ādāya pakkaṃmeyya sārāṃ -ti maññaṃāno; tam' evaṃ cakkhumaṃ puriso diṭṭvā evaṃ vadēyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na aññāsi phogguṃ na aññāsi taccaṃ na aññāsi papaṭiṭṭhaṃ na aññāsi sakkhāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko sārāgavesī sārāpariyesanaṃ caramāno mahato rukkhassa tiṭṭhato sāravato atikkamaṃ' eva sārāṃ phogguṃ chetvā ādāya pakkanto sārāṃ -ti maññaṃāno, yaṃ 'c' aṇṇa sārāna sārakaraṇiyaṃ taṃ 'c' aṇṇa atthaṃ nānubhavissatīti.

Evam'eva kho bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti . . . So tena āṇadassanena majjati pamajjati pamādaṃ āpajjati, pamatto samāno dukkhaṃ viharati. Ayam' evaṃ vuccati bhikkhave bhikkhu phegguṃ aggaḥesi brahmacariyaṃsa, tena ca vasānaṃ āpādi.

Idha pana bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkha-khandhassa antakiriyaṃ paṇṇyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbhatteti. So tena lābhasakkārasilokena na attamaṇo hoti na paripunnasaṅkappo, so tena lābhasakkārasilokena na majjati na' ppa-majjati na -ppamādaṃ āpajjati, appamatto samāno sīlasampadaṃ ārūdheti. So tāya sīlasampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya sīlasampadāya na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno samādhisampadaṃ ārūdheti. So tāya samādhisampadāya attamaṇo hoti no ca kho paripunnasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti, so tāya samādhisampadāya na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno āṇadassanaṃ ārūdheti. So tena āṇadassanena attamaṇo hoti no ca kho paripunnasaṅkappo, so tena āṇadassanena na attān' ukkaṃseti na paraṃ vambheti, so tena āṇadassanena na majjati na -ppamajjati na -ppamādaṃ āpajjati, appamatto samāno samayavimokhaṃ ārūdheti. Thānaṃ kho pan' etaṃ bhikkhave vijjati yaṃ so bhikkhu tāya samayavimuttiyā parihāyetha. Seyyathā pi bhikkhave puriso sārattiko sārāgavesī sārāpariyesanaṃ cāramāno mahato rukkhassa tiṭṭhato sāravato sārān' āvya chetvā ādāya pakkameyya sārān' ti jānamāno; tam' enaṃ cakkhumā puriso diṅvā evaṃ vadeyya: Aññāsi vatāyaṃ bhavaṃ puriso sārān' aññāsi phegguṃ aññāsi taccaṃ aññāsi papaṭikāṃ aññāsi sakkāpalāsaṃ, tathā hi' ayam' bhavaṃ puriso sārattiko sārāgavesī sārāpariyesanaṃ cāramāno ma-

hato rukkhassa tiṭṭhato sāravato sārāṇ'āvea chetvā ādāya
pakkanto sārāṇ' ti jānamāno, yaṃ 'c' assa sārēna sārakaraṇi-
yaṃ taṇ'c' assa atthaṃ anubhaviṃsati. Evaṃ-eva kho
bhikkhave idh' ekacco kulaputto saddhā agārasmā anagāri-
yaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaranena sokehi
paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo
dukkhapareto, app-eva nāma imassa kēvalassa dukkha-
khandhassa antakiriyaṃ paṇṇuyethāti. So evaṃ pabbajito sa-
māno lābhasakkārasilokaṃ abhinibbatteti. So tena lābha-
sakkārasilokena na attamaṇo hoti na paripuṇṇasaṅkappo,
so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ
vambheti, so tena lābhasakkārasilokena na majjati na 'ppa-
majjati na 'ppamādaṃ āpajjati, appamatto samāno silasaṃ-
padaṃ ārādheti. So tāya silasampadāya attamaṇo hoti no
ca kho paripuṇṇasaṅkappo, so tāya silasampadāya na attān'
ukkaṃseti na paraṃ vambheti, so tāya silasampadāya na
majjati na 'ppamajjati na 'ppamādaṃ āpajjati, appamatto
samāno samādhisampadaṃ ārādheti. So tāya samādhisaṃ-
padāya attamaṇo hoti no ca kho paripuṇṇasaṅkappo, so tāya
samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti,
so tāya samādhisampadāya na majjati na 'ppamajjati na
ppamādaṃ āpajjati, appamatto samāno nāpadassanaṃ ārā-
dheti. So tena nāpadassanena attamaṇo hoti no ca kho
paripuṇṇasaṅkappo, so tena nāpadassanena na attān' uk-
kaṃseti na paraṃ vambheti, so tena nāpadassanena na
majjati na 'ppamajjati na 'ppamādaṃ āpajjati, appamatto sa-
māno asaṃayavimokkhaṃ ārādheti. Atthānaṃ etaṃ bhikkhave
anavakāso yaṃ so bhikkhu tāya asaṃayavimuttiyā paribhāyetha.

Iti kho bhikkhave na 'y-idaṃ brahmacariyaṃ lābha-
sakkārasilokānisāsaṃ, na silasampadānisāsaṃ, na samādihi-
sampadānisāsaṃ, na nāpadassanānisāsaṃ. Yā ca kho ayaṃ
bhikkhave akuppā cetovimutti, etadattthaṃ 'idaṃ bhikkhave
brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ 'ti.

Idaṃ 'avoca Bhagavā. Attamaṇū te bhikkhū Bhaga-
vato bhūṭāraṃ abhinandun' ti.

30.

Evam me sutam. Ekam samayam Bhagavā Sāvatthi-
yam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho
Piṅgalakoccho brāhmaṇo yena Bhagavā ten' upasaṅkami,
upasaṅkumitvā Bhagavatā saddhiṃ sammodi, sammodaniyam
katham sārūpiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ
nisīno kho Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad-
avoca: Ye me bho Gotama samaṇabrāhmaṇā saṅghino ganino
gaṇācariyā nātā yasassino tīthakārā sādhuammataṃ bahu-
janassa, seyyathidaṃ Pūraṇo Kassapa, Makkhalī Gosiālo,
Ajito Kesakambhī, Pakudho Kaccāyano, Saṅjayo Belaṭṭha-
putto, Nigunṭho Nātaputto, sabbe te sakāya paṭisaṅgāya ab-
bhaññānaṃ sabbe va nābhaññānaṃsu, udāhu ekacce abbhañ-
ñānaṃsu ekacce na abbhaññānaṃsati. — Alam brāhmaṇa, tīthat'
etaṃ: sabbe te sakāya paṭisaṅgāya abbaññānaṃsu sabbe va
nābhaññānaṃsu, udāhu ekacce abbhaññānaṃsu ekacce na ab-
bhaññānaṃsu. Dhamman te brāhmaṇa desessāmi, tam supāhi,
sādhukam manasikarohi, bhāsissāmihi. Evam bho ti kho
Piṅgalakoccho brāhmaṇo Bhagavato paccassosi. Bhagavā
etad avoca:

Seyyathā pi brāhmaṇa puriso sārattthiko sārāgavesi sārā-
pariyesanaṃ caramāno mahato rukkhassa tīṭhato sāravato
atikkamma' eva sārāṃ atikkamma phegguṃ atikkamma taccaṃ
atikkamma papaṭikāṃ sākāpalāsaṃ chetvā ādāya pakkameyya
sāraṇ ti maññamāno; tam enaṃ cakkhumā puriso diavā
evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi sārāṃ na
aññāsi phegguṃ na aññāsi taccaṃ na aññāsi papaṭikāṃ na
aññāsi sākāpalāsaṃ, tathā h' ayaṃ bhavaṃ puriso sārattthiko
sārāgavesi sārāpariyesanaṃ caramāno mahato rukkhassa
tīṭhato sāravato atikkamma' eva sārāṃ atikkamma phegguṃ
atikkamma taccaṃ atikkamma papaṭikāṃ sākāpalāsaṃ chetvā
ādāya pakkanto sāraṇ ti maññamāno, yū - c' assa sūrena
sārakarapīyaṃ taṃ c' assa atthaṃ nānubharissatīti.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sārā-
gavesi sārāpariyesanaṃ caramāno mahato rukkhassa tīṭhato
sāravato atikkamma' eva sārāṃ atikkamma phegguṃ atikkamma

tacam papatikaṃ chetvā ādāya pakkameyya sāraṇ-ti mañña-
māno; tam-enam cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ
bhavaṃ puriso aññāsi sāraṇ na aññāsi pbe-
gguṃ na aññāsi tacam na aññāsi papatikaṃ na aññāsi sākā-
pālāsaṃ, tathā h' ayaṃ bhavaṃ puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṇ atikkamma phegguṃ
atikkamma tacam papatikaṃ chetvā ādāya pakkanto sāraṇ-ti
maññamāno, yaṃ 'c' assa sārena sarakaraṇīyaṃ taṃ 'c' assa
attham nānubhavissatthi.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṇ atikkamma phegguṃ
tacam chetvā ādāya pakkameyya sāraṇ-ti maññamāno; tam-
enam cakkhumā puriso disvā evaṃ vadeyya: Na vatāyaṃ
bhavaṃ puriso aññāsi sāraṇ na aññāsi phegguṃ na aññāsi
tacam na aññāsi papatikaṃ na aññāsi sākāpālāsaṃ, tathā
h' ayaṃ bhavaṃ puriso s. s. s. c. mahato rukkhassa t. s.
atikkamm' eva sāraṇ atikkamma pbe-
gguṃ tacam chetvā ādāya pakkanto sāraṇ-ti maññamāno, yaṃ 'c'
assa sārena sarakaraṇīyaṃ taṃ 'c' assa attham nānubhavissatthi.

Seyyathā pi vā pana brāhmaṇa puriso s. s. s. c. mahato
rukkhassa t. s. atikkamm' eva sāraṇ phegguṃ chetvā ādāya
pakkameyya sāraṇ-ti maññamāno; tam-enam cakkhumā
puriso evaṃ vadeyya: Na vatāyaṃ bhavaṃ puriso aññāsi
sāraṇ na aññāsi phegguṃ na aññāsi tacam na aññāsi papa-
tikaṃ na aññāsi sākāpālāsaṃ, tathā h' ayaṃ bhavaṃ puriso
s. s. s. c. mahato rukkhassa t. s. atikkamm' eva sāraṇ phe-
gguṃ chetvā ādāya pakkanto sāraṇ-ti maññamāno, yaṃ 'c'
assa sārena sarakaraṇīyaṃ taṃ 'c' assa attham nānu-
bhavissatthi.

Seyyathā pi vā pana brāhmaṇa puriso sārattthiko sara-
gavesi sārāpariyesanam caramāno mahato rukkhassa tiṭṭhato
sāravato sārāṇ-eva chetvā ādāya pakkameyya sāraṇ-ti
jānamāno; tam-enam cakkhumā puriso disvā evaṃ vadeyya:
Aññāsi vatāyaṃ bhavaṃ puriso sārāṇ aññāsi pbe-
gguṃ aññāsi tacam aññāsi papatikaṃ aññāsi sākāpālāsaṃ, tathā h' ayaṃ
bhavaṃ puriso sārattthiko sārāgavesi sārāpariyesanam cara-
māno mahato rukkhassa tiṭṭhato sāravato sārāṇ yeva chetvā

āḍāya pakkanto sūraṇ - ti jānamano, yaṁ - c' assa sūrena sārakaraṇīyaṁ taṇ - c' assa atthaṁ anubhavissatīti.

Evam - eva kho brāhmaṇa idh' ekacco puggalo saddhā agārasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo, so tena lābhasakkārasilokena attān' ukkaṁseti paraṁ vambheti: ahaṁ - asmi lābhi silokavā, ime paṇ' aṇṇo bhikkhū appaṇṇatā appesakkhā ti: lābhasakkārasilokena ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesuṁ dhammānaṁ sacchikiriyaṇa na chandaṁ janeti na vāyamati, oṇa - vuttiko ca hoti sāthaliko. Seyyathā pi so brāhmaṇa puriso sārathiko sārāgavesi sārāpariyesanam cāramāno mahato rukkhassa tiṭṭhato sūravato atikkhami' eva sūraṁ atikkamma phegguṁ atikkamma taṇaṁ atikkamma papaṭikaṁ sakkāpāsaṁ cheteṇā āḍāya pakkamanto sūraṇ - ti maḍḍamāno, yaṁ - c' assa sūrena sārakaraṇīyaṁ taṇ - c' assa atthaṁ anubhavissatīti. tathūpamānaṁ brāhmaṇa imaṁ puggalaṁ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṁ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app - eva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethāti. So evaṁ pabbajito samāno lābhasakkārasilokaṁ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṁseti na paraṁ vambheti, lābhasakkārasilokena ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesuṁ dhammānaṁ sacchikiriyaṇa chandaṁ janeti vāyamati, aṇoṇavuttiko ca hoti asāthaliko. So silasampadaṁ ārādheti, so tāya silasampadāya attamano hoti paripuṇṇasaṅkappo, so tāya silasampadāya attān' ukkaṁseti paraṁ vambheti: ahaṁ - asmi silavā kalyāṇadhammo, ime paṇ' aṇṇe bhikkhū dussilā pāpadhammā ti; silasampadāya ca ye aṇṇe dhammā uttaritarā ca paṇitatarā ca tesuṁ

dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷinavuttiko ca hoti sāthhaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamṃ' eva sārāṃ atikkamma phogguṃ atikkamma taccaṃ papaṭikāṃ chetvā ādāya pakkamanto sārāṃ ti maññamāno, yaṃ 'o' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasaṃ anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app' eva nāma imassa kevalassa dukkhuakkhandhassa antakiriyaṃ paññāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbhatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attāṃ' ukkaṃseti na paraṃ vambheti, lābhasakkārasilokena ca ye aṇṇo dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti sāthhaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attāṃ' ukkaṃseti na paraṃ vambheti, sīlasampadāya ca ye aṇṇo dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti sāthhaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamano hoti paripuṇṇasaṅkappo, so tāya samādhisampadāya attāṃ' ukkaṃseti paraṃ vambheti; alama asmi samāhito ekaggacitto, ime pan' aṇṇo bhikkhū asamaṃhita vibbhantacittā ti; samādhisampadāya ca ye aṇṇo dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyāya na chandaṃ janeti na vāyamati, oḷinavuttiko ca hoti sāthhaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamṃ' eva sārāṃ atikkamma phogguṃ taccaṃ chetvā ādāya pakkamanto sārāṃ ti maññamāno, yaṃ 'e' assa ... nānubhavissati, tathūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha pana brāhmaṇa ekacco puggalo saddhā agārasaṃ anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmaraṇena

sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ padāyethāti. So evaṃ pabbajito samāno lābhasakkārasilokaṃ abhinibbhatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo, so tena lābhasakkārasilokena na attān' ukkaṃseti na parāṃ vambheti. lābhasakkārasilokena ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolinavuttiko ca hoti asāthaliko. So sīlasampadaṃ ārādheti, so tāya sīlasampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya sīlasampadāya na attān' ukkaṃseti na parāṃ vambheti, sīlasampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolinavuttiko ca hoti asāthaliko. So samādhisampadaṃ ārādheti, so tāya samādhisampadāya attamano hoti no ca kho paripuṇṇasaṅkappo, so tāya samādhisampadāya na attān' ukkaṃseti na parāṃ vambheti, samādhisampadāya ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ chandaṃ janeti vāyamati, anolinavuttiko ca hoti asāthaliko. So āṇāpādaṃ ārādheti, so tena āṇāpādaṃ attamano hoti paripuṇṇasaṅkappo, so tena āṇāpādaṃ attān' ukkaṃseti parāṃ vambheti: ahaṃ 'asmi jānaṃ paṇaṃ viharāmi, ime paṇ' aṇṇe bhikkhū ajānaṃ aṇṇaṃ viharantīti; āṇāpādaṃ ca ye aññe dhammā uttaritarā ca paṇītatarā ca tesāṃ dhammānaṃ sacchikiriyaṃ na chandaṃ janeti na vāyamati, olinavuttiko ca hoti asāthaliko. Seyyathā pi so brāhmaṇa puriso s. s. s. c. mahato rukkhassa t. s. atikkamma' eva sāraṃ phegguṃ chotvā ādāya pakkamanto sāraṃ 'ti maḍḍhamāno, yaṃ 'c' assa sārena sārakarapīyaṃ taṃ 'c' assa atthaṃ nānubhavissati, taṃhūpamāhaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Idha paṇa brāhmaṇa ekacco puggalo saddhā agārasmā anagāriyaṃ pabbajito hoti: otiṇṇo 'mhi jātiyā jarāmarapeṇa sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ padāyethāti. So evaṃ pabbajito

samāno lābhasakkārasilokaṃ abhinibhatteti. so tena lābhasakkārasilokena na attamāno hoti na paripuṇṇasaṅkappo. so tena lābhasakkārasilokena na attān' ukkaṃseti na paraṃ vambheti. lābhasakkārasilokena ca ye añño dhammā uttaritarā ca paṇītatārā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So sīlasampadāya āśīdheti. so tāya sīlasampadāya attamāno hoti no ca kho paripuṇṇasaṅkappo. so tāya sīlasampadāya na attān' ukkaṃseti na paraṃ vambheti. sīlasampadāya ca ye añño dhammā uttaritarā ca paṇītatārā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So samādhisampadāya āśīdheti. so tāya samādhisampadāya attamāno hoti no ca kho paripuṇṇasaṅkappo. so tāya samādhisampadāya na attān' ukkaṃseti na paraṃ vambheti. samādhisampadāya ca ye añño dhammā uttaritarā ca paṇītatārā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko. So āpādasasanena āśīdheti. so tena āpādasasanena attamāno hoti no ca kho paripuṇṇasaṅkappo. so tena āpādasasanena na attān' ukkaṃseti na paraṃ vambheti. āpādasasanena ca ye añño dhammā uttaritarā ca paṇītatārā ca tesāṃ dhammānaṃ sacchikiriyāya chandaṃ janeti vāyamati, anolīnavuttiko ca hoti asāthaliko.

Katame ca brāhmaṇa dhammā āpādasasanena uttaritarā ca paṇītatārā ca: Idha brāhmaṇa bhikkhu viriṇo' eva kūmelū viriṇa akusehi dhammelū savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo āpādasasanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ duttiyāṃ jhānaṃ upasampajja viharati. Ayam-pi kho brāhmaṇa dhammo āpādasasanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu pātiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā āeikkhanti: upekkhako satimā sukha-vihārī ti tatiyāṃ jhānaṃ upasampajja viharati. Ayam-pi

kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sukhaṃ ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhānā asukhānā upekkhāsati pārisuddhīn catutthān jhānaṃ upasampajja viharati. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso rūpasānānaṃ samatikkamaṃ paṭighasaṇṇānaṃ atthagamā nānattasaṇṇānaṃ amanassikārā ananto ākāso ti ākāsaṇṇānācāyatanān upasampajja viharati. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākāsaṇṇānācāyatanān samatikkamaṃ anantaṃ viññāṇaṃ ti viññāṇaṇṇācāyatanān upasampajja viharati. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso viññāṇaṇṇācāyatanān samatikkamaṃ na tili lābheti ākiṇeṇācāyatanān upasampajja viharati. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso ākiṇeṇācāyatanān samatikkamaṃ nevasaṇṇānācāyatanān upasampajja viharati. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Puna ca paraṃ brāhmaṇa bhikkhu sabbaso nevasaṇṇānācāyatanān samatikkamaṃ saṇṇāvedayitanirodhaṃ upasampajja viharati, paṭhāya c' assa diṇvā āsavā parikkhipā honti. Ayam pi kho brāhmaṇa dhammo āṇadassanena uttaritaro ca paṇītataro ca. Ime kho brāhmaṇa dhammā āṇadassanena uttaritarā ca paṇītatarā ca.

Seyyathā pi so brāhmaṇa puriso sārattthiko sārāgavesī sārāpariyesanāṃ cāramāno mahato rukkhassa utthato sāravato sārān yeva chetvā ādāya pakkamanto sārān ti jānamāno, yaṃ c' assa sārēna sārakaraṇiṇān taṃ c' assa atthaṃ anubhavissati, tathūpamānaṃ brāhmaṇa imaṃ puggalaṃ vadāmi.

Iti kho brāhmaṇa na y idān brahmacariyaṃ lābhasakkārasallokānisaṃsaṃ na silasampadānisaṃsaṃ na samādhisampadānisaṃsaṃ na āṇadassanānisaṃsaṃ. Yā ca kho

ayam brāhmaṇa akuppā oṭṭovimutti, etadatttham - idaṃ brāhmaṇa brahmacariyaṃ etaṃsāraṃ etaṃpariyosānaṃ - ti.

Evam vutte Piṅgalakoccho brāhmaṇo Bhagavantaṃ etad - avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicehanuṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumaṃte rūpāni dakkhinti, evam - eva kho bhotā Gotamaṃ anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusāghaṃ - ca. Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ājātagge pāṇupetaṃ sarapagataṃ - ti.

CĪLASĀROFAMASUTTAM PARAMĀ

VAGGO TATTHO.

31.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Nādi ke viharati Gīṇjakāyasatthe. Tena kho paṇa samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbila Gosīṅgasālavanaḍāyo viharanti. Atha kho Bhagavā sāyanhasamayaṃ paṭisaṅkāpā vutthito yena Gosīṅgasālavanaḍāyo ten' upasaṅkami. Addasā kho dāyapālo Bhagavantaṃ dūrato va āgacchantāṃ, disvāna Bhagavantaṃ etad - avoca: Mā samaṇa etaṃ dāyaṃ pāvisi, sant' ettha tayo kulaputtā attakāmarūpā viharanti, mā tesāṃ aphāsum - akāsiti. Assosi kho āyasmā Anuruddho dāyapālassa Bhagavatā saddhiṃ mantayamānassa, sutvāna dāyapālaṃ etad - avoca: Māvuso dāyapālo Bhagavantaṃ vāresi, satthā no Bhagavā anuppatto ti. Atha kho āyasmā Anuruddho yen' āyasmā ca Nandiyo āyasmā ca Kimbila ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ - ca Nandiyaṃ āyasmantaṃ - ca Kimbilaṃ etad - avoca: Abhikkamath' āyasmanto, abhikkamath' āyasmanto, satthā no Bha-

gavā anuppatto ti. Atha kho āyasmā ca Anuruddho āyasmā
 va Nandiyo āyasmā ca Kimbilo Bhagavantaṃ paccuggantvā
 eko Bhagavato pattacivarāṇaṃ patiggahesi eko āsannaṃ paṇṇā-
 pesi eko pādodakam upatthāpesi. Nisidi Bhagarā paṇṇatte
 āsane, nisajja kho Bhagavā pāde pakkhālesi. Te pi kho
 āyasmanto Bhagavantaṃ abhivādetvā ekamantaṃ nisidimāu.
 Ekamantaṃ nisinnaṃ kho āyasantāṃ Anuruddhaṃ Bha-
 gavā etad avoca:

Kacci vo Anuruddhā khamaniyam, kacci yāpaniyam,
 kacci piṇḍakena na kilamathāti. — Khamaniyam Bhagavā,
 yāpaniyam Bhagavā, na ca mayam bhante piṇḍakena kilamā-
 māti. — Kacci pana vo Anuruddhā samaggā sammadamānā
 avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sam-
 passantā viharathāti. — Taggha mayam bhante samaggā
 sammadamānā avivadamānā khīrodakibhūtā aññamaññaṃ
 piyacakkhūhi sampassantā viharāmāti. — Yathākathaṃ pana
 tumhe Anuruddhā samaggā sammadamānā avivadamānā
 khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā vi-
 harathāti. — Idha mayham bhante evaṃ hoti: Lābhā vata
 me, suladdham vata me, yo 'haṃ evarūpehi sabrahmacārihi
 saddhīm viharāmāti. Tassa mayham bhante imesu āyasan-
 tesu mettaṃ kāyakammaṃ paccupatthitaṃ āvi c' eva raho
 ca, mettaṃ vacīkammaṃ paccupatthitaṃ āvi c' eva raho ca,
 mettaṃ manokammaṃ paccupatthitaṃ āvi c' eva raho ca.
 Tassa mayham bhante evaṃ hoti: Yan-nūnāhaṃ sakaṃ
 cittaṃ nikkhipitvā imesaṃ yeva āyasantānaṃ cittassa vasena
 vatteyyan-ti. So kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā
 imesaṃ yeva āyasantānaṃ cittassa vasena vattāmi. Nānā
 hi kho no bhante kāyā ekaṃ ca pana māñhe cittaṃ-ti.

Āyasmā pi kho Nandiyo — pe — āyasmā pi kho Kimbilo
 Bhagavantaṃ etad avoca: Mayham pi kho bhante evaṃ
 hoti: Lābhā vata me, suladdham vata me, yo 'haṃ evarūpehi
 sabrahmacārihi saddhīm viharāmāti. Tassa mayham bhante
 imesu āyasantesu mettaṃ kāyakammaṃ paccupatthitaṃ āvi
 c' eva raho ca, mettaṃ vacīkammaṃ paccupatthitaṃ āvi c'
 eva raho ca, mettaṃ manokammaṃ paccupatthitaṃ āvi c' eva
 raho ca. Tassa mayham bhante evaṃ hoti: Yan-nūnāhaṃ

ekam cittaṃ nikkhūpitvā imesaṃ yeva āyasmantānaṃ cittaṃ
vasena vatteyyaṃ ti. So kho ahaṃ bhante ekam cittaṃ
nikkhūpitvā imesaṃ yeva āyasmantānaṃ cittaṃ vasena vat-
tāmi. Nānā hi kho no bhante kāyā ekaṃ - ca pana mañño
cittaṃ - ti.

Evaṃ kho mayaṃ bhante samaggā sammōdamānā avi-
vādanānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sam-
passantā viharāmāti. — Sādhu sādhu Anuruddhā. Kacci
pana vo Anuruddhā appamattā ātāpino pahitattā viharathāti.
— Taggha mayaṃ bhante appamattā ātāpino pahitattā vi-
harāmāti. — Yathākathaṃ pana tumahe Anuruddhā appa-
mattā ātāpino pahitattā viharathāti. — Idha bhante am-
bhākaṃ yo paṭhamāṃ gāmato piṇḍāya paṭikkamati, so āsānāni
paññāpeti, pāṇiyanṃ paribhojanīyanṃ upatthāpeti, avakkārapātiṃ
upatthāpeti. Yo pacchā gāmato piṇḍāya paṭikkamati, sace
hoti bhuttāvaseso sace ākaṅkhati bhujjati, no ce ākaṅkhati
appaharite vā chuddeti appānake vā udake opilāpeti. So
āsānāni paṭisāmeti, pāṇiyanṃ paribhojanīyanṃ paṭisāmeti,
avakkārapātiṃ paṭisāmeti, bhattaggaṃ sammajjati. Yo pas-
sati pāṇiyaghaṭaṃ vā paribhojanīyaghaṭaṃ vā vacceggaṭaṃ
vā rittāṃ tucchāṃ so upatthāpeti; sacassa hoti avīriyhaṃ
hatthavikārena duttiyaṃ āmantetvā hatthavilāṅgakena upatthā-
pema, na tv-eva mayaṃ bhante tappaccayā vācam bhindūma.
Paṇcūlukaṃ kho pana mayaṃ bhante sabbarattiyā dham-
miyā kathāya sammisidāma. Evaṃ kho mayaṃ bhante ap-
pamattā ātāpino pahitattā viharāmāti.

Sādhu sādhu Anuruddhā. Attā pana vo Anuruddhā
evaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ viharatāṃ utta-
riṃ manussadhammā alamariya[āṇapadaṣṣana]vīseso adbhigato
phāsuvihāro ti. — Kim hi no vīyā bhante. Idha mayaṃ
bhante yāvad - ce ākaṅkhāma vivicc' eva kāmehi vivicca aku-
sālehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pīṭṭulikaṃ
paṭhamāṃ jhānaṃ upasampajja viharāma. Ayaṃ kho no
bhante ambhākaṃ appamattānaṃ ātāpīnaṃ pahitattānaṃ vi-
haratāṃ uttarīṃ manussadhammā alamariya[āṇapadaṣṣana]-
vīseso adbhigato phāsuvihāro ti. — Sādhu sādhu Anuruddhā.
Etassa pana vo Anuruddhā viharassa samatikkamāya etassa

vihāraassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante, Idha mayam̐ bhante yāvad-e ākaṅkhāma vitakkavicārānaṁ vūpasamā ajjhataṁ sampasādanam̐ cetaso ekodibhāvaṁ avitakkam̐ avicāram̐ samādhiṁ piṭṭanukhaṁ dutiyaṁ jhānaṁ upasampajja viharāma. Etassa bhante vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā ayam̐ añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Sādhu sādhu Anuruddhā. Etassa pana vo Anuruddhā vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante, Idha mayam̐ bhante yāvad-e ākaṅkhāma pītiyā ca virāgā upekkhā ca viharāma satā ca sampajjānā, sukhaṁ ca kāyena paṭisaṁvedema yam̐ tam̐ ariyā ācikkhanti: upekkhā satimā sukha-vihārī ti tatiyaṁ jhānaṁ upasampajja viharāma. Etassa bhante vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā ayam̐ añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Sādhu sādhu Anuruddhā. Etassa pana vo Anuruddhā vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante, Idha mayam̐ bhante yāvad-e ākaṅkhāma sokhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassadomanassānaṁ atthagamā adukkhaṁ sukhaṁ upekkhāntipārisuddhiṁ catuttham̐ jhānaṁ upasampajja viharāma. Etassa bhante vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā ayam̐ añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Sādhu sādhu Anuruddhā. Etassa pana vo Anuruddhā vihāraassa samatikkamāya etassa vihāraassa paṭippassaddhiyā atth' añño uttarim̐ manussadhammā alamariya[āṇadassana]viseso adhigato phāsuvihāro ti. — Kim̐ hi no siyā bhante, Idha mayam̐ bhante yāvad-e ākaṅkhāma sabbaṁ rūpasamānaṁ samatikkamā paṭighasaṁnānaṁ atthagamā nānattasamānaṁ amanasikārā ananto ākāso ti ākāśamānācāyata-

nam upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam aṇṇo uttarim manussadhammā alamariya[nāpadassana]viseṣo adhigato phāsuvihāro ti. — Sādhū sādhu Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā attā aṇṇo uttarim manussadhammā alamariya[nāpadassana]viseṣo adhigato phāsuvihāro ti. — Kim hi no siyā bhante. Idha mayam bhante yāvad e ākūkhāma sabbaso ākāśānācāyatanam samatikkamma anantaṁ viññānam ti viññānācāyatanam upasampajja viharāma — pe — sabbaso viññānācāyatanam samatikkamma na tthi kiñciti ākāśānāyatanam upasampajja viharāma — sabbaso ākāśānācāyatanam samatikkamma nevaññānācāyatanam upasampajja viharāma. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam aṇṇo uttarim manussadhammā alamariyaviseṣo adhigato phāsuvihāro ti. — Sādhū sādhu Anuruddhā. Etassa pana vo Anuruddhā viharassa samatikkamāya etassa viharassa paṭippassaddhiyā attā aṇṇo uttarim manussadhammā alamariyanāpadassanaviseṣo adhigato phāsuvihāro ti. — Kim hi no siyā bhante. Idha mayam bhante yāvad e ākūkhāma sabbaso nevaññānācāyatanam samatikkamma aññāvedayitanirodham upasampajja viharāma. paññāya ca no diṣvā āsavā parikkhīyā honti. Etassa bhante viharassa samatikkamāya etassa viharassa paṭippassaddhiyā ayam aṇṇo uttarim manussadhammā alamariyanāpadassanaviseṣo adhigato phāsuvihāro. Imasmā ca mayam bhante phāsuvihārā aññam phāsuvihārā uttaritaram vā paṇṇataram vā na samanupassumāti. — Sādhū sādhu Anuruddhā. Etasmā Anuruddhā phāsuvihārā aṇṇo phāsuvihāro uttaritaro vā paṇṇataro vā na tthiti.

Atha kho Bhagavā āyasmantaṁ ca Anuruddham āyasmantaṁ ca Nandiyam āyasmantaṁ ca Kimbilam dhammiyā kathāya sandassotvā samādapetvā samuttejetvā sampahamotvā utthāy āsanā pakkāmi. Atha kho āyasmā ca Anuruddho āyasma ca Nandīyo āyasmā ca Kimbilo Bhagavantam anussamyāyitvā tato patinivattitvā āyasmā ca Nan-

diyo āyasmā ca Kimbilo āyasmantaṃ Anuruddhaṃ etad-
avocum: Kīn-nu kho mayaṃ āyasmato Anuruddhassa evaṃ-
ārocimha: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ mayaṃ
lābhino ti, yaṃ no āyasmā Anuruddho Bhagavato sammukhā
yāva āsavānaṃ khayā pakāsesi. — Na kho me āyasmanto
evaṃ-ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
mayaṃ lābhino ti. Api ca me āyasmantānaṃ cetusā ceto
paricca vidito: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ
ime āyasmanto lābhino ti. Devatā pi me etam-atthaṃ
ārocesum: imāsaṃ-ca imāsaṃ-ca vihārasamāpattinaṃ ime
āyasmanto lābhino ti. Tam-enāṃ Bhagavatā pañhābhī-
putṭhena byākatun-ti.

Atha kho Dīgho parajano yakkho yena Bhagavā ten' upa-
saṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ
atṭhāsi. Ekamantaṃ tṭhito kho Dīgho parajano yakkho
Bhagavantaṃ etad-avoca: Lābhū bhaṇte Vajjīnaṃ, suladdha-
lābhā Vajjipajāya, yattha Tathāgato viharatī araham sammas-
ambuddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Dīghassa para-
janassa yakkhassa saddaṃ sutvā bhummā devā saddam-
anussāvesum: Lābhā vata bho Vajjīnaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharatī araham sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho āyasmā
ca Nandiyo āyasmā ca Kimbilo ti. Bhummānaṃ devānaṃ
saddaṃ sutvā Cātummahārājikā devā — po — Tāvatinī devā
— Yāmā devā — Tusitā devā — Nimmānaratī devā — Para-
nimmitavasavattinī devā — Brahmakāyikā devā saddam-
anussāvesum: Lābhā vata bho Vajjīnaṃ, suladdhalābhā
Vajjipajāya, yattha Tathāgato viharatī araham sammāsam-
buddho, ime ca tayo kulaputtā, āyasmā ca Anuruddho
āyasmā ca Nandiyo āyasmā ca Kimbilo ti. Iti ha te āyasmanto
tena khapena tena nibhuttena yāva Brahmaloḷkā viditā ahesum.

Evam-etanā Dīgha, evam-etanā Dīgha. Yasmā pi
Dīgha kulā ete tayo kulaputtā agārasaṃ anagāriyaṃ pabba-
jita, taṃ ce pi kulāṃ ete tayo kulaputte pavannacittāṃ
anussareyya tassa p'assa kulassa dīgharattaṃ hitāya sukāya.
Yasmā pi Dīgha kulaparivattā ete tayo kulaputtā agārasaṃ

anagāriyaṃ pabbajitā, so ce pi kulaparivattō ete tayo kulaputte pasannacitto anussareyya tassa p' assa kulaparivattassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha gāmaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi gāmo ete tayo kulaputte pasannacitto anussareyya tassa p' assa gāmassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nigamaṃ ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi nigamo ete tayo kulaputte pasannacitto anussareyya tassa p' assa nigamassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha nagarā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, taṃ ce pi nagaraṃ ete tayo kulaputte pasannacittaṃ anussareyya tassa p' assa nagarassa dīgharattaṃ hitāya sukhāya. Yasmā pi Dīgha janapadā ete tayo kulaputtā agārasmā anagāriyaṃ pabbajitā, so ce pi janapado ete tayo kulaputte pasannacitto anussareyya tassa p' assa janapadassa dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha khattiyā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa khattiyānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha brāhmaṇā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha vessā ete tayo kulaputte pasannacittā anussareyyuṃ sabbesānaṃ p' assa vessānaṃ dīgharattaṃ hitāya sukhāya. Sabbe ce pi Dīgha suddā ete tayo kulaputtā pasannacittā anussareyyuṃ sabbesānaṃ p' assa suddānaṃ dīgharattaṃ hitāya sukhāya. Sadevako ce pi Dīgha loko samārako sabrahmaṇako sassa-maṇabrāhmaṇi pajā sadevamanussā ete tayo kulaputte pasannacittā anussareyya sadevakassa p' assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya. Passa Dīgha yava o' ete tayo kulaputtā bahujanahitāya paṭipannā bahujanasukhāya lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ - ti.

Idam - avoca Bhagavā. Attamano Dīgho parajano yakkho Bhagavato bhāsitaṃ abhinanditī.

32.

Evam ime sutam. Ekam samayam Bhagavā Gosīṅga-sālavanadāye viharati sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhīm, āyasmatā ca Sāriputtena āyasmatā ca Mahāmoggallānena āyasmatā ca Mahākassapena āyasmatā ca Anuruddhena āyasmatā ca Revatena āyasmatā ca Ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhīm. Atha kho āyasmā Mahāmoggallāno sāyahasamayam putisallānā vutthito yen' āyasmā Mahākassapo ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākassapaṃ etad-avoca: Āyāṃ' āvuso Kassapa yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam āvuso ti kho āyasmā Mahākassapo āyasmato Mahāmoggallānassa paccassosi. Atha kho āyasmā ca Mahāmoggallāno āyasmā ca Mahākassapo āyasmā ca Anuruddho yen' āyasmā Sāriputto ten' upasaṅkamissu dhammasavanāya. Addasā kho āyasmā Ānando āyasmantaṃ ca Mahāmoggallānaṃ āyasmantaṃ ca Mahākassapaṃ āyasmantaṃ ca Anuruddhaṃ yen' āyasmā Sāriputto ten' upasaṅkamante dhammasavanāya, disvāna yen' āyasmā Revato ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Revataṃ etad-avoca: Upasaṅkamantū kho amū āvuso Revata sappurisa yen' āyasmā Sāriputto teṇa dhammasavanāya, āyāṃ' āvuso Revata yen' āyasmā Sāriputto ten' upasaṅkamissāma dhammasavanāyāti. Evam āvuso ti kho āyasmā Revato āyasmato Ānandassa paccassosi. Atha kho āyasmā ca Revato āyasmā ca Ānando yen' āyasmā Sāriputto ten' upasaṅkamissu dhammasavanāya.

Addasā kho āyasmā Sāriputto āyasmantaṃ ca Revataṃ āyasmantaṃ ca Ānandaṃ dūrato va āgacchante, disvāna āyasmantaṃ Ānandaṃ etad-avoca: Etu kho āyasmā Ānandas-āgataṃ āyasmato Ānandassa Bhagavato upatthākassa Bhagavato santikāvacarassa. Ramanīyam āvuso Ānanda Gosīṅgasālavanaṃ, dosinā ratti, sambaphāliphullā sālā, dibbha maññe gandhā sampavanti. Kathamarūpena āvuso Ānanda bhikkhunā Gosīṅgasālavanaṃ sobheyyāti. — Idh' āvuso

Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhakalyāṇā pariyośānakalyāṇā sātthā sabyañjanaṁ kevalaparipannaṁ parisuddhaṁ brahmacariyaṁ abhivadanti tathārūpā 'ssa dhammā bahussutā honti dhatā, vacasā paricittā, manasā 'nupekkhitā, dīṭṭhiyā suppaṭividdhā; so catunnaṁ parisānaṁ dhammaṁ deseti parimaṇḍalaṁ padabyañjanaṁ appabaddhehi anasayasamugghātāya. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Revataṁ etad avoca: Byākataṁ kho āvuso Revata āyasmatā Anandena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayā āyasmantaṁ Revataṁ pucchāma: Ramaṇiyaṁ āvuso Revata Gosīṅgasālavanaṁ... Kathaṁrūpena āvuso Revata bhikkhunā Gosīṅgasālavanaṁ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu paṭisallāpārāmo hoti paṭisallāparato, ajjhataṁ cetosamathamānuyutto, anirūkatajjhāno, vipassanāya samamāgato, brūhetā suhāgārānaṁ. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Anuruddhaṁ etad avoca: Byākataṁ kho āvuso Anuruddha āyasmatā Revatena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayā āyasmantaṁ Anuruddhaṁ pucchāma: Ramaṇiyaṁ āvuso Anuruddha Gosīṅgasālavanaṁ... Kathaṁrūpena āvuso Anuruddha bhikkhunā Gosīṅgasālavanaṁ sobheyyāti. — Idh' āvuso Sāriputta bhikkhu dībhena cakkhunā visuddhena atikkantaṁānusakēna sahasaṁ lokānaṁ voloketi. Seyyathā pi āvuso Sāriputta cakkhunā puriso uparipaśāḍavaragato sahasaṁ nemimaṇḍalānaṁ volekeyya, evam eva kho āvuso Sāriputta bhikkhu dībhena cakkhunā visuddhena atikkantaṁānusakēna sahasaṁ lokānaṁ voloketi. Evarūpena kho āvuso Sāriputta Gosīṅgasālavanaṁ sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṁ Mahākassapaṁ etad avoca: Byākataṁ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakaṁ paṭibhānaṁ. Tattha dāni mayā āyasmantaṁ Mahākassapaṁ pucchāma: Ramaṇiyaṁ āvuso Kassapa Gosīṅgasālavanaṁ... Kathaṁrūpena āvuso Kassapa

bhikkhunā Gosiṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta bhikkhu attanā ca āraṇṇako hoti āraṇṇakattassa ca vaṇṇavādī, attanā ca piṇḍapātiko hoti piṇḍapātikattassa ca vaṇṇavādī, attanā ca paṃsukūliko hoti paṃsukūlikattassa ca vaṇṇavādī, attanā ca tecivariko hoti tecivarikattassa ca vaṇṇavādī, attanā ca appiccho hoti appicchatāya ca vaṇṇavādī, attanā ca santuṭṭho hoti santuṭṭhiyā ca vaṇṇavādī, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādī, attanā ca asaṃsaṭṭho hoti asaṃsaggassa ca vaṇṇavādī, attanā ca āraddhaviṛiyo hoti viriyārambhassa ca vaṇṇavādī, attanā ca sīlasampanno hoti sīlasampadāya ca vaṇṇavādī, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādī, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādī, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādī, attanā ca vimuttiāṇāpadassanasampanno hoti vimuttiāṇāpadassanasampadāya ca vaṇṇavādī. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam sobheyyāti.

Evam vutte āyasmā Sāriputto āyasmantaṃ Mahāmoggallānaṃ etad' avoca: Byākatam kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaniyam āvuso Moggallāna Gosiṅgasālavanam... Kathamrūpena āvuso Moggallāna bhikkhunā Gosiṅgasālavanam sobheyyāti. — Idh' āvuso Sāriputta dve bhikkhū abhidhammakatham kathenti, te aññamaññaṃ pañham pucchanti, aññamaññassa pañham putthā vissajjenti no ca saṃsādenti, dhammā ca nesaṃ kathā pavattanti hoti. Evarūpena kho āvuso Sāriputta bhikkhunā Gosiṅgasālavanam sobheyyāti.

Atha kho āyasmā Mahāmoggallāno āyasmantaṃ Sāriputtam etad' avoca: Byākatam kho āvuso Sāriputta amhehi sabbehi eva yathā sakaṃ paṭibhānaṃ. Tattha dāni mayam āyasmantaṃ Sāriputtam pucchāma: Ramaniyam āvuso Sāriputta Gosiṅgasālavanam, dosinā ratti, sabhapāliphuḷlā sālā, dībhā maññe gandhā sampavanti. Kathamrūpena āvuso Sāriputta Gosiṅgasālavanam sobheyyāti. — Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasaṃ vattati; so yāya vihārasamāpattiya ākaṇ-

khati pubbanhasamayam viharitum tāya vihārasamāpattiyaṃ
pubbanhasamayam viharati, yāya vihārasamāpattiyaṃ āka-
khati majjhantikaṃ samayam viharitum tāya vihārasamā-
pattiyaṃ majjhantikaṃ samayam viharati, yāya vihārasamā-
pattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya vihārasamā-
pattiyaṃ sāyanhasamayam viharati. Seyyathā pi āvuso Mog-
gallāna rañño eā rājamahāmattassa vā nānārattānaṃ dussā-
naṃ dussakaraṇḍakaṃ pūro assa, so yañ-ñad-eva dussayugam
ākaṅkheyya pubbanhasamayam pārupitum tan-tad-eva
dussayugam pubbanhasamayam pārupeyya, yañ-ñad-eva
dussayugam ākaṅkheyya majjhantikaṃ samayam pārupitum
tan-tad-eva dussayugam majjhantikaṃ samayam pārupeyya,
yañ-ñad-eva dussayugam ākaṅkheyya sāyanhasamayam
pārupitum tan-tad-eva dussayugam sāyanhasamayam pāru-
peyya; evam eva kho āvuso Moggallāna bhikkhu cittaṃ
vasaṃ vatteti, no ca bhikkhu cittaṃ vasaṃ vattati: so yāya
vihārasamāpattiyaṃ ākaṅkhati pubbanhasamayam viharitum
tāya vihārasamāpattiyaṃ pubbanhasamayam viharati, yāya vi-
hārasamāpattiyaṃ ākaṅkhati majjhantikaṃ samayam viharitum
tāya vihārasamāpattiyaṃ majjhantikaṃ samayam viharati, yāya
vihārasamāpattiyaṃ ākaṅkhati sāyanhasamayam viharitum tāya
vihārasamāpattiyaṃ sāyanhasamayam viharati. Evarūpena
kho āvuso Moggallāna bhikkhunā Gosinḡgasūlavanaṃ
sobleyyāti.

Atha kho āyasmā Sāriputto te āyasmanto etad-avoca:
Byākataṃ kho āvuso ambhehi sabbehi' eva yathā sakaṃ paṭi-
bhānaṃ. Āyān' āvuso yena Bhagavā ten' upasāṅkamissāmu,
upasāṅkamitvā etam-atthaṃ Bhagavato ārocessāmu, yathā
no Bhagavā byākariyasati tathā naṃ dhāressānāti. Evam-
āvuso ti kho te āyasmanto āyasmato Sāriputtassa paccasso-
cūṃ. Atha kho te āyasmanto yena Bhagavā ten' upasāṅka-
miṃsu, upasāṅkamitvā Bhagavantaṃ abhirādetvā ekamantaṃ
nisiddiṃsu. Ekamantaṃ uisisso kho āyasmā Sāriputto Bhaga-
vantaṃ etad-avoca: Idha bhante āyasmā ca Revato āyasmā
ca Ānando yenāhaṃ ten' upasāṅkamissu dhammasavanāya.
Addassāṃ kho ahaṃ bhante āyasmantaṃ ca Revataṃ āyas-
mantaṃ ca Ānandaṃ dūrato va āgacchante, disvāna āyas-

mantam ānandam etad avocaṃ: Eto kho āyasmā ānando, sūgataṃ āyasmato ānandassa Bhagavato upatthākassa Bhagavato santikāvacarassa. Ramanīyaṃ āvuso ānanda Gosīṅga-sālavanam, dosinā ratti, sabbaphāliphullā sālā, dibhā maññe gandhā sampavanti. Kathaṃrūpena āvuso ānanda bhikkhunā Gosīṅgasālavanam sobheyyāti. Evaṃ vutte bhante āyasmā ānando mañ etad avoca: Idh' āvuso Sāriputta bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā pariyośanakalyāṇā sātthā sabyañjanā kevalaparipunnāṃ parisuddham brahmacariyaṃ abhivadanti tathārūpā'ssa dhammā bahussutā honti dhātā, vacasā paricittā, manasā 'nupekkhitā, dīṭṭhiyā suppatividdhā; so cattunnaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāya. Evārūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhu sādhu Sāriputta, yathā taṃ ānando va sammā byākaramāno byākaroyya. ānando hi Sāriputta bahussuto sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhikalyāṇā pariyośanakalyāṇā sātthā sabyañjanā kevalaparipunnāṃ parisuddham brahmacariyaṃ abhivadanti tathārūpā'ssa dhammā bahussutā honti dhātā, vacasā paricittā, manasā 'nupekkhitā, dīṭṭhiyā suppatividdhā; so cattunnaṃ parisānaṃ dhammaṃ deseti parimaṇḍalehi padabyañjanehi appabaddhehi anusayasamugghātāyāti.

Evaṃ vutte ahaṃ bhante āyasmantaṃ Revataṃ etad avocaṃ: Byākatam kho āvuso Revata āyasmatā ānandena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayā āyasmantaṃ Revataṃ pucchāma: Ramanīyaṃ āvuso Revata . . . sobheyyāti. Evaṃ vutte bhante āyasmā Revato mañ etad avoca: Idh' āvuso Sāriputta bhikkhu paṭisallāpārāmo hoti paṭisallāgarato, ajjhattaṃ cetosamatham anuyutto, anurūkatajjhāno, vipassanāya samannūgato, brūhetā suññāgārānaṃ. Evārūpena kho āvuso Sāriputta bhikkhunā Gosīṅgasālavanam sobheyyāti. — Sādhu sādhu Sāriputta, yathā taṃ Revato va sammā byākaramāno byākaroyya. Revato hi Sāriputta paṭisallāpārāmo paṭisallāgarato, ajjhattaṃ cetosamatham anuyutto, anurūkatajjhāno, vipassanāya samannūgato, brūhetā suññāgārānaṃ . . . ti.

Ēvaṃ vutte ahaṃ bhante āyasmantaṃ Anuruddhaṃ etad'avocaṃ: Byākataṃ kho āvuso Anuruddha āyasmatā Revatena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayāṃ āyasmantaṃ Anuruddhaṃ pucchāma: Ramaṇiyaṃ āvuso Anuruddha . . . sobheyyāti. Ēvaṃ vutte bhante āyasmā Anuruddho maṃ etad'avoca: Idh' āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamāṇsakena sahasaṃ lokānaṃ voloketi. Seyyathā pi āvuso Sāriputta cakkhumā puriso uparipāsūdayavagato sahasaṃ nemimaṇḍalānaṃ volokeyya, evaṃ-eva kho āvuso Sāriputta bhikkhu dibbena cakkhunā visuddhena atikkantamāṇsakena sahasaṃ lokānaṃ voloketi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṃgasālavanaṃ sobheyyāti. — Sādhu sādhu Sāriputta, yathā taṃ Anuruddho va sammā byākaramāno byākareyya. Anuruddho hi Sāriputta dibbena cakkhumā visuddhena atikkantamāṇsakena sahasaṃ lokānaṃ voloketi.

Ēvaṃ vutte ahaṃ bhante āyasmantaṃ Mahākassapaṃ etad'avocaṃ: Byākataṃ kho āvuso Kassapa āyasmatā Anuruddhena yathā sakaṃ paṭibhānaṃ. Tattha dāni mayāṃ āyasmantaṃ Mahākassapaṃ pucchāma: Ramaṇiyaṃ āvuso Kassapa . . . sobheyyāti. Ēvaṃ vutte bhante āyasmā Mahākassapo maṃ etad'avoca: Idh' āvuso Sāriputta bhikkhu attanā ca āraṇāko hoti āraṇākattassa ca vaṇṇavādi, attanā ca piḍḍapātiko hoti piḍḍapātikattassa ca vaṇṇavādi, attanā ca paṇḍukūliko hoti paṇḍukūlikattassa ca vaṇṇavādi, attanā ca teccivariko hoti teccivarikattassa ca vaṇṇavādi, attanā ca appiccho hoti appicchatāya ca vaṇṇavādi, attanā ca santuttho hoti santutthiṃ ca vaṇṇavādi, attanā ca pavivitto hoti pavivekassa ca vaṇṇavādi, attanā ca asamsattho hoti asamsaggassa ca vaṇṇavādi, attanā ca āraddhaviriyo hoti viriyārambhassa ca vaṇṇavādi, attanā ca silasampanno hoti silasampadāya ca vaṇṇavādi, attanā ca samādhisampanno hoti samādhisampadāya ca vaṇṇavādi, attanā ca paññāsampanno hoti paññāsampadāya ca vaṇṇavādi, attanā ca vimuttisampanno hoti vimuttisampadāya ca vaṇṇavādi, attanā ca vimuttiñāpadassanasampanno hoti vimuttiñāpadassanasampadāya ca vaṇṇavādi. Evarūpena kho āvuso Sāriputta bhikkhunā Gosīṃgasālavanaṃ

sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Kassapo va sammā byākaramāno byākareyya. Kassapo hi Sāriputta attanā ca āraññako āraññakattassa ca vaṇṇavādi... attanā ca vimuttiñāṇadassanasampanno vimuttiñāṇadassanasampadāya ca vaṇṇavādi ti.

Evam vutte ahaṃ bhante āyasmantaṃ Mahāmoggallānaṃ etad avocaṃ: Byākataṃ kho āvuso Moggallāna āyasmatā Mahākassapena yathā sakam paṭibhāsam. Tattha dāni mayam āyasmantaṃ Mahāmoggallānaṃ pucchāma: Ramaṇiyaṃ āvuso Moggallāna... sobheyyāti. Evam vutte bhante āyasmā Mahāmoggallāno maṃ etad avoca: Idh' āvuso Sāriputta dve bhikkhū abhūdhammakathaṃ kathenti, te añña-maññaṃ pañhaṃ pucchanti, aññamaññassa pañhaṃ puṭṭhā vissajjenti no ca saṃsādenti, dhammi ca nesaṃ kathā pavattanti hoti. Evarūpena kho āvuso Sāriputta bhikkhuna Gosiṅgasālavanam sobheyyāti. — Sādhū sādhū Sāriputta, yathā taṃ Moggallāno va sammā byākaramāno byākareyya. Moggallāno hi Sāriputta dhammakathiko ti.

Evam vutte āyasmā Mahāmoggallāno Bhagavantaṃ etad avoca: Atha khvāhaṃ bhante āyasmantaṃ Sāriputtaṃ etad avocaṃ: Byākataṃ kho āvuso Sāriputta amhehi sabbehi' eva yathā sakam paṭibhāsam. Tattha dāni mayam āyasmantaṃ Sāriputtaṃ pucchāma: Ramaṇiyaṃ āvuso Sāriputta Gosiṅgasālavanam, dosinā ratti, sahhaphāḍḍhullā sālā, dībbaṃ maññaṃ gandhā sampavanti. Katharūpena āvuso Sāriputta Gosiṅgasālavanam sobheyyāti. Evam vutte bhante āyasmā Sāriputto maṃ etad avoca: Idh' āvuso Moggallāna bhikkhu cittaṃ vasaṃ vatteti, no ca bhikkhu cittaṃ vasaṃ vatteti; so yāya vihārasamāpattiya ākaṅkhati pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanhasamayam viharati, yāya vihārasamāpattiya ākaṅkhati majjhantikaṃ samayaṃ viharitum tāya vihārasamāpattiya majjhantikaṃ samayaṃ viharati, yāya vihārasamāpattiya ākaṅkhati sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanhasamayam viharati. Seyyathā pi āvuso Moggallāna raṇṇo vā rājamahāmattassa vā nānārattānaṃ dussānaṃ dussakaraṇḍako pūro assa, so yaṃ ād' eva dussayogaṃ ākaṅkheyya pubbanhasamayam

pārupitum tan-tad-eva dussayugam pubbanhasamayam
pārupeyya, yañ-ñad-eva dussayugam ākañkheyya majjhan-
tikan samayam pārupitum tan-tad-eva dussayugam majjhan-
tikan samayam pārupeyya, yañ-ñad-eva dussayugam
ākañkheyya sāyanhasamayam pārupitum tan-tad-eva dussa-
yugam sāyanhasamayam pārupeyya; evam-eva kho āvuso
Moggallāna bhikkhu cittam vasam vatteti, no ca bhikkhu
cittassa vasena vattati; so yāya vihārasamāpattiya ākañkhati
pubbanhasamayam viharitum tāya vihārasamāpattiya pubbanha-
samayam viharati, yāya vihārasamāpattiya ākañkhati majjhan-
tikan samayam viharitum tāya vihārasamāpattiya majjhan-
tikan samayam viharati, yāya vihārasamāpattiya ākañkhati
sāyanhasamayam viharitum tāya vihārasamāpattiya sāyanha-
samayam viharati. Evarūpena kho āvuso Moggallāna bhik-
khunā Gosīngasālavananā sobheyyāti. — Sādhū sādhū Mog-
gallāna, yathā taṃ Sāriputto va sammā byākaramāno byā-
kareyya. Sāriputto hi Moggallāna cittaṃ vasam vatteti, no
ca Sāriputto cittaṃ vasena vattati; so yāya vihārasamā-
pattiya ākañkhati pubbanhasamayam viharitum tāya vihāra-
samāpattiya pubbanhasamayam viharati, yāya vihārasamā-
pattiya ākañkhati majjhantikan samayam viharitum tāya
vihārasamāpattiya majjhantikan samayam viharati, yāya
vihārasamāpattiya ākañkhati sāyanhasamayam viharitum
tāya vihārasamāpattiya sāyanhasamayam viharati.

Evam vutte āyaṃ Sāriputto Bhagavantam etad-avoca:
Kassa nu kho bhante subhāsitaṃ ti. — Sabbesaṃ vo Sāri-
putta subhāsitaṃ pariyāyena. Api ca muma pi saṃātha
yathārūpena bhikkhunā Gosīngasālavananā sobheyya. Idha
Sāriputta bhikkhu pacchābhattaṃ piṇḍapātapaṭikkanto nisa-
dati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ
satiṃ upatṭhapetvā: nā tāvāhaṃ imaṃ pallaṅkaṃ bhindissāmi
yāva me nānapādāya āsavehi cittaṃ vimuccissatīti. Evarūpena
kho Sāriputta bhikkhunā Gosīngasālavananā sobheyyāti.

Idam-avoca Bhagavā. Attamanā te āyasmanto Bhaga-
vato bhāsitaṃ abhinandun-ti.

33.

Evaṃ me sutaṃ. Ekam samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmanesi: Bhikkhavo ti. Bhaddante ti te bhikkhū Bhagavato pacassosum. Bhagavā etad avoca:

Ekādasahi bhikkhave aṅgehi sammannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako na rūpaññū hoti, na lakkaṇakusalo hoti, na āsāṭikam sāteta hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na viṭhiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te asabbhā gopitaro goparināyaka te na atirekapujāya pūjeta hoti. Imehi kho bhikkhave ekādasahi aṅgehi sammannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikattum. Evaṃ eva kho bhikkhave ekādasahi dhammehi sammannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhīṃ virūhiṃ vepullaṃ āpajjituṃ, katamehi ekādasahi: Idha bhikkhave bhikkhu na rūpaññū hoti, na lakkaṇakusalo hoti, na āsāṭikam sāteta hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittamaṃ jānāti, na pītaṃ jānāti, na viṭhiṃ jānāti, na gocarakusalo hoti, anavasesadohi ca hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyaka te na atirekapūjāya pūjeta hoti.

Kathaṃ ca bhikkhave bhikkhu na rūpaññū hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri mahābhūtaṇi catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ ti yathābhūtaṃ na ppajānāti. Evaṃ kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu na lakkaṇakusalo hoti: Idha bhikkhave bhikkhu: kammalakkhaṇo bālo, kammalakkhaṇo paṇḍito ti yathābhūtaṃ na ppajānāti. Evaṃ kho bhikkhave bhikkhu na lakkaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu na āsāṭikam sāteta hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ adhiṇvāseti na ppajāhāti na vinodeti na byantikaroti na anabhāvaṃ gameti, uppannaṃ byāpādavitakkaṃ — pe — uppannaṃ vihiṃsāvītakkaṃ — uppannuppanne pāpake akusale dhamme adhiṇvāseti

na ppajjati na vinodeti na byantikaroti na anubhavaṃ gameti. Evaṃ kho bhikkhave bhikkhu na āsātikam sāteti hoti. Kathaṃ - ca bhikkhave bhikkhu na vasaṃ paṭicchādeti hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhī hoti anubyañjanaggāhī, yatrādhikaraṇam - evaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati cakkhundriyaṃ, cakkhundriye na saṃvaraṃ āpajjati. Sotena saddaṃ sutvā - pe - ghāneṃ gandhaṃ ghāyitrā - jivhāya rasaṃ āyitrā - kāyena phoṭṭhabbaṃ phusitrā - manasaṃ dhammaṃ viññāya nimittaggāhī hoti anubyañjanaggāhī, yatrādhikaraṇam - evaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya na paṭipajjati, na rakkhati manindriyaṃ, manindriye na saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu na vasaṃ paṭicchādeti hoti. Kathaṃ - ca bhikkhave bhikkhu na dhūmaṃ kattā hoti: Idha bhikkhave bhikkhu yathasutaṃ yathūpariyattaṃ dhammaṃ na vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu na dhūmaṃ kattā hoti. Kathaṃ - ca bhikkhave bhikkhu na titthaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatūgamaṃ dhammadharā vinayadharā mātikādhara te kālena kālaṃ upasaṅkamiṭvā na paripucchati na paripaṇhāti: idaṃ bhante kathaṃ, imassa ko attho ti. Tassa te āyasmanto avitattaṃ - e' - va na vivaranti, anuttānikataṃ - ca na uttānikaronti, anekavihitesu ca kaṅkathāniyesu dhammesu kaṅkhaṃ na paṭi-vinodenti. Evaṃ kho bhikkhave bhikkhu na titthaṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na pītaṃ jānāti: Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiya-māne na labhati atthavodaṃ, na labhati dhammavedaṃ, na labhati dhammūpasanūhitaṃ pāmujaṃ. Evaṃ kho bhikkhave bhikkhu na pītaṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na vithuṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ atthaṅgikaṃ maggaṃ yathābhūtaṃ na ppajānāti. Evaṃ kho bhikkhave bhikkhu na vithuṃ jānāti. Kathaṃ - ca bhikkhave bhikkhu na goṇarakusalo hoti: Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ na ppajānāti. Evaṃ kho

bhikkhave bhikkhu na gocarakusalo hoti. Kathaṃ - ca bhikkhave bhikkhu anavasesadohi hoti: Idha bhikkhave bhikkhuṃ saddhā gahapatikā abhihaṭṭhuṃ pavārenti civara-piṇḍa-pāta-senāsana-gilānapaccayaparikkhārehi, tatra bhikkhu mat-tam na jānāti paṭiggahaṇāya. Evaṃ kho bhikkhave bhikkhu anavasesadohi hoti. Kathaṃ - ca bhikkhave bhikkhu ye te bhikkhū therā rattanū cirapabbajitā saṅghapitaro saṅgha-pariṇāyakā te na atirekapūjāya pūjetā hoti: Idha bhikkhave bhikkhu ye te bhikkhū therā rattanū cirapabbajitā saṅgha-pitaro saṅghapariṇāyakā tesu na mettam kāyakammaṃ paccupatthāpeti āvi c' eva raho ca, na mettam vacīkammaṃ paccupatthāpeti āvi c' eva raho ca, na mettam manokammaṃ paccupatthāpeti āvi c' eva raho ca. Evaṃ kho bhikkhave bhikkhu ye te bhikkhū therā rattanū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te na atirekapūjāya pūjetā hoti. Ime kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhaho imasmim dhammavinaye vuddhiṃ virūhiṃ vopullam āpajjitum.

Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum, katamehi ekādasahi: Idha bhikkhave gopālako rūpaṇṇu hoti, lakkhapakusalo hoti, āsātikam sāṇetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittamaṃ jānāti, pītaṃ jānāti, viṭhiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te usabhi gopitaro gopariṇāyakā te atirekapūjāya pūjetā hoti. Ime kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikattum. Evaṃ - eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhiṃ virūhiṃ vopullam āpajjitum, katamehi ekādasahi: Idha bhikkhave bhikkhu rūpaṇṇu hoti, lakkhapakusalo hoti, āsātikam sāṇetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, tittamaṃ jānāti, pītaṃ jānāti, viṭhiṃ jānāti, gocarakusalo hoti, sāvasesadohi ca hoti, ye te bhikkhū therā rattanū cirapabbajitā saṅghapitaro saṅghapariṇāyakā te atirekapūjāya pūjetā hoti.

Kathaṃ - ca bhikkhave bhikkhu rūpaṇṇu hoti: Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ sabbaṃ rūpaṃ cattāri

mahābhūtaṃ catunnaṃ 'ca mahābhūtaṃ upādāya rūpaṃ 'ti yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu rūpaṃ sū hoti. Kathaṃ 'ca bhikkhave bhikkhu lakkaḥapakusalo hoti: Idha bhikkhave bhikkhu: kammalakkaḥaḥo bālo, kammalakkaḥano paḍḍito ti yathābhūtaṃ pajānāti. Evaṃ kho bhikkhave bhikkhu lakkaḥapakusalo hoti. Kathaṃ 'ca bhikkhave bhikkhu āsātikāṃ sātetaṃ hoti: Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti, pajahati vinodeti byantikaroti anabhūvaṃ gameti, uppannaṃ byāpāḍavitakkaṃ — pe — uppannaṃ vihiṃsāvitakkaṃ — uppamuppanne pāpake akusale dhamme nādhivāseti, pajahati vinodeti byantikaroti anabhūvaṃ gameti. Evaṃ kho bhikkhave bhikkhu āsātikāṃ sātetaṃ hoti. Kathaṃ 'ca bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti: Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānubyañjanaggāhi, yatvādhikaraṇaṃ 'enaṃ cakkhundriyaṃ asāmvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāssaḇeyyūṃ tassa saṃvatāya paṭipajjati, rakkaḥati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutyā — pe — ghāṇena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ plusitvā — manasā dhammaṃ viññāya na nimittaggāhi hoti nānubyañjanaggāhi, yatvādhikaraṇaṃ 'enaṃ manindriyaṃ asāmvutaṃ viharantaṃ abhiññhādomanassa pāpakā akusala dhammā anvāssaḇeyyūṃ tassa saṃvatāya paṭipajjati, rakkaḥati manindriyaṃ, manindriye saṃvaraṃ āpajjati. Evaṃ kho bhikkhave bhikkhu vaṇaṃ paṭicchādetā hoti. Kathaṃ 'ca bhikkhave bhikkhu dhūmaṃ katti hoti: Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ desetā hoti. Evaṃ kho bhikkhave bhikkhu dhūmaṃ katti hoti. Kathaṃ 'ca bhikkhave bhikkhu titthaṃ jānāti: Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgama dhammadharā vinayadharā mātikkādhara te kālena kūlaṃ upasaṃkamitvā paripuḇḇati paripaḇḇati: idaṃ bhante kathaṃ, imassa ko attḥo ti. Tassa te āyasmanto aviraṇaṃ 'e' eva vivaraṇti, anuttāṇikataṃ 'ca attāṇikaronti, anekavilūtesu ca kaṅkhañḇānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Evaṃ kho bhikkhave bhikkhu titthaṃ jānāti. Kathaṃ 'ca bhikkhave

bhikkhu pīṭaṃ jānāti: Idha bhikkhave bhikkhu Taṭhāgatappa-
vedite dhammavinaye desiyamāne labhati atthavedaṃ, labhanti
dhammavedaṃ, labhati dhammūpasamhitaṃ pāmaññaṃ. Evaṃ
kho bhikkhave bhikkhu pīṭaṃ jānāti. Kathaṃ ca bhikkhave
bhikkhu vithiṃ jānāti: Idha bhikkhave bhikkhu ariyaṃ
atthaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti. Evaṃ kho
bhikkhave bhikkhu vithiṃ jānāti. Kathaṃ ca bhikkhave
bhikkhu gocharakusalo hoti: Idha bhikkhave bhikkhu cattāro
satipaṭṭhāne yathābhūtaṃ pajānāti. Evaṃ kho bhik-
khave bhikkhu gocharakusalo hoti. Kathaṃ ca bhikkhave
bhikkhu sāvasesadohi hoti: Idha bhikkhave bhikkhuṃ sad-
dhā gaḥapatikā abhihaṭṭhuṃ pavārenti cīvara-piṇḍapāṭa-
senāsana-gilānapaccayabhesajjaparikkhārehi, tatra bhikkhu
nattaṃ jānāti paṭiggahaṇāya. Evaṃ kho bhikkhave
bhikkhu sāvasesadohi hoti. Kathaṃ ca bhikkhave bhikkhu
ye te bhikkhū therā rattaṇṇū cīrapabbajitā saṅghapītaro
saṅghapariṇāyaka te atirekapūjāya pūjetā hoti: Idha bhik-
khave bhikkhu ye te bhikkhū therā rattaṇṇū cīrapabbajitā
saṅghapītaro saṅghapariṇāyaka tesa mettaṃ kīyakammaṃ
paccupaṭṭhāpeti āvi c' eva raho ca, mettaṃ vacīkammaṃ
paccupaṭṭhāpeti āvi o' eva raho ca, mettaṃ manokammaṃ
paccupaṭṭhāpeti āvi e' eva raho ca. Evaṃ kho bhikkhave
bhikkhu ye te bhikkhū therā rattaṇṇū cīrapabbajitā saṅgha-
pītaro saṅghapariṇāyaka te atirekapūjāya pūjetā hoti. Imehi
kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu
bhabbo imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ repullāṃ
āpajjitva - ti.

Idam avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato
bhāsitaṃ abhinandan - ti.

Mahāśoḍaśākāśuttam Tattham.

34.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Vajjisa viharati Ukkācelāyaṃ Gaṅgāya nadiyā tīre. Tatra kho Bhagavā bhikkhū ānantesī; Bhikkhavo ti. Bhadante ti te bhikkhū Bhagavato paccassosunī. Bhagavā etad - avoca:

Bhūtapubbaṃ bhikkhave Māgadhaḷo gopālako duppaṇṇajātiko vassānaṃ pacchime māse saradasamaye asaṃavekkhitvā Gaṅgāya nadiyā orimaṇ - tīraṃ asaṃavekkhitvā pārīmaṇ - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. Atha kho bhikkhave gāvo majjhe Gaṅgāya nadiyā sote āmaṇḍallīyaṃ karitvā tatth' eva anayabyasaṇaṃ āpaṇṇīsaṃ; taṃ kissa hetu: Tathā hi so bhikkhave Māgadhaḷo gopālako duppaṇṇajātiko vassānaṃ pacchime māse saradasamaye asaṃavekkhitvā Gaṅgāya nadiyā orimaṇ - tīraṃ asaṃavekkhitvā pārīmaṇ - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. Evam - eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā akusalā imassa lokassa akusalā paṇassa lokassa, akusalā Māradheyyassa akusalā a-Māradheyyassa, akusalā Maccudheyyassa akusalā a-Maccudheyyassa, tesāṃ ye sotabbaṃ saddahātābbaṃ maññissanti tesāṃ taṃ bhavissati digharattaṃ ahitāya dukkhāya.

Bhūtapubbaṃ bhikkhave Māgadhaḷo gopālako sappāṇṇajātiko vassānaṃ pacchime māse saradasamaye saṃavekkhitvā Gaṅgāya nadiyā orimaṇ - tīraṃ saṃavekkhitvā pārīmaṇ - tīraṃ atitthen' eva gāvo patāresi uttaran - tīraṃ Suvidehānaṃ. So paṭhamāṃ patāresi ye te asabhaṃ gopitaro gopariṇāyakā, te tīriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pārāṃ agamaṇīsu; athāpare patāresi balavagāve dammagāve, te pi tīriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pārāṃ agamaṇīsu; athāpare patāresi vacchatare vacchatarīyo, te pi tīriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pārāṃ agamaṇīsu; athāpare patāresi vacchako kisabhalake, te pi tīriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pārāṃ agamaṇīsu. Bhūtapubbaṃ bhikkhave vacchako tarupako tāvad - eva jātako mātu goravakeṇa vuyhamāno so pi tīriyaṃ Gaṅgāya sotaṃ chetvā sotthinā pārāṃ agamaṇī; taṃ kissa hetu: Tathā hi so bhikkhave Māgadhaḷo gopālako

suppaññajātiko vassānam pacchimē māse saradasamāye samavekkhitvā Gaṅgāya nadiyā oruṇan tīraṇ samavekkhitvā pāri-man tīraṇ titthen' eva gāro patāresi uttaran tīraṇ Suvidehūnam. Evam eva kho bhikkhave ye hi keci samaṇā vā brāhmaṇā vā kusalā imassa lokassa kusalā parassa lokassa, kusalā Māradheyyassa kusalā a-Māradheyyassa, kusalā Maccudheyyassa kusalā a-Maccudheyyassa, tesam ye sotabbam sadda-hūtabbam maññissanti tesam tam bhavissati diḡharattam hitāya sukhāya.

Seyyathā pi bhikkhave ye te usabbhā gopitaro goparipāyakū te tīriyam Gaṅgāya sotam chetvā sotthinā pārāṇ agamaṃsu, evam eva kho bhikkhave ye te bhikkhū arahanto khināsavā vusitavanto katakaraṇiṇā chitabbārā anuppatta-sedattiā parikkhīṇabhavasamīyojanā samma d ānā vimuttā, te pi tīriyam Mārassa sotam chetvā sotthinā pārāṇ gatā. Seyyathā pi te bhikkhave balavagavā dammagavā tīriyam Gaṅgāya sotam chetvā sotthinā pārāṇ agamaṃsu, evam eva kho bhikkhave ye te bhikkhū pañcannaṃ orambhāgiyānaṃ samīyojanānaṃ parikkhayā opapātikā tatthaparimibbāyino anāvattidhammā tasmā lokā, te pi tīriyam Mārassa sotam chetvā sotthinā pārāṇ gamissanti. Seyyathā pi te bhikkhave vacchatarā vacchatarīyo tīriyam Gaṅgāya sotam chetvā sotthinā pārāṇ agamaṃsu, evam eva kho bhikkhave ye te bhikkhū tiṇṇam samīyojanānaṃ parikkhayā rūgadosamohānaṃ tanuttā sakadāgāmino sakid eva imaṃ lokam āgantvā dukkhas' antam karissanti, te pi tīriyam Mārassa sotam chetvā sotthinā pārāṇ gamissanti. Seyyathā pi te bhikkhave vacchakā kienbalakū tīriyam Gaṅgāya sotam chetvā sotthinā pārāṇ agamaṃsu, evam eva kho bhikkhave ye te bhikkhū tiṇṇam samīyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā, te pi tīriyam Mārassa sotam chetvā sotthinā pārāṇ gamissanti. Seyyathā pi so bhikkhave vacchako tarupako tavad eva jātako mātu goravakena vuyhamāno tīriyam Gaṅgāya sotam chetvā sotthinā pārāṇ agamaṃsi, evam eva kho bhikkhave ye te bhikkhū dhammānu-sārino saddhānu-sārino, te pi tīriyam Mārassa sotam chetvā sotthinā pārāṇ gamissanti. Ahaṃ kho pana bhikkhave

kusalo imassa lokassa kusalo parassa lokassa, kusalo Māradhēyyassa kusalo a-Māradhēyyassa, kusalo Maccudhēyyassa kusalo a-Maccudhēyyassa. Tassa mayham bhikkhave ye sotabbam saddahatabbam manussanti tesaṃ taṃ bhavissati diḡharattaṃ hitāya sukhāyāti.

Idam avoca Bhagavā, idam vatrā Sugato athāpariṇāmetam avoca Satthū:

Ayaṃ loko paraloko jānatā suppakāsito,
yaṃ ca Mārena sampattaṃ appattaṃ yaṃ ca Maccena

Sabbaṃ lokam abhiññāya sambuddhena pajānatā
vivataṃ amatadvāram khemaṃ nibbānapattiyaṃ.

Chinnam pāpimato sotam viddhantaṃ vinaḷkantaṃ,
pāmujjababulā hotha, khemaṃ pati' attha bhikkhave ti.

CŪḬARAPĀKASUTTAM CATUTTHAM.

35.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūtāgārasālāyaṃ. Tena kho pana samayena Saccako Nigaṇṭhaputto Vesāliyaṃ pativasati, bhassappavādiko paṇḍitavādo sādhusammato lahujjanassa. So Vesāliyaṃ parisatīm evaṃ vācuṃ bhāsati: Nāhaṃ taṃ passāmi samapamā vā brāhmapamā vā saṅghim gacim gacācariyaṃ, apī arahantaṃ sammāsambuddhaṃ patijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa na kachehi' sedā mucceyyuṃ; thūnaṃ ce p' ahaṃ acetanam vādena vādaṃ samārabbheyyaṃ sā pi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabbhūtasāhi. Atha kho āyasmā Assaji pubbaahusamayaṃ nīvāsetvā patta-civuraṃ ādāya Vesālīm piṇḍāya pāvisi. Addasā kho Saccako Nigaṇṭhaputto Vesāliyaṃ jaṅghāvilāraṃ amucaṅkamamāno

anuvicaramāno āyasmantaṃ Assajinā dūrato ya āgacchantaṃ, diavāna yen' āyasmā Assajī ten' upasaṅkami, upasaṅkamitvā āyasmatā Assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisārvetrā ekamantaṃ aṭṭhāsī. Ekamantaṃ tīto kho Saccako Niganthaputto āyasmantaṃ Assajinā etad'avoca: Kathaṃ pana bho Assajī samago Gotamo sāvake vineti, kathambhāgā ca pana samagassa Gotamassa sāvakesu anussāsani bahulā pavattatīti. — Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anussāsani bahulā pavattatī: Rūpaṃ bhikkhave aniccāṃ, vedanā aniccā, saṅnā aniccā, saṅkhārā aniccā, viññāpaṃ aniccāṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saṅnā anattā, saṅkhārā anattā, viññāpaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho Aggivessana Bhagavā sāvake vineti, evambhāgā ca pana Bhagavato sāvakesu anussāsani bahulā pavattatīti. — Dussutaṃ vata bho Assajī assumba ye mayaṃ evaṃvādīṃ samapaṇi Gotamaṃ assumba; app' eva ca nāma mayaṃ kadāci karahaṃi tena bhotā Gotamena saddhiṃ samāgoccheyyāma, app' eva nāma siyā kocid' eva kathāsallāpo, app' eva nāma tasmā pāpakā ditthigatā viveceyyāmātī.

Tena kho pana samayena pañcamattāni Licchavivatāni saṅthāgare sannipatitāni honti kenacid' eva karaṇīyena. Atha kho Saccako Niganthaputto yena te Licchavi ten' upasaṅkami, upasaṅkamitvā te Licchavi etad'avoca: Abhikkamantu bhonto Licchavi, abhikkamantu bhonto Licchavi, aṇṇa me samapema Gotamena saddhiṃ kathāsallāpo bhavissati. Sace me samago Gotamo tathā patitthissati yathā 'essa me nāt-aññatarena sāvakena Assajinā nāma bhikkhunaṃ patitthitaṃ, seyyathā pi nāma balavā puriso dighalomikaṃ elakaṃ lo-mesa gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ evāhaṃ samaggaṃ Gotamaṃ vādena vādaṃ ākaḍḍhi-sāmi parikaḍḍhissāmi samparikaḍḍhissāmi; seyyathā pi nāma balavā sonḍikakammakaro mahantaṃ sonḍikakilaṇjaṃ gam-bhīre ulakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya parikaḍḍheyya samparikaḍḍheyya, evaṃ evāhaṃ samaggaṃ Gotamaṃ vādena vādaṃ ākaḍḍhissāmi parikaḍḍhissāmi sam-parikaḍḍhissāmi; seyyathā pi nāma balavā sonḍikādhutto

vāḍaṃ kappe gahetvā odhuneyya niddhuneyya nicchādeyya, evaṃ - evāhaṃ samaṇaṃ Gotamaṃ vādaṃ vādaṃ odhumissāmi niddhunissāmi nicchādessāmi; seyyuthā pi nāma kuṇḍaro saṭṭhihāyano gambhīraṃ pokkharaniṃ ogāhivā sapadhovikaṃ nāma kīṭajātāṃ kīṭati, evaṃ - evāhaṃ samaṇaṃ Gotamaṃ sapadhovikaṃ maṇṇe kīṭajātāṃ kīṭissāmi. Abhikkamantu bhonto Licchavī, abhikkamantu bhonto Licchavī, aṇṇa me samaṇeṇa Gotamena saddhiṃ kathāsallāpe bhavissatīti. Tat' ekacce Licchavī evaṃ - āhaṃsu: Kiṃ samaṇo Gotamo Saccakassa Niganthaputtassa vādaṃ āropessati, aṭṭha kho Saccako Niganthaputto samaṇassa Gotamassa vādaṃ āropessatīti. Ekacce Licchavī evaṃ - āhaṃsu: Kiṃ so bhavamāno Saccako Niganthaputto Bhagavato vādaṃ āropessati, aṭṭha kho Bhagavā Saccakassa Niganthaputtassa vādaṃ āropessatīti. Aṭṭha kho Saccako Niganthaputto pañcamatṭhehi Licchavisatṭhehi parivuto yena Mahāvaṇaṃ Kūṭāgārasūlā ten' upasaṅkami.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Aṭṭha kho Saccako Niganthaputto yena te bhikkhū ten' upasaṅkami, upasaṅkamivā te bhikkhū etaḍ - avoca: Kahaṇu kho bho etarahi so bhavaṇ - Gotamo viharati, dassanakkāmaṃ hi mayan - taṃ bhavaṇtaṃ Gotaman - ti. — Es' Aggivessana Bhagavā Mahāvaṇaṃ aṭṭhogāhivā aṇṇatarasmiṃ rukkhamūle divāvihāraṃ nisīno ti. Aṭṭha kho Saccako Niganthaputto mahatiyā Licchaviparisāya saddhiṃ Mahāvaṇaṃ aṭṭhogāhivā yena Bhagavā ten' upasaṅkami, upasaṅkamivā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisūretvā ekamantaṃ nisīdi. Te pi kho Licchavī app - ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu, app - ekacce Bhagavatā saddhiṃ sammodiṃsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisūretvā ekamantaṃ nisīdiṃsu, app - ekacce yena Bhagavā ten' aṇṇalīṃ paṇāmetvā ekamantaṃ nisīdiṃsu, app - ekacce Bhagavato santike nāmagottaṃ sāvetrā ekamantaṃ nisīdiṃsu, app - ekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.

Ekamantaṃ nisīno kho Saccako Niganthaputto Bhagavantaṃ etaḍ - avoca: Puccheyyāhaṃ bhavaṇtaṃ Gotamaṃ kaṇṇid - eva deṇaṃ, sace me bhavaṇ - Gotamo okāsaṃ karoti paṇhassa veyyakaraṇāyāti. — Pucch' Aggivessana yad -

ākāṅkhasīti. — Kathaṃ pana bhavaṃ Gotamo sāvake vīneti, kathaṃbhāgā ca pana bhoto Gotamassa sāvakesu anusāsani bahulā pavattatīti. — Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattati: Rūpaṃ bhikkhave aniccā, vedanā aniccā, saññā aniccā, saṅkhārā aniccā, viññānaṃ aniccaṃ; rūpaṃ bhikkhave anattā, vedanā anattā, saññā anattā, saṅkhārā anattā, viññānaṃ anattā; sabbe saṅkhārā aniccā, sabbe dhammā anattā ti. Evaṃ kho ahaṃ Aggivessana sāvake vinemi, evaṃbhāgā ca pana me sāvakesu anusāsani bahulā pavattatīti. — Upamaṃ bho Gotama paṭibhātīti. — Paṭibhātu taṃ Aggivessanaṃti Bhagavā aroca. — Seyyathā pi bho Gotama ye ke' ime bijagāmahūtagāma vuddhiṃ virūhiṃ vepullaṃ āpajjanti, sabbe te paṭharim nissāya paṭhaviyaṃ paṭiṭṭhaya evaṃ ete bijagāmahūtagāma vuddhiṃ virūhiṃ vepullaṃ āpajjanti; seyyathā pi vā pana bho Gotama ye ke' ime balakaraṇiṇā kammantā kariyanti, sabbe te paṭharim nissāya paṭhaviyaṃ paṭiṭṭhaya evaṃ ete balakaraṇiṇā kammantā kariyanti: evaṃ eva kho bho Gotama rūpattā 'yaṃ purisapuggalo, rūpe paṭiṭṭhaya puññaṃ vā apuññaṃ vā pasavati; vedanattā 'yaṃ purisapuggalo, vedanāya paṭiṭṭhaya puññaṃ vā apuññaṃ vā pasavati; saññattā 'yaṃ purisapuggalo, saññāya paṭiṭṭhaya puññaṃ vā apuññaṃ vā pasavati; saṅkhārattā 'yaṃ purisapuggalo, saṅkhāresu paṭiṭṭhaya puññaṃ vā apuññaṃ vā pasavati; viññānattā 'yaṃ purisapuggalo, viññāne paṭiṭṭhaya puññaṃ vā apuññaṃ vā pasavattīti. — Nana tvaṃ Aggivessana evaṃ vadasi: Rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññānaṃ me attā ti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññānaṃ me attā ti, ayaṃ ca mahati janatā ti. — Kiṃ hi te Aggivessana mahati janatā karissati, iṃha tvaṃ Aggivessana sakāṃ yova vādam nibbheṭṭhoti. — Ahaṃ hi bho Gotama evaṃ vadāmi: Rūpaṃ me attā, vedanā me attā, saññā me attā, saṅkhārā me attā, viññānaṃ me attā ti.

Tena hi Aggivessana taṃ yer' ettha paṭipucchissāmi yathā te khameyya tathā naṃ byākareyyasi. Taṃ kiṃ

maññasī Aggivessana: Vatteyya rañño khattiyassa muddhāvasittassa sakasmīni vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtaessa. — Vatteyya bho Gotama rañño khattiyassa muddhāvasittassa sakasmīni vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Imesam pi hi bho Gotama saṅghānaṃ gaṇānaṃ, seyyathidaṃ Vajjīnaṃ Mallānaṃ, vattati sakasmīni vijite vaso ghātetāyaṃ vā ghātetum jāpetāyaṃ vā jāpetum pabbājetāyaṃ vā pabbājetum, kim pana rañño khattiyassa muddhāvasittassa, seyyathā pi rañño Pasenadissa Kosalassa, seyyathā pi vā pana rañño Māgadhasa Ajātasattussa Vedehiputtassa. Vatteyya bho Gotama, vattitum ca me arabhatti. — Tam kim maññasī Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ me attā ti, vattati te tasmīni rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Evaṃ vutte Saccako Niganthaputto tuṇhi ahoṣi. Dutiyam pi kho Bhagavā Saccakaṃ Niganthaputtaṃ etad avoca: Tam kim maññasī Aggivessana: Yaṃ tvaṃ evaṃ vadesi: rūpaṃ me attā ti, vattati te tasmīni rūpe vaso: evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. Dutiyam pi kho Saccako Niganthaputto tuṇhi ahoṣi. Atha kho Bhagavā Saccakaṃ Niganthaputtaṃ etad avoca: Byakaroṃhi dāni Aggivessana, na dāni te tuṇhihāvassa kālo. Yo koṇi Aggivessana Tathāgatena yāva tatiyaṃ sahadhammikaṃ pañhaṃ puttṭho na byākaroṃti etth' ev' assa sattadhā muddhā phalatīti. Tena kho pana samayena vajirapāṇi yakkho ayasaṃ vajirāṃ ādāya ādittāṃ sampajjalitāṃ sajotibhūtaṃ Saccakassa Niganthaputtassa upari vehāsaṃ phito hoti: sacāyaṃ Saccako Niganthaputto Bhagavatā yāva tatiyaṃ sahadhammikaṃ pañhaṃ puttṭho na byākariṃsati etth' ev' assa sattadhā muddhā phalessaṃmiti. Tam kho pana vajirapāṇiṃ yakkhaṃ Bhagavā c' eva passati Saccako ca Niganthaputto. Atha kho Saccako Niganthaputto bhūto saṃviggo lomahatthajāto Bhaga-

vantaṃ yeva tīṇaṃgavesi Bhagavantaṃ yeva lepaṃgavesi Bhagavantaṃ yeva saraṇaṃgavesi Bhagavantaṃ etad'avoca: Pucchatu maṃ bhavaṃ Gotamo, byākarissāmi ti.

Taṃ kiṃ-maññasi Aggivessana: Yaṃ traṃ evaṃ vadesi: rūpaṃ-me attā ti, vattati te tasmīṃ rūpe vaso: evaṃ-me rūpaṃ hotu, evaṃ-me rūpaṃ mā ahoṣi ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: vedanā-me attā ti, vattati te tīya vedanāya vaso: evaṃ-me vedanā hotu, evaṃ-me vedanā mā ahoṣi ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saññā-me attā ti, vattati te tīya saññāya vaso: evaṃ-me saññā hotu, evaṃ-me saññā mā ahoṣi ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: saṅkhārā-me attā ti, vattati te tesu saṅkhāresu vaso: evaṃ-me saṅkhārā hotu, evaṃ-me saṅkhārā mā ahoṣi ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ-maññasi Aggivessana: Yaṃ tvaṃ evaṃ vadesi: viññāṇaṃ-me attā ti, vattati te tasmīṃ viññāṇe vaso: evaṃ-me viññāṇaṃ hotu, evaṃ-me viññāṇaṃ mā ahoṣi ti. — No h' idaṃ bho Gotama. — Manasikarohi Aggivessana, manasikaritvā kho Aggivessana byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Taṃ kiṃ-maññasi Aggivessana: rūpaṃ-niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ paṇā-niccaṃ dukkhaṃ vā taṃ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ paṇā-niccaṃ dukkhaṃ viparipāmādhamaṃ kallaṃ nu taṃ samanupassituṃ: etaṃ-mama, eso 'haṃ-asmi,

eso me attā ti. — No h' idam bho Gotama. — Tam kim maññasi Aggivessana: vedanā — pe — saññā — saṅkhārā — tañ kiñ maññasi Aggivessana: viññāṇaṃ niccaṃ vā aniccaṃ vā ti. — Aniccaṃ bho Gotama. — Yaṃ pañāniccaṃ dukkhaṃ vā tañ sukhaṃ vā ti. — Dukkhaṃ bho Gotama. — Yaṃ pañāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallaṃ nu tañ samanupassituṃ: etam mama, eso haṃ asemi, eso me attā ti. — No h' idam bho Gotama. — Tam kim maññasi Aggivessana: Yo nu kho dukkhaṃ allino dukkhaṃ opagato dukkhaṃ ajjosito dukkhaṃ: etam mama, eso haṃ asemi, eso me attā ti samanupassati, api nu kho so sāmāṇo vā dukkhaṃ pari jāneyya dukkhaṃ vā parikkhepetvā vhiṣseyyāti. — Kim hi siyā bho Gotama, no h' idam bho Gotamāti.

Seyyathā pi Aggivessana puriso sārattthiko sāragavesi sārappariyesanaṃ caramāno tiṇhaṃ kaṭhārāṃ ādāya vanaṃ pariseyya, so tattha passeyya mahantaṃ kadalikkhandhaṃ ujum navaṃ akukkukajātaṃ; tam enaṃ mūle chindeyya, mūle chetvā agge chindeyya, agge chetvā pattavattīṃ vinibbhujeyya, so tattha pattavattīṃ vinibbhujauto pheggum pi nādhigaccheyya, kuto saram; evam eva kho tvaṃ Aggivessana mayā aśkasmiṃ vāde samanuyutijjyamāno samannagāliyamāno samanutibhāsiyamāno ritto tuccho aparaddho. Bhāsitā kho pana te esā Aggivessana Vesāliyaṃ parisatiṃ vācā: Nāhaṃ taṃ passāmi samānaṃ vā brāhmaṇaṃ vā saṅghaṃ gaṇaṃ gaṇācariyaṃ, api arahantaṃ sammāsambuddhaṃ paṭijānamānaṃ, yo mayā vādena vādaṃ samāraddho na saṅkampeyya na sampakampeyya na sampavedheyya, yassa nu kacchehi sedā muceyyum; tūpaṃ ce p' ahaṃ aetanaṃ vādena vādaṃ samārabbheyyaṃ sā pi mayā vādena vādaṃ samāraddhā saṅkampeyya sampakampeyya sampavedheyya, ko pana vādo manussabhūtaṃ sāti. Tvaṃ kho pan' Aggivessana app' ekaccāni sedaphasitāni nalāṭā muttāni uttarāsaṅgaṃ vinibhūditvā bhūmiyaṃ patitthitāni. Mayhaṃ kho pan' Aggivessana na itthi etarahi kāyaasmim sedo ti. Iti Bhagavā tasmim parisatiṃ suvaṇṇavaṇṇaṃ kāyaṃ vivaci.

Evam vutte Saccako Niganthaputto tūḥibhūto maṅkubbūto pattakkhandho adhomukho pajjhāyanto appatibhāno nisīdi.

Atha kho Dummukho Licchaviputto Saccakam Niganthaputtam tūḥibhūtam maṅkubbūtam pattakkhandham adhomukham pajjhāyantaṃ appatibhānam viditvā Bhagavantaṃ etad avoca: Upamā maṃ Bhagavā paṭibhātīti. — Paṭibhatu taṃ Dummukhāti Bhagavā avoca. — Seyyathā pi bhante gā-massa vā nigamassa vā avidūre pokkharāṇi, tatv' assa kakkajuko. Atha kho bhante sambakulā kumārakā vā kumārīkā vā tamhā gāmā vā nigamā vā nikkhamitvā yena sū pokkharāṇi ten' upasaṅkameyyuṃ, upasaṅkamitvā taṃ pokkharāṇiṃ ogāhitvā kakkatakaṃ udakā uddharitvā thale patiṭṭhāpeyyuṃ. Yaṃ yad eva hi so bhante kakkatako aḷaṃ abhininnāmeyya taṃ tad eva te kumārakā vā kumārīkā vā kaṭṭhena vā kaṭhalena vā saṅchindeyyuṃ sambhaṇḍeyyuṃ sampalibhaṇḍeyyuṃ. Evam hi so bhante kakkatako sabbehi aḷehi saṅchinnehi sambhaggehi sampalibhaggehi abhabbo taṃ pokkharāṇiṃ puna otaritum seyyathā pi pubbe. Evam eva kho bhante yāṃ Saccakassa Niganthaputtassa viśukāyitaṃ viśevitaṃ vipphanditaṃ kāñci kāñci tāni Bhagavatā saṅchinnaṃ sambhaggaṃ sampalibhaggaṃ, abhabbo ca dāni bhante Saccako Niganthaputto puna Bhagavantaṃ upasaṅkamitum yadiḍaṃ vāḍḍhāppāyo ti. Evam vutte Saccako Niganthaputto Dummukham Licchaviputtaṃ etad avoca: Āgamehi tvaṃ Dummukha, āgamehi tvaṃ Dummukha, na mayāṃ tvaṃ saddhiṃ mantema, idha mayāṃ bhōtā Gotamena saddhiṃ mantema.

Tiṭṭhat' esū bho Gotama amhākaṃ e' eva aññesaṃ ca puthusamaṇabrāhmaṇānaṃ vācā, viḷapaṃ viḷapitaṃ maṇḍe. Kittūvatā ca nu kho bhoto Gotamassa sāvako aśanakaṃ hoti ovāḍapatikaro tūḡavācīkīccho vigata-kathaṃkatho vesa-rajjappatto aparappaccayo satthusāsana vīharatīti. — Idha Aggivessana mama sāvako yaṃ kiñci rūpaṃ atitānāgata-paccuppaṇaṃ, ajjhantaṃ vā bahiddhā vā, olārikaṃ vā sukka-maṇi vā, hinam vā paṇitaṃ vā, yaṃ dūre santiko vā, sabbaṃ rūpaṃ: n' etaṃ matva, n' eso 'haṃ asmi, na mēso attā ti evam-

etaṃ yathābhūtaṃ sammappaññāya passati. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya passati. Ettāvata kho Aggivessana mama sāvako sāsana-karo hoti ovādapatikaro tiṇṇavicikiccho vigata-kathaṃ-katho vesārajjappatto aparappaccayo satthusāsane viharatīti. — Kittāvata pana kho Gotama bhikkhu arahāṃ hoti khīṇāsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhiga-bhavasamūyojano samma-d-añña vimutto ti. — Idh' Aggivessana bhikkhu yaṃ kiñci rūpaṃ atitānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya divā anuppādā vimutto hoti. Yā kāci vedanā — pe — yā kāci saññā — ye keci saṅkhārā — yaṃ kiñci viññānaṃ atitānāgatapaccuppannaṃ, ajjhataṃ vā bahiddhā vā, oḷārikaṃ vā sukhumaṃ vā, hīnaṃ vā paṇitaṃ vā, yaṃ dūre santike vā, sabbaṃ viññānaṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ-etaṃ yathābhūtaṃ sammappaññāya divā anuppādā vimutto hoti. Ettāvata kho Aggivessana bhikkhu arahāṃ hoti khīṇāsavo vusitavā katakaraniyo ohitabhāro anuppattasadattho parikkhigabhavasamūyojano samma-d-añña vimutto. Evaṃ vimuttacitto kho Aggivessana bhikkhu tīhi anuttariyehi samannāgato hoti: dassanūttariyena paṭipadānuttariyena vimuttānuttariyena. Evaṃ vimutto kho Aggivessana bhikkhu Taṭhāgata-āveva sakkaroti garukaroti māneti pūjeti: buddho so Bhagavā bodhiyā dhammaṃ deseti, danto so Bhagavā damathāya dhammaṃ deseti, santo so Bhagavā samathāya dhammaṃ deseti, tiṇṇo so Bhagavā tarapāya dhammaṃ deseti, parinibbuto so Bhagavā parinibbānāya dhammaṃ desetīti.

Evaṃ vutte Saccako Nigaṇṭhaputto Bhagavantaṃ etad-

avoca: Mayam-eva bho Gotama dhammā, mayam pagabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabbam amānāsimha. Siyā hi bho Gotama hatthippabhinnam āsajja purisassa sotthibbhāvo, na tv-eva bhavantam Gotamam āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama jalantam aggik-khandham āsajja purisassa sotthibbhāvo, na tv-eva bhavanta-m Gotamam āsajja siyā purisassa sotthibbhāvo. Siyā hi bho Gotama āsivisaṃ ghoravisaṃ āsajja purisassa sotthi-bbhāvo, na tv-eva bhavantam Gotamam āsajja siyā purisassa sotthibbhāvo. Mayam-eva bho Gotama dhammā, mayam pa-gabbhā, ye mayam bhavantam Gotamam vādena vādam āsādetabbam amānāsimha. Adhivāsetu ca me bhavaṃ Go-tamo svātanaṃ bhattam saddhūṃ bhikkhusaṅghenāti. Adhi-vāsesi Bhagavā tuṭṭhibbhāvena.

Atha kho Saccako Niganthaputto Bhagavato adhi-vāsanaṃ viditvā te Licchavī āmanatesi: Sumanu me bhonto Licchavī: samapo Gotamo nimantito svātanaṃ bhattam saddhūṃ bhikkhusaṅghena, yena me abhihāreyyātha yam-assa patirūpaṃ maññeeyyāthāti. Atha kho te Licchavī tassā rattiyā accayena Saccakassa Niganthaputtassa pañcamaṇṇāni thālpākasatāni bhattabhihāraṃ abhiharimā. Atha kho Saccako Niganthaputto sake ārāme paṇṇāni khādaniyam lhojanīyam paṭiyādāpetvā Bhagavato kālam ārocāpesi: Kāle bho Gotama, niṭṭhitam bhattan-ti. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pallacivaraṃ ādāya yena Saccakassa Niganthaputtassa ārāmo ten' upasaṅkami, upasaṅkamētvā paṭṭhatte āsane nisīdi saddhūṃ bhikkhusaṅghena. Atha kho Saccako Niganthaputto Buddhapamukhaṃ bhikkhu-saṅgham paṇṇāni khādaniyena lhojanīyena sahatthā san-tappesi sampavāresi. Atha kho Saccako Niganthaputto Bha-gavantam bhuttavim onitapattapaṇṇim anātarāni nīcam āsa-nam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Saccako Niganthaputto Bhagavantam etad-avoca: Yam-idaṃ bho Gotama dāne puññaṃ ca puññamahi ca tam dāyakānaṃ sukhaya hotūti. — Yam kho Aggivessana tūdisaṃ dakkhiṇeyyam āgama avitarāgam avitādoṣam avitamohaṃ

tañ dāyakānañ bhavissatī. Yañ kho Aggivessana mādisaṃ dakkhiṇeyyañ āgama vītaraṇaṃ vītadosaṃ vītamohaṃ tañ tuyaṃ bhavissatīti.

ĪṬṬARĀCĀKASUTTAM PĀSAMAM.

36.

Evam me sutaṃ. Ekaṃ samayaṃ Bhagavā Vesālīyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena Bhagavā pubbanhasamayaṃ sunivattho hoti pattacivaraṃ ādāya Vesālīm piṇḍāya pavisitukāmo. Atha kho Saccako Nigaṇṭhaputto jaṅghāvihāraṃ anucaṇkamamāno amvicara-māno yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṇkama. Addasa kho āyasmā Ānando Saccakaṃ Nigaṇṭhaputtaṃ dū-rato va āgacchantaṃ, diāvāna Bhagavantaṃ etad-avoca: Ayaṃ bhante Saccako Nigaṇṭhaputto āgacchati bhassap-pavādiko peṇḍitavādo, sādhusammato bahujaṇassa. Eso kho bhante avaṇṇakāmo Buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa. Sādhu bhante Bhagavā muluttamāṃ nisidatu anukampaṃ upādāyāti. Nisīdi Bhagavā paṇṇatte āsane. Atha kho Saccako Nigaṇṭhaputto yena Bhagavā ten' upasaṇkama, upasaṇkamitvā Bhagavatā saddhīm sammodi, sammodaṇīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Saccako Nigaṇṭhaputto Bhagavantaṃ etad-avoca:

Santi bho Gotama eke samaṇabrāhminapā kāyabhāvanā-nuyogaṃ anuyuttā viharanti no cittabhāvanaṃ. Phusanti hi bho Gotama sārīrikāṃ dukkhāṃ vedanaṃ. Bhūtapubbaṃ bho Gotama sārīrikāya dukkhāya vedanāya phutthassa sato ūruk-khambho pi nāma bhavissati, hadayam pi nāma phalhesati, upham pi lohitaṃ mukhato uggaṃhissati, ummādam pi pā-puṇhissati cittaṃkkhepaṃ. Tassa kho etaṃ bho Gotama kāya-vayaṃ cittaṃ hoti, kāyassa vasena vattati, taṃ kassa hetu:

abhāvitattā cittaṣa. Santi pana bho Gotama eke samaṇa-brāhmaṇā cittaabhāvanānuyogam anuyuttā viharanti no kāya-bhāvanam. Phusanti hi bho Gotama cetasikaṃ dukkhaṃ vedanaṃ. Bhūtapobhaṃ bho Gotama cetasikāya dukkhāya vedanāya phutthassa sato ūrukhambho pi nāma bhavissati. hadayam pi nāma phalissati. upham pi lobhitaṃ mukhaṭo ugghamissati. ummādam pi pāpuṇissati cittakkhopaṃ. Tassa kho eso bho Gotama cittaṇvayo kāyo hoti, cittaṣa vasaṇa vattatī, taṃ kissa hetuḥ abhāvitattā kāyaṣa. Tassa mayhaṃ bho Gotama evaṃ hoti: Addhā bhoto Gotamaṣa sāvakā cittaabhāvanānuyogam anuyuttā viharanti no kāyabhāvanan ti.

Kinti pana te Aggivessana kāyabhāvanā sutā ti. — Seyyathidam Nando Vaccho. Kiso Saṅkiccō, Makkhali Gosālo, ete hi bho Gotama acelakā muttācārā hatthāpalekhanā, na ehibhadantikā na tittabbhadantikā, na abhihaṭaṃ na uddissakataṃ na nimantanaṃ sādīyanti, te na kumbhīmukhā patigaṇhanti, na kalopimukhā patigaṇhanti, na elakamantaraṃ na daḍḍamantaraṃ na musalamantaraṃ, na dvīnaṃ bhūjanāṇṇaṃ, na gabbhinīyaṃ na pāyamaṇḍāya na purisantaraḡatāya, na saṅkittisa, na yattiha sā upatthāto hoti, na yattiha makkhikā saṇḍasaṇḍacāriṇi, na macchaṃ na maṃsaṃ na suraṃ na mṛayaṃ na thūsoḍakaṃ pipanti. Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā, sattāgārikā vā honti sattālopikā. Ekiesā pi dattiyā yāpenti, dvīti pi dattihī yāpenti, sattahi pi dattihī yāpenti. Ekāśhikam pi āhāraṃ āhārenti, dvītikam pi āhāraṃ āhārenti, sattāśhikam pi āhāraṃ āhārenti, iti evarūpaṃ addhamāśhikam pi pariyāya-lhattabbhojanānuyogam anuyuttā viharantīti. — Kim pana te Aggivessana tāvataken' eva yāpentīti. — No h' idam bho Gotama. App-ekadā bho Gotama uḷārāni uḷārāni khādaniyāni khādanti, uḷārāni uḷārāni bhūjaṇāni bhūjanti, uḷārāni uḷārāni ākyaṇiyāni sāyanti, uḷārāni uḷārāni pānāni pivanti: te imehi kāyaṃ balaṃ gābenti nāma brūhenti nāma modenti nāmāti. — Yaṃ kho te Aggivessana purīmaṃ pahāya paucchā upacīnanti, evaṃ imassa kāyaṣa ācayāpacayo hoti. Kinti pana te Aggivessana cittaabhāvanā sutā ti. Cittaabhāvanāya

kho Saccako Nigāṇṭhaputto Bhagavatā putṭho samāno na sampāyāsi.

Atha kho Bhagavā Saccakaṃ Nigāṇṭhaputtaṃ etad-avoca: Yā pi kho te esā Aggivessana purimā kāyabhāvanā bhāsita sā pi ariyassa vinaye no dhammikā kāyabhāvanā. Kāyabhāvanaṃ hi kho tvaṃ Aggivessana na aññāsi, kuto pana tvaṃ cittaḥ bhāvanaṃ jānissasi. Api ca Aggivessana yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca bhāvitacitto ca, taṃ supāhi, sādhukaṃ manasikarohi, bhāssissāmi. — Evaṃ bho ti kho Saccako Nigāṇṭhaputto Bhagavato paccassosi. Bhagavā etad-avoca:

Kathaṃ ca Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca: Idha Aggivessana assutavato puthujjanassa uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno sukhāsārāgi ca hoti sukhāsārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno socati kilamati pariderati, urattājiṃ kandati, sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaassa, evaṃ kho Aggivessana abhāvitakāyo ca hoti abhāvitacitto ca. Kathaṃ ca Aggivessana bhāvitakāyo ca hoti bhāvitacitto ca: Idha Aggivessana sutavato ariyasāvakaṃ uppajjati sukhā vedanā, so sukhāya vedanāya phutṭho samāno no sukhāsārāgi hoti na sukhāsārāgitaṃ āpajjati, tassa sā sukhā vedanā nirujjhati, sukhāya vedanāya nirodhā uppajjati dukkhā vedanā, so dukkhāya vedanāya phutṭho samāno na socati na kilamati na pariderati, na urattājiṃ kandati, na sammohaṃ āpajjati. Tassa kho esā Aggivessana uppannā pi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaassa. Yassa kassaci Aggivessana evaṃ ubhatopakkhaṃ uppannā pi sukhā vedanā

cittam na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannā pi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittaṃ, evaṃ kho Aggivessana bhāvitakāyo ca hoti bhāvita-citto cāti.

Evaṃ paṇanno ahaṃ bho Gotamassa: bhavaṃ hi Gotamo bhāvitakāyo ca bhāvitacitto cāti. — Addhā kho te ayaṃ Aggivessana āsajja upanīya vācā bhāsita, api ca te ahaṃ byākarissāmi. Yato kho ahaṃ Aggivessana kesamas-suṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā ana-gāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya thassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya thassatīti u' etaṃ kho thānaṃ vijjatīti. — Na ha nūna bho Gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya, na ha nūna bho Gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyā-dāya tiṭṭheyyāti.

Kiṃ hi no siyā Aggivessana. Idha me Aggivessana pubbe va sambodhā anabhisambuddhassa bodhisattass' eva sato etaṃ ahoṃ: Sambādho gharāvāso rajāpatho, abbhokāso pabbajjā, na y' idam sukaram agāraṃ ajjhāvasatā ekanta-paripunnāṃ ekantapariuddhaṃ saṅkhalikkhitam brahmacari-yaṃ caritum, yaṃ nūnāhaṃ kesamas-suṃ ohāretvā kāsāyāni vatthūni acchādetvā agārasmā anagāriyaṃ pabbajeyyan-ti. So kho ahaṃ Aggivessana apareṇa samayena dāharaṃ va sa-māno susu kālakeso... (*repeat from p. 163, l. 28 to p. 167, l. 8; for bhikkhava substitute Aggivessana*)... alam idam padhānāyāti.

Api-ssu maṃ Aggivessana tisso upamā paṭibhaṇṇisu anacchariyaṃ pubbe assatapubbā: Seyyathā pi Aggivessana allam kaṭṭham sasneham uḍake nikkhitam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmīti. Tam kiṃ-maṇhasi Aggivessana: api nu so puriso amuṃ allam kaṭṭham sasneham uḍake nikkhitam uttarāraṇiṃ ādāya abhimanthento aggiṃ abhinibbatteyya tejo patukareyyāti. — No h' idam bho Gotama, taṃ kiṃva hetu: asuṃ hi bho Gotama allam kaṭṭham sasneham, taṃ ca pana

udake nikkhattam, yāvad'eva ca pana so puriso kilamathassa vigghātassa bhāgi assāti. — Evam'eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāho so ca ajjhattam na suppalīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā katukā vedanā vediyanti abhabbā va te ānāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā katukā vedanā vediyanti abhabbā va te ānāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana pathamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana allam kattham sasneham ārakā udakā thale nikkhattam, atha puriso āgaccheyya uttarāraṇiṃ ādāya: agginī abhinibhattessāmi, tejo pātukarissāmi. Tam kim'amanāsi Aggivessana: api nu so puriso amam allam kattham sasneham ārakā udakā thale nikkhattam uttarāraṇiṃ ādāya abhimanthento agginī abhinibhattesya, tejo pātukareyyāti. — No h' idam bho Gotama, tam kissa heto: adum hi bho Gotama allam kattham sasneham, kiñcāpi ārakā udakā thale nikkhattam, yāvad'eva ca pana so puriso kilamathassa vigghātassa bhāgi assāti. — Evam'eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāyena c' eva kāmehi avūpakatthā viharanti, yo ca nesam kāmesu kāmaccando kāmasneho kāmamucchā kāmapiṇṇāsā kāmapiṇṇāho so ca ajjhattam na suppalīno hoti na suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā katukā vedanā vediyanti abhabbā va te ānāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā katukā vedanā vediyanti abhabbā va te ānāya dassanāya anuttarāya sambodhāya. Ayaṃ kho maṃ Aggivessana dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Aparā pi kho maṃ Aggivessana tatiyā upamā paṭibhāsi

anacchariyā pubbe assutapubbā: Seyyathā pi Aggivessana sukkhaṃ kaṭṭhaṃ koḷapaṃ ārakā udakā thale nikkhattaṃ, atha puriso agaccheyya uttarāraṇiṃ ādāya: aggiṃ abhinibbattessāmi, tejo pātukarissāmi. Taṃ kīṃ-maññasi Aggivessana: api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷapaṃ ārakā udakā thale nikkhattaṃ uttarāraṇiṃ ādāya abhinanthento aggiṃ abhinibbatteyya, tejo pātukareyyāti. — Evaṃ bho Gotama, taṃ kiṃsa hetu: aduṃ hi bho Gotama sukkhaṃ kaṭṭhaṃ koḷapaṃ, taṃ ca pana ārakā udakā thale nikkhattantaṃ. — Evaṃ eva kho Aggivessana ye hi keci samaṇā vā brāhmaṇā vā kāmā c' eva kāmehi vūpakatthā viharanti, yo ca nesaṃ kāmesu kāmaccando kāmasneho kāmamuechā kāmapiṇḍā kāmapiṇḍāho so ca ajjhattaṃ suppaḥiṇo hoti suppatippassaddho, opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā tippā kaṭukā vedanā vediyanti bhaddhā va te nāpāya dassanāya anuttarāya sambodhāya, no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti bhaddhā va te nāpāya dassanāya anuttarāya sambodhāya. Ayamā kho maṃ Aggivessana tatīyā upamā paṭibhāsi anacchariyā pubbe assutapubbā. Imā kho maṃ Aggivessana tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Tassa mayhaṃ Aggivessana etad-āhosi: Yaṃ nūnāhaṃ dantehi danta-m-ādāya jivhaya tālū āhacca cetasā cittaṃ abhiniggahēyyaṃ abhinippīḷēyyaṃ abhisantāpeyyaṃ-ti. So kho ahaṃ Aggivessana dantehi danta m-ādāya jivhaya tālū āhacca cetasā cittaṃ abhiniggahāmi abhinippīḷēmi abhisantāpēmi. Tassa mayhaṃ Aggivessana dantehi danta-m-ādāya jivhaya tālū āhacca cetasā cittaṃ abhiniggahato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Seyyathā pi Aggivessana balavā puriso dubbalataraṃ parisamāse vā gahetvā lhaṇḍho vā gahetvā abhiniggahēyya abhinippīḷēyya abhisantāpeyya, evam eva kho me Aggivessana dantehi danta-m-ādāya jivhaya tālū āhacca cetasā cittaṃ abhiniggahato abhinippīḷayato abhisantāpayato kacchehi sedā muccanti. Āradḍhaṃ kho pana me Aggivessana vīriyaṃ hoti asallinaṃ, upatthitā satī asammattā, sāraddho ca pana me

kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tittḥati.

Tassa mayhaṃ Aggivessana etad' ahoṣi: Yan' nūnāhaṃ appānakaṃ jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kappasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Seyyathā pi nāma kammāragaggariyā dhama-mānāya adhimatto saddo hoti, evaṃ' eva kho me Aggivessana mukhato ca nāsato ca assāsapassāsesu uparuddhesu kappasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatthitā satī asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tittḥati.

Tassa mayhaṃ Aggivessana etad' ahoṣi: Yan' nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kappato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kappato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānati ūhananti. Seyyathā pi Aggivessana balavā puriso tiḥheṇa sikkharena muddhānaṃ abhimantheyya, evaṃ' eva kho me Aggivessana mukhato ca nāsato ca kappato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhānaṃ ūhananti. Āraddhaṃ kho pana me Aggivessana viriyaṃ hoti asallīnaṃ, upatthitā satī asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tittḥati.

Tassa mayhaṃ Aggivessana etad' ahoṣi: Yan' nūnāhaṃ appānakaṃ yeva jhānaṃ jhāyeyyan' ti. So kho ahaṃ Aggivessana mukhato ca nāsato ca kappato ca assāsapassāse uparundhiṃ. Tassa mayhaṃ Aggivessana mukhato ca nāsato ca kappato ca assāsapassāsesu uparuddhesu adhimattā sise sissavedanā honti. Seyyathā pi Aggivessana balavā puriso

daḥena varattakhandena sise sīsavetham dadeyya, evam - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sise sīsavedanā hoti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad - ahoṣi: Yan - nūnāham appānakam yeva jhānam jhāyeyyan - ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchim parikantanti. Seyyathā pi Aggivessana dakkho goghūtuko vā goghātakantevāsī vā tiṇhena govikantaneṇa kucchim parikanteyya, evam - eva kho me Aggivessana adhimattā vātā kucchim parikantanti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Tassa mayham Aggivessana etad - ahoṣi: Yan - nūnāham appānakam yeva jhānam jhāyeyyan - ti. So kho aham Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparundhim. Tassa mayham Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmaṃ dāho hoti. Seyyathā pi Aggivessana dve balavanto purisā dubbalatarāṃ purisaṃ nānābhāse gahetvā aṅgārakāsoyā sutāpeyyum samparitāpeyyum, evam - eva kho me Aggivessana mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmaṃ dāho hoti. Āraddham kho pana me Aggivessana viriyam hoti asallinam, upatthitā sati asammuttā, sāraddho ca pana me kāyo hoti appatippassaddho ten' eva dukkhappadhānena padhānābhītunnassa sato. Evarūpā pi kho me Aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati. Apī - sau maṃ Aggivessana

devatā disvā evam'āhaṃsu: kālakato samaṇo Gotamo ti. Ekaccā devatā evam'āhaṃsu: na kālakato samaṇo Gotamo, api ca kālāṃ karotīti. Ekaccā devatā evam'āhaṃsu: na kālakato samaṇo Gotamo na pi kālāṃ karoti, arahaṃ samano Gotamo, vihāro tv'eva so arahato evarūpo hotīti.

Tassa mayham Aggivessana etad'ahosi: Yan'nūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyyan'ti. Atha kho maṃ Aggivessana devatā upasaṅkamīvā etad'avocum: Mā kho tvam' mārisa sabbaso āhārupacchedāya paṭipajji, soce kho tvam' mārisa sabbaso āhārupacchedāya paṭipajjissasi tassa te mayham dibbam' ojaṃ lomakūpehi ajjhoharissāma, tāya tvam' yāpessasīti. Tassa mayham Aggivessana etad'ahosi: Ahaṃ e' eva kho pana sabbaso ajaddhukam' patijāneyyam' imā ca me devatā dibbam' ojaṃ lomakūpehi ajjhohareyyum' tāya cāhaṃ yāpeyyam'. tam' mama assa musā ti. So kho ahaṃ Aggivessana tū devatā paccācikkhāmi, balan'ti vadāmi.

Tassa mayham Aggivessana etad'ahosi: Yan'nūnāhaṃ thokam' thokam' āhāraṃ āhāreyyam' pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsan'ti. So kho ahaṃ Aggivessana thokam' thokam' āhāraṃ āhāresim' pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsam'. Tassa mayham Aggivessana thokam' thokam' āhāraṃ āhārayato pasatam' pasatam', yadi vā muggayūsam' yadi vā kulatthayūsam' yadi vā kaḷāyayūsam' yadi vā hareṇukayūsam', adhimattakasmānam' patto kāyo hoti. Seyyathā pi nāma āsitikapabbāni vā kulāpabbāni vā evam' eva'ssu me aṅgapaccāṅgāni bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma oṭṭhapadam' evam' eva'ssu me ānisadam' hoti tāy' ev' appāhāratāya, seyyathā pi nāma vaṭṭanāvajj evam' eva'ssu me piṭṭhikaṇṭako unnatāvanasto hoti tāy' ev' appāhāratāya, seyyathā pi nāma jarasāliya gopānasiyo oluggāvilaggā bhavanti evam' eva'ssu me phāsuḷiyo oluggāvilaggā bhavanti tāy' ev' appāhāratāya, seyyathā pi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti evam' eva'ssu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāy' ev' appāhāratāya, seyyathā pi nāma titta-

kālāhu ānācakkhinno vātātapena samputito hoti sammilāto
 evam-eva-ssu me sisacchavi samputitā hoti sammilātā tāy'
 ev' appāhāratāya. So kho ahaṃ Aggivessana: udaracchaviṃ
 parimasissāmiti piṭṭhikaṇṭakam yeva parigaṇhāmi. piṭṭhi-
 kaṇṭakam parimasissāmiti udaracchaviṃ yeva parigaṇhāmi.
 Yāva-ssu me Aggivessana udaracchavi piṭṭhikaṇṭakam allinā
 hoti tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana:
 vacceṇā vā muttamā vā karissāmiti tatth' eva avakujjo papa-
 tāmi tāy' ev' appāhāratāya. So kho ahaṃ Aggivessana
 imam-eva kāyati assāsento pāpinā gattāni anomajjāmi. Tassa
 mayham Aggivessana pāpinā gattāni anomajjato pūtimaṇṇāni
 lomāni kāyasamā paputanti tāy' ev' appāhāratāya. Api-ssu
 maṃ Aggivessana manussā diṇvā evam-āhaṃsu: kālo
 samaṇo Gotamo ti. Ekacce manussā evam-āhaṃsu: na
 kālo samaṇo Gotamo. sāmo samaṇo Gotamo ti. Ekacce
 manussā evam-āhaṃsu: na kālo samaṇo Gotamo na pi
 sāmo, maṇḍuracchavi samaṇo Gotamo ti. Yāva-ssu me
 Aggivessana tāva parisuddho chavivanno pariyaḍāto upahato
 hoti tāy' ev' appāhāratāya.

Tassa mayham Aggivessana etad-ahosi: Ye kho keci
 aññam addhānam samaṇā vā brāhmaṇā vā opakkamikā
 dukkhā tippā kaṭukā vedanā vedayissu, etāvaparamam na-
 y-ito bhīyyo; ye pi hi keci aññatam addhānam samaṇā
 vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā
 vedayissanti, etāvaparamam na-y-ito bhīyyo; ye pi hi keci
 etarhi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā
 kaṭukā vedanā vediyanti, etāvaparamam na-y-ito bhīyyo.
 Na kho paṇāham imāya kaṭukāya dukkarakārikāya adhi-
 gacchāmi uttarim manussadhammā alamariyaññapaṇassana-
 vissesam, siyā nu kho añño maggo bodhāyāti. Tassa mayham
 Aggivessana etad-ahosi: Ahujjānāmi kho paṇāham pītu
 Sakkaṃsa kammante eītāya jambucchāyāya nisīmo vīrice' eva
 kāmehi vīricea akusalehi dhammehi savitakkam savicāram
 vivekajam pītuṃ dukham paṭhamam jhānam upasampajja vi-
 haritā, siyā nu kho eso maggo bodhāyāti. Tassa mayham
 Aggivessana satānuseṇi viññānam ahosi: eso va maggo bodhā-
 yāti. Tassa mayham Aggivessana etad-ahosi: Kin- nu kho

aham tassa sukhasa bhāyāmi yan'tam sukham aññatr' eva kāmehi aññatra akusalehi dhammehi. Taesa mayham Aggivessana etad' ahosi: Na kho aham tassa sukhasa bhāyāmi yan'tam sukham aññatr' eva kāmehi aññatra akusalehi dhammehi.

Tassa mayham Aggivessana etad' ahosi: Na kho tam sukarāṃ sukhāṃ adhigantuṃ evaṃ adhimattakasimānaṃ patta-kāyena, yan' nūnāhaṃ oḷārikāṃ āhāraṃ āhāreyyāṃ odanakummāsaṃ'ti. So kho aham Aggivessana oḷārikāṃ āhāraṃ āhāresīṃ odanakummāsaṃ. Teva kho pana maṃ Aggivessana samaye pañca bhikkhū paccupatthitā honti: yan' no samāno Gotamo dhammaṃ adhigamiṣṣati tan' no ārocessa-ti. Yato kho aham Aggivessana oḷārikāṃ āhāraṃ āhāresīṃ odanakummāsaṃ, atha me te pañca bhikkhū nibbija-pakkaminā: bāhuliko samāno Gotamo padhānavibbhanto avatto bahullāyāti.

So kho aham Aggivessana oḷārikāṃ āhāraṃ āhāretvā balaṃ gaheTvā vivice' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ pathumaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Vitakka-vicāraṇaṃ vūpasanaṃ ujjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Pītiyā ca virāgā upekhako ca vihāsiṃ sato ca sampajāno, sukhaṃ ca kāyena patisaṃvedesīṃ yan'tam ariyā ācikkhanti; upekhako satimā sakhavihāri ti tatiyaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati. Sukhasa ca pahānū dukkhassa ca pahānū pubbe va somanassa-doma-nassānaṃ atthagamaṃ adukkhaṃ asukhaṃ upekhāsatipāri-suddhīṃ caṭutthaṃ jhānaṃ upasampajja vihāsiṃ. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samāhito citte parisuddha pariyodāte anaṅgaṇe vigatūpakkālese mudubbhūte kammaniye thito ānejjappatte

pubbenivāsaṇussatināpāya cittaṃ abhininnāmesim. So anekavilūtaṃ pubbenivāsaṃ anussarāmi, soyyathidaṃ: ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viṣaṭṭhi pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jāṭisaṃ pi jāti-sahassaṃ pi jāṭisatasahassaṃ pi, aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe; amutr'āsim evaṃnāmo evaṃgotto evaṃvappo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādim, tatrāp'āsim evaṃnāmo evaṃgotto evaṃvappo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sa-uddesaṃ anekavilūtaṃ pubbenivāsaṃ anussarāmi. Ayaṃ kho me Aggivessana rattiyaṃ pathame yāme pathamā vijjā adhi-gatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātūpino pahitattassa viharato. Eva-rūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

So evaṃ samābhiṭṭhe cittaṃ parisuddhe pariyodāte anaṅgaṃ vigatūpakāleṣe mudubbhūte kammaṇiye tṭhe añeḍuppatte sattā-nāṃ cutūpapātānāpāya cittaṃ abhininnāmesim. So dibbena cakkhunā visuddhena atikkantaṃānusaṅgena satte passāmi cavaṃāne upapajjamāne, hīne paṇite savaṃne dubbhaṃne su-gate duggate yathākammūpage satte pajānāmi: ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavā-dakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā param maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā; ime vā pana bhonto sattā kāyaduccaritena samannā-gatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikamma-samādānā, te kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokam upapannā ti. Iti dibbena cakkhunā visuddhena atik-kantaṃānusaṅgena satte passāmi cavaṃāne upapajjamāne, hīne paṇite savaṃne dubbhaṃne sugate duggate yathākammūpage satte pajānāmi. Ayaṃ kho me Aggivessana rattiyaṃ ma-jjhime yāme duttiyaṃ vijjā adhiḍḍatā, avijjā vihatā vijjā uppannā,

tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyūdāya tiṭṭhati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkhilese mudubbhūte kammaniye tūhite ānejjappatte āsavānaṃ khayānāyā cittaṃ abhinimmāsesiṃ. So: idaṃ dukkhaṃ ti yathābhūtaṃ abbhānāsīṃ, ayaṃ dukkhasamudayo ti yathābhūtaṃ abbhānāsīṃ, ayaṃ dukkhanirodho ti yathābhūtaṃ abbhānāsīṃ; ime āsavā ti yathābhūtaṃ abbhānāsīṃ. Ayaṃ āsavasamudayo ti yathābhūtaṃ abbhānāsīṃ, ayaṃ āsavanirodho ti yathābhūtaṃ abbhānāsīṃ, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ abbhānāsīṃ. Tassa me evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccittha, bhavāsavā pi cittaṃ vimuccittha, avijjāsavā pi cittaṃ vimuccittha, vimuttasmiṃ vimuttam - iti nāpaṃ aho si; khīṇā jāti, vusitā brahmacariyaṃ, ketaṃ karaṇiyaṃ nāparaṃ tiṭṭhātīyāti abbhānāsīṃ. Ayaṃ kho me Aggivessana ratiyā pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato. Evarūpā pi kho me Aggivessana uppannā sukhā vedanā cittaṃ na pariyūdāya tiṭṭhati.

Abhijjānāmi kho paññuṃ Aggivessana anekasatūya parīsāya dhatomaṃ deseti, api - ssa maṃ ekameko evaṃ maññati: maṃ - ev' ārabha samaṇo Gotamo dhammaṃ deseti. Na kho paṇ' etaṃ Aggivessana evaṃ datṭhabbaṃ, yāvad' eva vinnūpanatthāya Tathāgato paresaṃ dhammaṃ deseti. So kho ahaṃ Aggivessana tassa yeva kathāya pariyosāne tasmīṃ yeva purimasmiṃ samādhinimutte ajjhattam - eva cittaṃ sapṭhapemī sannisādeṇi ekodikaromi samādahāmi, yena sudāṃ niccakkappaṃ niccakkappaṃ viharāmi. — Okappaniyam - etaṃ bhoto Gotamassa yathā taṃ arabuto sammāsambuddhassa. Abhijjānti pana bhavaṃ Gotamo divā supitā ti. — Abhijjānāmi ahaṃ Aggivessana ginhānaṃ pacchime māse pacchābhattaṃ piṇḍapāṭapāṭikkanto ratugguṇaṃ saṅghātiṃ paññāpetvā dukkhiṇaṃ passena sato sampajāno niddaṃ okkamitā ti. — Etaṃ kho kho Gotama eke sannaṇabrāhmaṇā sammohavibhārasmiṃ

vadanānti. — Na kho Aggivessana ettāvata sammūlho vā hoti asammūlho vā. Api ca Aggivessana yathā sammūlho ca hoti asammūlho ca, taṁ supāhi, sādhukaṁ manasikarohi, bhāsissāmiti. — Evaṁ bho ti kho Saccako Niganthaputto Bhagarato paccassosi. Bhagavā etad-avoca:

Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā appahinā, tam ahaṁ sammūlho ti vadāmi. Āsavānaṁ hi Aggivessana appahānā sammūlho hoti. Yassa kassaci Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā pahinā, tam ahaṁ asammūlho ti vadāmi. Āsavānaṁ hi Aggivessana pahānā asammūlho hoti. Tathāgatassa kho Aggivessana ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā pahinā ucchinnaṁulā tālavatthukatā anabhāvakatā āyatim anuppādadhammā. Seyyathā pi Aggivessana tālo matthakācchinno abhahbo pana virūlhiyā, evaṁ eva kho Aggivessana Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā pahinā ucchinnaṁulā tālavatthukatā anabhāvakaṁ āyatim anuppādadhammā ti.

Evaṁ vutte Saccako Niganthaputto Bhagavantaṁ etad-avoca: Acchariyaṁ bho Gotama, abhūtaṁ bho Gotama, yatra 'c' idaṁ bho Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivanno c' eva pariyodāyati mukhavanno ca vippasidati, yathā taṁ arahato sammāsambuddhassa. Abhijānaṁ ahaṁ bho Gotama Pūraṇaṁ Kassapaṁ vādena vādaṁ samārabbhitaṁ, so pi mayā vādena vādaṁ samāraddho aññen' aññaṁ paṭicari, bahiddhā kathaṁ apanāmeṁ, kopaṁ ca doṇaṁ ca appaccayaṁ ca pātvākāsi. Bho pana Gotamassa evaṁ āsajja āsajja vuccamānassa upanītehi vacanapathehi samudācariyamānassa chavivanno c' eva pariyodāyati mukhavanno ca vippasidati, yathā taṁ arahato sammāsambuddhassa. Abhijānaṁ ahaṁ bho Gotama Makkhaliṁ Gosālāṁ — Ajitaṁ Kesakambalāṁ — Pakudhaṁ Kaccāyanaṁ — Saṅjayaṁ Belatthaputtaṁ — Niganthaṁ Nāthaputtaṁ vādena vādaṁ samārabbhitaṁ, so pi mayā vādena vādaṁ samāraddho aññen'

aññaṃ paṭicari, bahiddhā kathaṃ apanānesi, kopaṇ'ca dosaṇ'
ca appaccayaṇ'ca pātvākāsi. Bhoṭo paṇa Gotamassa
evaṃ āsajja āsajja vuccamānassa upanitehi vacanapathēhi
samudācariyamānassa chavivaṇṇo e' eva pariyoḍāyati mukha-
vaṇṇo ca vippeṣīdati, yathā taṃ arahato sammāsambuddhassa.
Hanta ca dāni mayāṃ llo Gotama gacchāma, bahukiccā
mayāṃ bahukarapīyā ti. — Yassa dāni tvaṃ Aggivessana
kālaṃ maññasīti.

Atha kho Saccako Nigaṇṭhaputto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā pakkāmiti.

MAHĀSACCAKASUTTAM CHATṬHAM

37.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ
viharati Pubbārāme Migāramātu pāsāde. Atha kho Sakko
devānam' indo yena Bhagavā ten' upasaṅkami, upasaṅkamitsvā
Bhagavantaṃ abhivādetvā ekamantaṃ utthāsi. Ekamantaṃ
thito kho Sakko devānam' indo Bhagavantaṃ etad' avoca:
Kittāvatā nu kho bhante bhikkhu saṅkluṭṭena taubhāsāṅkhaya-
vimutto hoti accantaṇitthe accantaṇogakkhemī accantaḥbrahma-
cārī, accantaṇariyosāno settho devamanassānaṃ - ti.

Idha devānaṃ' inda bhikkhuno sutaṃ hoti: sabbe
dhammā nālaṃ abhiniveseyāti. Evaṃ' ce taṃ devānaṃ' inda
bhikkhuno sutaṃ hoti: sabbe dhammā nālaṃ abhiniveseyāti,
so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiñ-
ñāya sabbaṃ dhammaṃ pariānāti, sabbaṃ dhammaṃ pariñ-
ñāya yaṃ kaṇci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā
adunikkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī vi-
harati, virāgānupassī viharati, nirodhānupassī viharati, paṭi-
nissaggānupassī viharati; so tāsu vedanāsu aniccānupassī vi-
haranto, virāgānupassī viharanto, nirodhānupassī viharanto,
paṭinissaggānupassī viharanto na kiñci loke upādiyati, anu-
pādiyaṃ na paritassati, aparitassaṃ paccattaṃ' ñeva pari-

nibbāyati; klāpā jāti. vasiṭaṃ brahmacariyaṃ, kasaṃ karaṇi-
yaṃ nāparaṃ itthattāyāti pajānāti. Ettāvata kho devānam-
inda bhikkhu saṅkhittena taṇhāsaṅkhaṇayavimutto hoti accanta-
niṭṭho accantayogakkhemi accantabrahmacāri accantapari-
yoṣāno seṭṭho devamanussānaṃ-ti. Atha kho Sakko devānam-
indo Bhagavato bhāsitaṃ abhinanditvā anumoditvā Bhaga-
vantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradbhāyi.

Tena kho pana samayena āyasmā Mahāmoggallāno Bha-
gavato avidūre nisīno hoti. Atha kho āyasmato Mahā-
moggallānassa etad' ahosi: Kin' nu kho so yakkho Bha-
gavato bhāsitaṃ abhisamecca anumodi udāhu no: yaṃ-nūnā-
haṃ taṃ yakkhaṃ jāneyyaṃ yadi vā so yakkho Bhagavato
bhāsitaṃ abhisamecca anumodi yadi vā no ti. Atha kho
āyasmā Mahāmoggallāno seyyathā pi nāma balavā parisso
saminjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samā-
jeyya evaṃ-eva Pubbārāme Migāramātu pāsāde antarahito
deseṣu Tāvātimsesu pāturahosi. Tena kho pana samayena
Sakko devānam-indo ekapundarika uyyāne dībbheṃ pañcālī
turiyasatehi samappito samāgibhūto paricāreti. Addasā
kho Sakko devānam-indo āyasmantaṃ Mahāmoggallānaṃ
dūrato ya āgacchantaṃ, disvāna tāni dībbāni pañca turiya-
satāni paṭippanāmetvā yen' āyasmā Mahāmoggallāno ten' upa-
saṅkami, upasaṅkamitvā āyasmantaṃ Mahāmoggallānaṃ etad'-
avoca: Ehi kho mārisa Moggallāna, sāgataṃ mārisa Mog-
gallāna, cīrassaṃ kho mārisa Moggallāna imaṃ pariyāyam
akāsi yadidaṃ idh' āgamaṇāya, nisīda mārisa Moggallāna,
idaṃ āsanaṃ pañnattaṃ-ti. Nisīdi kho āyasmā Mahā-
moggallāno pañnatte āsane. Sakko pi kho devānam-indo
nānātaraṃ nīcaṃ āsanaṃ gaḥetvā ekamantaṃ nisīdi. Ekam-
antaṃ nisīmaṃ kho Sakkaṃ devānam-indaṃ āyasmā Mahā-
moggallāno etad' avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena
taṇhāsaṅkhaṇayavimuttiṃ abhāsi, sādhu mayam' pi etissa kā-
thāya bhāgino assāma savaṇāyāti. — Mayam' kho mārisa
Moggallāna bahukieḍā, mayam' bahukaraṇiṇā, app' eva sakena
karaṇiyena api ca devānaṃ yeva Tāvātimsānaṃ karaṇiyena.
Api ca mārisa Moggallāna sussutaṃ yeva hoti suggaḥitaṃ

sammasikataṃ sūpadhāritaṃ yaṇ - no khūppam - eva antara-
dhāyati. Bhūtapubbam mārisa Moggallāna devāsurasaṅgāmo
sambappabhūho ahoṣi. Tasmīṃ kho pana mārisa Moggallāna
saṅgāme devā jiniṃsu, asurā parājiniṃsu. So kho ahaṃ
mārisa Moggallāna taṃ saṅgāmaṃ abhivijinitvā vijitasaṅgāmo
tato paṭinivattitvā Vejayantam nāma pāsādam māpesiṃ.
Vejayantassa kho pana mārisa Moggallāna pāsādassa eka-
sataṃ niyyūham, ekamekasmīṃ niyyūhe satta satta kūtāgāra-
satāni, ekamekasmīṃ kūtāgāre satta satta accharāyo, ekam-
ekissā accharāya satta satta paricārīkāyo. Icehyyāsi no
tvam mārisa Moggallāna Vejayantassa pāsādassa rāmaṇeyya-
kam dātthun - ti. Adhivāsesi kho āyasmā Mahāmoggallāno
tupphibhāvena.

Atha kho Sakko ca devānam - indo Vessavaṇo ca mahā-
rājā āyasmantaṃ Mahāmoggallānaṃ purakkhatvā yena
Vejayanto pāsādo ten' upasaṅkamiṃsu. Addasāsuṃ kho
Sakkassa devānam - indassa paricārīkāyo āyasmantaṃ Mahā-
moggallānaṃ dūrato va āgacchantāṃ, disvāna ottapamānā
hīriyamānā sakam sakam ovarakam pavisiṃsu. Seyyathā
pi nāma saṇḍisā sasuram disvā ottapati hīriyati, evam - evaṃ
Sakkassa devānam - indassa paricārīkāyo āyasmantaṃ Mahā-
moggallānaṃ disvā ottapamānā hīriyamānā sakam sakam
ovarakam pavisiṃsu. Atha kho Sakko ca devānam - indo
Vessavaṇo ca mahārājā āyasmantaṃ Mahāmoggallānaṃ Ve-
jayante pāsādo anucaṅkamāpentī anuvicārāpentī: idam - pi
mārisa Moggallāna passa Vejayantassa pāsādassa rāma-
ṇeyyakam, idam - pi mārisa Moggallāna passa Vejayantassa
pāsādassa rāmaṇeyyakam - ti. — Sobhat' idam āyasmato
Kosiyassa yathā taṃ pubbe katapuñṇassa, manussā pi kiṇ-
cid - eva rāmaṇeyyakam dītthā evam - āhaṃsu: sobhati vata
bho devānam Tāvatisānan - ti, ta - y - idam āyasmato Kosi-
yassa sobhati yathā taṃ pubbe katapuñṇassāti. Atha kho
āyasmato Mahāmoggallānassa etad - ahoṣi: Atibhūham kho
ayaṃ yakkho pamattō viharatī, yaṇ - nūnāhaṃ imaṃ yakkhaṃ
saṃvejeyyan - ti. Atha kho āyasmā Mahāmoggallāno tathā-
rūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhāsi yathā Vejayantaṃ
pāsādam pādaṅgutthakena saṅkampesi sampakampesi sampa-

vedhesi. Atha kho Sakko ca devānam'indo Vessavaṇo ca mahārājā devā ca Tāvātimsā acchariyabbhutaçittaajātā: ahesuñi: Acchariyaṃ vata bho abbhutaṃ vata bho sumanassa mahiddhikatā mahānubhāvata, yatra hi nāma dibbaṃ bhavaṇaṃ pādaṅguṭṭhakena saṅkameppati sampakameppati sampa-vedhessaṃti. Atha kho āyasmā Mahāmoggallāno Sakkaṃ devānam'indaṃ samviggaṃ lomahatṭhajātaṃ viditvā Sakkaṃ devānam'indaṃ etad'avoca:

Yathākathaṃ pana te Kosiya Bhagavā saṅkhittena taṇhāsaṅkhasyavimuttiṃ abhāsi, sādhu mayam'pi etissa kathāya bhūgino assāma savaṇāyāti. — Idhāhaṃ mārisa Moggallāna yena Bhagavā ten'upasaṅkamiṃ, upasaṅkamitvā Bhagavantaṃ abhiyādetvā ekamantaṃ aṭṭhāsīm. Ekamantaṃ tūto kho ahaṃ mārisa Moggallāna Bhagavantaṃ etad'avocaṃ: Kittāvatā nu kho bhante bhikkhu saṅkhittena taṇhāsaṅkhasyavimutto hoti accantaniṭṭho accanta-yogakkhemi accantabrahmacāri accantapariyosāno seṭṭho devamanussānaṃ ti. Evaṃ vutte mārisa Moggallāna Bhagavā maṃ etad'avoca: Idha devānam'inda bhikkhuno sutaṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ'ce taṃ devānam'inda bhikkhuno sutaṃ hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbaṃ dhammaṃ abhijānāti, sabbaṃ dhammaṃ abhiññāya sabhaṃ dhammaṃ parijānāti, sabbaṃ dhammaṃ pariññāya yuṃ kanci vedanaṃ vedeti, sukhaṃ vā dukkhaṃ vā adakkhamasukhaṃ vā, so tāsu vedanāsu aniccānupassī viharati, virūgānupassī viharati, nirodhānupassī viharati, paṇisaggānupassī viharati; so tāsu vedanāsu aniccānupassī viharanto, virūgānupassī viharanto, nirodhānupassī viharanto, paṇisaggānupassī viharanto na kiñci loke upādiyāti, anupādiyaṃ na paritassaṃti, aparitassaṃ paecattaṃ'heva parinibbāyati; khipā jāti, vesitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Ettāvatā kho devānam'inda bhikkhu saṅkhittena taṇhāsaṅkhasyavimutto hoti accantaniṭṭho accanta-yogakkhemi accantabrahmacāri accantapariyosāno seṭṭho devamanussānaṃ ti. Evaṃ kho me mārisa Moggallāna Bhagavā saṅkhittena taṇhāsaṅkhasyavimuttiṃ abhāsi. Atha kho āyasmā Mahāmoggallāno Sakassa devānam'indassa bhā-

sitaṃ abhinanditvā anumoditvā seyyathā pi nāma balavā puriso sammājitam vā bhāvaṃ pasāreyya pasāritam vā bhāvaṃ sammājeyya evaṃ evaṃ devesu Tāvatiṃsesu antarāhito Pubbāraṃe Migāraṃātu pāsāde pāturnhosi. Atha kho Sakkaṃ devānaṃ indassa paricārikāyo acirapakkaṃte āyasmante Mahāmoggallāne Sakkaṃ devānaṃ indaṃ etad'avocaṃ: Eso nu te mārisa so Bhagavā satthā ti. — Na kho me mārīsā so Bhagavā satthā, sabrahmacārī me eso, āyasmā Mahāmoggallāno ti. — Lābhā te mārisa yassa te sabrahmacārī evaṃ mahiddhiko evaṃ mahānubhāvo, aho nūna te so Bhagavā satthā ti.

Atha kho āyasmā Mahāmoggallāno yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Mahāmoggallāno Bhagavantaṃ etad'avoca: Abhi jānāti no bhante Bhagavā aha taṃ—heva aññatarassa mahesakkhassa yakkhassa saṅkhittena tanhāsaṅkhayavimuttiṃ abbāsīthāti. — Abhi jānāmi' ahaṃ Moggallāna: idha Sakko devānaṃ indo yena haṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ atthāsī. Ekamantaṃ tīto kho Moggallāno Sakko devānaṃ indo maṃ etad'avoca: Kittavatā nu kho bhante bhikkhu saṅkhittena tanhāsaṅkhayavimutto hoti accantaniṭṭho accantayogakkhenū accantabrahmacārī accantapariyoṇāno suttīto devamanussānaṃ ti. Evaṃ vutte ahaṃ Moggallāna Sakkaṃ devānaṃ indaṃ etad'avocaṃ: Idha devānaṃ inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti. Evaṃ ce taṃ devānaṃ inda bhikkhuno sutam hoti: sabbe dhammā nālaṃ abhinivesāyāti, so sabbam dhammaṃ abhi jānāti, sabbam dhammaṃ abhi jānāya sabbam dhammaṃ pari jānāti, sabbam dhammaṃ pari jānāya yaṃ kaṇci vedanaṃ vedeti, sukkaṃ vā dukkaṃ vā adukkhamasukkaṃ vā, so tassa vedanāsu aniccānupassī viharati, virāgānupassī viharati, nirodhānupassī viharati, paṭinissaggānupassī viharati; so tassa vedanāsu aniccānupassī viharanto, virāgānupassī viharanto, nirodhānupassī viharanto, paṭinissaggānupassī viharanto na kiṇci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ—heva parinibbāyati; khīṇā jātī, yasitaṃ brahma-

cariyam, katañ karaṇīyañ nāparañ itthattāyāti pajānāti. Ettiāvatā kho devānaṃ - inda bhikkhu saṅkhittena taṇhā-saṅkhayavimuttiḥ hoti accantaniṭṭho accantayogakkhemi accantabrahmacāri accantapariyosāno seṭṭho devamanussānanti. Evañ kho ahañ Moggallāna abhijānāmi Sakkassa devānaṃ - indassa saṅkhittena taṇhāsaṅkhayavimuttiñ bhāsītā ti.

Idaṃ avoca Bhagavā. Attamaṇo āyasmā Mahāmoggallāno Bhagavato bhāsitañ abhinandati.

CŪLATAṢṬHĀSAṆKHAYASUTTAM EATTAMAṆ.

38.

Evañ me sutañ. Ekañ samayañ Bhagavā Sāvattliyañ viharati Jetavana Anāthapīṇḍikassa ārāme. Tena kho pana samayena Sātissa nāma bhikkhuno kevaṭṭaputtassa evarūpañ pāpakañ diṭṭhigatañ uppannañ hoti: Tathā 'hañ Bhagavatā dhammañ desitañ ājānāmi yathā tad' ev' idañ viññāṇaṃ sandhāvati saṃsarati, anaññañ - ti. Assosañ kho sambahulā bhikkhū: Sātissa kira nāma bhikkhuno kevaṭṭaputtassa evarūpañ pāpakañ diṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā dhammañ desitañ ājānāmi yathā tad' ev' idañ viññāṇaṃ sandhāvati saṃsarati, anaññañ - ti. Atha kho te bhikkhū yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkamissa, upasaṅkamitvā Sātīm bhikkhū kevaṭṭaputtañ etad' avocaṃ: Saccañ kira te āvuso Sāti evarūpañ pāpakañ diṭṭhigatañ uppannañ: Tathā 'hañ Bhagavatā . . . anaññañ - ti. — Evañ byā kho ahañ āvuso Bhagavatā dhammañ desitañ ājānāmi yathā tad' ev' idañ viññāṇaṃ sandhāvati saṃsarati, anaññañ - ti. Atha kho te bhikkhū Sātīm bhikkhū kevaṭṭaputtañ etasmā pāpaka diṭṭhigatā viveceṭṭukāmaṃ samanuyājanti samanugāhanti samanubhāsanti: Mā evaṃ āvuso Sāti avoca, mā Bhagavantañ abbhācikkhi, na hi sādhu Bhagavato abbhakkhānaṃ, na hi Bhagavā evaṃ vadeyya. Anekāpariyāyena hi' āvuso Sāti paṭiccasamuppannañ viññāṇaṃ

vuttam Bhagavatā: aññatra paccayā na tīhi viññāpassa sambhavo ti. Evam-pi kho Sāti bhikkhu kevattaputto tehi bhikkhūhi samanuyāññiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakaṃ dīṭṭhigataṃ thāmasā parāmassa abhinivissa volarati: Evam byā kho aham āvuso Bhagavatā... anaññan-ti.

Yato kho te bhikkhū nāsakkhiṃsu Sātiṃ bhikkhuṃ kevattaputtam etasmiṃ pāpakaṃ dīṭṭhigatā vīrocetum atha yena Bhagavā ten' upasaṅkamiṃsu. upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad-avocum: Sātissa nāma bhante bhikkhuno kevattaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannam: Tathā haṃ Bhagavatā... anaññan-ti. Aesumha kho mayaṃ bhante: Sātissa kira nāma bhikkhuno kevattaputtassa evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannam: Tathā haṃ Bhagavatā... anaññan-ti. Atha kho mayaṃ bhante yena Sāti bhikkhu kevattaputto ten' upasaṅkamiṃsa, upasaṅkamitvā Sātiṃ bhikkhuṃ kevattaputtam etad-avocumha: Saecoṃ kira te āvuso Sāti evarūpaṃ pāpakaṃ dīṭṭhigataṃ uppannam: Tathā haṃ Bhagavatā... anaññan-ti. Evam vutte bhante Sāti bhikkhu kevattaputto amhe etad-avoca: Evam byā kho aham āvuso Bhagavatā... anaññan-ti. Atha kho mayaṃ bhante Sātiṃ bhikkhuṃ kevattaputtam etasmiṃ pāpakaṃ dīṭṭhigatā vīrocetukāmaṃ samanuyāññimha samanugāhimha samanubhāsimha: Mā evaṃ āvuso Sāti avaca, mā Bhagavantaṃ abbhāṇakkhi. na hi sādhu Bhagavato abbhak-khūnam, na hi Bhagavā evaṃ vadeyya. Anekupariyāyena h' āvuso Sāti paṭiccasamuppannam viññāpam vuttam Bhagavatā: aññatra paccayā na tīhi viññāpassa sambhavo ti. Evam-pi kho bhante Sāti bhikkhu kevattaputto amhehi samanuyāññiyamāno samanugāhiyamāno samanubhāsiyamāno tad-eva pāpakaṃ dīṭṭhigataṃ thāmasā parāmassa abhinivissa volarati: Evam byā kho aham āvuso Bhagavatā... anaññan-ti. Yato kho mayaṃ bhante nāsakkhiṃsa Sātiṃ bhikkhuṃ kevattaputtam etasmiṃ pāpakaṃ dīṭṭhigatā vīrocetum atha mayaṃ etam-attham Bhagavato ārocemāsi.

Atha kho Bhagavā aññatarum bhikkhuṃ āmantesi: Ehi

vaṃ bhikkhu mama vacanena Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ āmanteti: Saṭṭhā taṃ āvuso Sāti āmantetīti. Evaṃ bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Sāti bhikkhu kevaṭṭaputto ten' upasaṅkami, upasaṅkamitvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad'avoca: Saṭṭhā taṃ āvuso Sāti āmantetīti. Evaṃ āvuso ti kho Sāti bhikkhu kevaṭṭaputto tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ Bhagavā etad'avoca: Saccaṃ kira te Sāti evurūpaṃ pāpakaṃ dīṭṭhigataṃ uppannaṃ: Tathā 'taṃ Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad'ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaṅgaṃ-ti. — Evaṃ byā kho ahaṃ bhante Bhagavatā dhammaṃ desitaṃ ājānāmi yathā tad'ev' idaṃ viññāpaṃ sandhāvati saṃsarati, anaṅgaṃ-ti. — Katamaṃ-taṃ Sāti viññāpaṃ-ti. — Yvāyaṃ bhante vado vedeyyo tatra tatra kulāpāpāpakānaṃ kammaṇaṃ vipākaṃ paṭisaṃvedetīti. — Kassa nu kho nāma tvaṃ moghapurisa mayā evaṃ dhammaṃ desitaṃ ājānāsi. Nānu mayā moghapurisa anekapariyāyena paṭicasamuppannaṃ viññāpaṃ vuttaṃ: aṅgaṭṭa paṇḍayā n' tīhi viññāpasse sambhavo-ti. Atha ca pana tvaṃ moghapurisa attanā duggahitena amhe c' eva abbhācikkhasi attānaṃ ca khaṇasi bahuṃ ca apuṇṇaṃ pasavaṃ. Taṃ hi te moghapurisa bhavissati digharattaṃ ahitāya dukkhāyātī.

Atha kho Bhagavā bhikkhū āmantesi: Taṃ kim'maṇaṭṭha bhikkhave: api nāyaṃ Sāti bhikkhu kevaṭṭaputto usikato pi imasmiṃ dhammavīnaye-ti. — Kim' hi siyā bhante, no h' etaṃ bhante-ti. Evaṃ vutte Sāti bhikkhu kevaṭṭaputto tūḥibhūto maṅkubbhūto pattakkhaṇḍho adhomukho pajjhāyanto appatibhāno nisīdi. Atha kho Bhagavā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ tūḥibhūtaṃ maṅkubbhūtaṃ pattakkhaṇḍhaṃ adhomakhaṃ pajjhāyantaṃ appatibhānaṃ veditvā Sātiṃ bhikkhuṃ kevaṭṭaputtaṃ etad'avoca: Paṇḍayissasī kho tvaṃ moghapurisa etena sakena pāpakena dīṭṭhigatena, idbhāhaṃ bhikkhū paṭipucchāsamāmi. Atha kho Bhagavā bhikkhū āmantesi: Tumhe pi me bhikkhave evaṃ dhammaṃ desitaṃ ājānātha yathā 'yaṃ Sāti bhikkhu ke-

vaṭṭaputto attanā duggahitena amhe c' eva abbhācikkhati attānā - ca khaṇati bahuṃ - ca apuññaṃ pasavattī. — No h' etanā bhante, anekapariyāyena hi no bhante paṭiccasamuppannāṃ viññānaṃ vuttaṃ Bhagavatā; aññatra paccayā na tīhi viññāpessa sambhavo ti. — Sādhu bhikkhave, sādhu kho me tumhe bhikkhave evaṃ dhammaṃ deṣitāṃ ājānātha. Anekapariyāyena hi vo bhikkhave paṭiccasamuppannāṃ viññānaṃ vuttaṃ mayā; aññatra paccayā na tīhi viññāpessa sambhavo ti. Atha ca paṇāyāṃ Sāti bhikkhu kevaṭṭaputto attanā duggahitena amhe c' eva abbhācikkhati attānā - ca khaṇati bahuṃ - ca apuññaṃ pasavattī. Tam hi tassa moghapurisaṃ bhavissati digharattāṃ ahitāya dukkhāya.

Yā - nad - eva bhikkhave paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkham gacchati: cakkhuṃ - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhaviññānaṃ - t' eva saṅkham gacchati; sotaṃ - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññānaṃ - t' eva saṅkham gacchati; ghānaṃ - ca paṭicca gandhe ca uppajjati viññānaṃ, ghānaviññānaṃ - t' eva saṅkham gacchati; jivhaṃ - ca paṭicca rasā ca uppajjati viññānaṃ, jivhāviññānaṃ - t' eva saṅkham gacchati; kāyaṃ - ca paṭicca phoṭṭhabbe ca uppajjati viññānaṃ, kāyaviññānaṃ - t' eva saṅkham gacchati; manaṃ - ca paṭicca dhamme ca uppajjati viññānaṃ, manoviññānaṃ - t' eva saṅkham gacchati. Seyyathā pi bhikkhave yā - yad - eva paccayaṃ paṭicca aggi jalati tena ten' eva saṅkham gacchati: kaṭṭhaṃ - ca paṭicca aggi jalati, kaṭṭhaggi t' eva saṅkham gacchati; sakālikaṃ - ca paṭicca aggi jalati, sakālikaggi t' eva saṅkham gacchati; tipaṃ - ca paṭicca aggi jalati, tipaggi t' eva saṅkham gacchati; gomayaṃ - ca paṭicca aggi jalati, gomayaggi t' eva saṅkham gacchati; thusaṃ - ca paṭicca aggi jalati, thusaggi t' eva saṅkham gacchati; saṅkāraṃ - ca paṭicca aggi jalati, saṅkāraggi t' eva saṅkham gacchati; evaṃ eva kho bhikkhave yā - nad - eva paccayaṃ paṭicca uppajjati viññānaṃ tena ten' eva saṅkham gacchati: cakkhuṃ - ca paṭicca rūpe ca uppajjati viññānaṃ, cakkhaviññānaṃ - t' eva saṅkham gacchati; sotaṃ - ca paṭicca sadde ca uppajjati viññānaṃ, sotaviññānaṃ - t' eva saṅkham gacchati; ghānaṃ - ca paṭicca gandhe ca uppajjati

viññāṇaṃ, ghāṇaviññāṇaṃ - t' eva saṅkhaṃ gacchati; jivhā-
ca paṭicca rase ca uppajjati viññāṇaṃ, jivhāviññāṇaṃ - t' eva
saṅkhaṃ gacchati; kāyaṃ ca paṭicca phoṭṭhabbe ca uppajjati
viññāṇaṃ, kāyaviññāṇaṃ - t' eva saṅkhaṃ gacchati; manaṃ
ca paṭicca dhamme ca uppajjati viññāṇaṃ, manoviññāṇaṃ - t'
eva saṅkhaṃ gacchati.

Bhūtam - idan - ti bhikkhave passathāti. — Evam - bhante.
— Tadāhārasambhavan - ti bhikkhave passathāti. — Evam -
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-
maṃ - ti bhikkhave passathāti. — Evam - bhante. — Bhūtam -
idaṃ no - ssōti bhikkhave kaṅkhāto uppajjati vicikicchā ti.
— Evam - bhante. — Tadāhārasambhavaṃ no - ssōti bhikkhave
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Tadā-
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ no - ssōti
kaṅkhāto uppajjati vicikicchā ti. — Evam - bhante. — Bhū-
tam - idan - ti bhikkhave yathābhūtaṃ sammappaññāya pas-
sato yā vicikicchā sā pahīyatīti. — Evam - bhante. — Tadā-
hārasambhavan - ti bhikkhave yathābhūtaṃ sammappaññāya
passato yā vicikicchā sā pahīyatīti. — Evam - bhante. — Tadā-
hāranirodhā yaṃ bhūtaṃ taṃ nirodhadhammaṃ - ti bhikkhave
yathābhūtaṃ sammappaññāya passato yā vicikicchā sā pahīya-
tīti. — Evam - bhante. — Bhūtam - idan - ti bhikkhave iti pi
vo ettha nivicikicchā ti. — Evam - bhante. — Tadāhārasam-
bhavan - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -
bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ nirodhadham-
maṃ - ti bhikkhave iti pi vo ettha nivicikicchā ti. — Evam -
bhante. — Bhūtam - idan - ti bhikkhave yathābhūtaṃ samma-
ppaññāya sudiṭṭhaṃ - ti. — Evam - bhante. — Tadāhārasam-
bhavan - ti bhikkhave yathābhūtaṃ sammappaññāya sudiṭṭhaṃ
ti. — Evam - bhante. — Tadāhāranirodhā yaṃ bhūtaṃ taṃ
nirodhadhammaṃ - ti bhikkhave yathābhūtaṃ sammappaññāya
sudiṭṭhaṃ - ti. — Evam - bhante. — Imāṃ ce tumhe bhikkhave
diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyoḍaṭaṃ aliyetha
kelāyetha dhanāyetha mamāyetha, apī na tumhe bhik-
khave kullūpamaṃ dhammaṃ deṣitaṃ ājāneyyātha nitthara-
patthāya no gahaṇatthāyāti. — No h' etaṃ bhante. — Imāṃ
ce tumhe bhikkhave diṭṭhiṃ evaṃ parisuddhaṃ evaṃ pariyo-

dātān na allīyetha na kolāyetha na dhanāyetha na mamāyetha, api nu tumhe bhikkhave kullūpamañ dhammañ desitañ ājāneyyātha nittharapattāya no gahaṇattāyāti. — Evam bhante.

Cattāro ime bhikkhave āhārā bhūtānañ vā sattānañ tithiyā sambhavesinañ vā anuggahāya, katame cattāro: kaḷaṇḍakāro āhāro oḷāriko vā sukhumo vā, phasso duttiyo, mano-saṁboetanā tatiyā, viññānañ catuttham. Ime ca bhikkhave cattāro āhārā kiṇnidānā kiṇṇasamudaya kiṇṇjātikā kiṇṇapabbavā: ime cattāro āhārā taṇhānidānā taṇhāsamudaya tāṇhājātikā taṇhāpabbavā. Taṇhā cāyañ bhikkhave kiṇnidānā k. k. kiṇṇapabbavā: taṇhā vedanānidānā v. v. vedanūpabbavā. Vedanā cāyañ bhikkhave kiṇnidānā k. k. kiṇṇapabbavā: vedanā phassanidānā ph. ph. phassapabbavā. Phasso cāyañ bhikkhave kiṇnidāno k. k. kiṇṇapabbavo: phasso saḷāyatanañidāno s. s. saḷāyatanañapabbavo. Saḷāyatanañ-o' idaṃ bhikkhave kiṇnidānañ k. k. kiṇṇapabbavañ: saḷāyatanañ nāmarūpañidānañ n. n. nāmarūpañapabbavañ. Nāmarūpañ-c' idaṃ bhikkhave kiṇnidānañ k. k. kiṇṇapabbavañ: nāmarūpañ viññāpañidānañ v. v. viññāpañapabbavañ. Viññāpañ-c' idaṃ bhikkhave kiṇnidānañ k. k. kiṇṇapabbavañ: viññāpañ saṅkhārāñidānañ s. s. saṅkhārāñapabbavañ. Saṅkhārā-c' ime bhikkhave kiṇnidānā kiṇṇasamudaya kiṇṇjātikā kiṇṇapabbavā: saṅkhārā avijjāñidānā avijjāsamudaya avijjājātikā avijjāpabbavā. Iti kho bhikkhave avijjāpaccaya saṅkhārā, saṅkhārāpaccaya viññāpañ, viññāpañpaccaya nāmarūpañ, nāmarūpañpaccaya saḷāyatanañ, saḷāyatanañpaccaya phasso, phassapaccaya vedanā, vedanāpaccaya taṇhā, taṇhāpaccaya upādānañ, upādānañpaccaya bhavo, bhavapaccaya jāti, jātipaccaya jarāmaraṇaṃ soḷaparidevadukkhadomanassupāyāsa sambhavañti, evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Jātipaccaya jarāmaraṇa-ti itī kho pañ' etaṃ vuttañ; jātipaccayā nu kho bhikkhave jarāmarānañ no vā, kathaṃ vā ettha hotīti. — Jātipaccayā bhante jarāmarānañ, evaṃ no ettha hoti: jātipaccayā jarāmarānañ-ti. — Bhavapaccayā jāti itī kho pañ' etaṃ vuttañ; bhavapaccayā nu kho bhikkhave jāti no vā, kathaṃ vā ettha hotīti. — Bhavapaccayā

bhante jātī, evaṃ no ettha hoti: bhavapaccayā jātīti. — Upādānapaccayā bhavo ti itī kho pan' etaṃ vuttaṃ; upādānapaccayā nu kho bhikkhave bhavo no vā, kathaṃ vā ettha hotīti. — Upādānapaccayā bhante bhavo, evaṃ no ettha hoti: upādānapaccayā bhavo ti. — Taṇhāpaccayā upādānan ti itī kho pan' etaṃ vuttaṃ; taṇhāpaccayā nu kho bhikkhave upādānaṃ no vā, kathaṃ vā ettha hotīti. — Taṇhāpaccayā bhante upādānaṃ, evaṃ no ettha hoti: taṇhāpaccayā upādānan ti. — Vedanāpaccayā taṇhā ti itī kho pan' etaṃ vuttaṃ; vedanāpaccayā nu kho bhikkhave taṇhā no vā, kathaṃ vā ettha hotīti. — Vedanāpaccayā bhante taṇhā, evaṃ no ettha hoti: vedanāpaccayā taṇhā ti. — Phassa-paccayā vedanā ti itī kho pan' etaṃ vuttaṃ; phassapaccayā nu kho bhikkhave vedanā no vā, kathaṃ vā ettha hotīti. — Phassapaccayā bhante vedanā, evaṃ no ettha hoti: phassapaccayā vedanā ti. — Saṃsāratāpaccayā phasso ti itī kho pan' etaṃ vuttaṃ; saṃsāratāpaccayā nu kho bhikkhave phasso no vā, kathaṃ vā ettha hotīti. — Saṃsāratāpaccayā bhante phasso, evaṃ no ettha hoti: saṃsāratāpaccayā phasso ti. — Nāmarūpapaccayā saṃsāratānan ti itī kho pan' etaṃ vuttaṃ; nāmarūpapaccayā nu kho bhikkhave saṃsāratānaṃ no vā, kathaṃ vā ettha hotīti. — Nāmarūpapaccayā bhante saṃsāratānaṃ, evaṃ no ettha hoti: nāmarūpapaccayā saṃsāratānan ti. — Viññāpaccayā nāmarūpan ti itī kho pan' etaṃ vuttaṃ; viññāpaccayā nu kho bhikkhave nāmarūpaṃ no vā, kathaṃ vā ettha hotīti. — Viññāpaccayā bhante nāmarūpaṃ, evaṃ no ettha hoti: viññāpaccayā nāmarūpan ti. — Saṅkhārāpaccayā viññāpan ti itī kho pan' etaṃ vuttaṃ; saṅkhārāpaccayā nu kho bhikkhave viññāpaṃ no vā, kathaṃ vā ettha hotīti. — Saṅkhārāpaccayā bhante viññāpaṃ, evaṃ no ettha hoti: saṅkhārāpaccayā viññāpan ti. — Avijjāpaccayā saṅkhārā ti itī kho pan' etaṃ vuttaṃ; avijjāpaccayā nu kho bhikkhave saṅkhārā no vā, kathaṃ vā ettha hotīti. — Avijjāpaccayā bhante saṅkhārā, evaṃ no ettha hoti: avijjāpaccayā saṅkhārā ti.

Sādhū bhikkhave. Iti kho bhikkhave tumhe pi evaṃ vadetha ahaṃ pi evaṃ vadāmi: [Iti] imasmiṃ sati idaṃ hoti,

inass' uppādā idam uppajjati, yadidam avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṇapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, taphāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassapāyāsā sambhavanti, evam-etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya te-eva asesavirāgaṇirodhā saṅkhāraṇirodho, saṅkhāraṇirodhā viññāṇaṇirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanāṇirodho, vedanāṇirodhā taphāṇirodho, taphāṇirodhā upādānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jātinirodho, jātinirodhā jarāmarṇam sokaparidevadukkhadomanassapāyāsā nirujjhanti, evam-etassa kevalassa dukkhakkhandhassa nirodho hoti.

Jātinirodhā jarāmaraṇaṇirodho ti itī kho pan' etaṃ vuttaṃ; jātinirodhā na kho bhikkhave jarāmaraṇaṇirodho no vā, kathaṃ vā ettha hotīti. — Jātinirodhā bhante jarāmaraṇaṇirodho, evaṃ no ettha hotī: jātinirodhā jarāmaraṇaṇirodho ti. — Bhavaṇirodhā jātinirodho ti itī kho pan' etaṃ vuttaṃ; bhavaṇirodhā na kho bhikkhave jātinirodho no vā, kathaṃ vā ettha hotīti. — Bhavaṇirodhā bhante jātinirodho, evaṃ no ettha hotī: bhavaṇirodhā jātinirodho ti. — Upādānaṇirodhā bhavaṇirodho ti itī kho pan' etaṃ vuttaṃ; upādānaṇirodhā na kho bhikkhave bhavaṇirodho no vā, kathaṃ vā ettha hotīti. — Upādānaṇirodhā bhante bhavaṇirodho, evaṃ no ettha hotī: upādānaṇirodhā bhavaṇirodho ti. — Taphāṇirodhā upādānaṇirodho ti itī kho pan' etaṃ vuttaṃ; taphāṇirodhā na kho bhikkhave upādānaṇirodho no vā, kathaṃ vā ettha hotīti. — Taphāṇirodhā bhante upādānaṇirodho, evaṃ no ettha hotī: taphāṇirodhā upādānaṇirodho ti. — Vedanāṇirodhā taphāṇirodho ti itī kho pan' etaṃ vuttaṃ; vedanāṇirodhā na kho bhikkhave taphāṇirodho no vā, kathaṃ vā ettha hotīti. — Vedanāṇirodhā bhante taphāṇirodho, evaṃ no ettha hotī: vedanāṇirodhā taphāṇirodho ti. — Phassaṇirodhā vedanāṇirodho ti itī kho pan' etaṃ vuttaṃ; phassa-

paḥantaṃ vā paṭidhāveyyātha: ahesumha nu kho mayāṃ
 atītaṃ addhānaṃ, na nu kho ahesumha atītaṃ addhānaṃ,
 kin - nu kho ahesumha atītaṃ addhānaṃ, kathaṃ - nu kho
 ahesumha atītaṃ addhānaṃ, kiṃ hutvā kiṃ ahesumha nu
 kho mayāṃ atītaṃ addhānaṃ - ti. — No h' etaṃ bhante. —
 Apī nu tumhe bhikkhave evaṃ jānantā evaṃ passantā upa-
 rantaṃ vā ādhāveyyātha: Bhavissāma nu kho mayāṃ anā-
 gatam addhānaṃ, na nu kho bhavissāma anāgatam addhā-
 naṃ, kin - nu kho bhavissāma anāgatam addhānaṃ, kathaṃ -
 nu kho bhavissāma anāgatam addhānaṃ, kiṃ hutvā kiṃ bha-
 vissāma nu kho mayāṃ anāgatam addhānaṃ - ti. — No h'
 etaṃ bhante. — Apī nu tumhe bhikkhave evaṃ jānantā
 evaṃ passantā oṭarabhi vā paccuppannam addhānaṃ ajjhataṃ
 kathaṃkathāhi assatha: Ahaṃ - nu kho 'emi, no nu kho 'emi,
 kin - nu kho 'emi, kathaṃ - nu kho 'emi, ayaṃ nu kho 'atto
 kuto āgato, so kuhiṃgāmi bhavissatīti. — No h' etaṃ bhante.
 — Apī nu tumhe bhikkhave evaṃ jānantā evaṃ passantā
 evaṃ vadeyyātha: Satthā no garu, satthugāravana ca mayāṃ
 vademaṃti. — No h' etaṃ bhante. — Apī nu tumhe bhik-
 khave evaṃ jānantā evaṃ passantā evaṃ vadeyyātha: Samaṇo
 no evaṃ āha samaṇo ca, na ca mayāṃ evaṃ vademaṃti. —
 No h' etaṃ bhante. — Apī nu tumhe bhikkhave evaṃ jānantā
 evaṃ passantā aññaṃ satthāraṃ uddiseyyāthāti. — No h'
 etaṃ bhante. — Apī nu tumhe bhikkhave evaṃ jānantā evaṃ
 passantā yāni tāni puttasaṃapabrāhmaṇānaṃ vatakotūhala-
 maṅgalāni tāni sārato paccāgaccheyyāthāti. — No h' etaṃ
 bhante. — Nānu bhikkhave yad - eva tumhākaṃ sāmaṃ ūtāṃ
 sāmaṃ diṭṭhaṃ sāmaṃ viditaṃ tad - eva tumhe vadethāti. —
 Evaṃ - bhante. — Sādhū bhikkhave. Upaniṭṭā kho me tumhe
 bhikkhave iminā sandiṭṭhikena dhammena akālikena chipassi-
 kena opanayikena paccattaṃ veditabbena viññūhi. Sandiṭṭhiko
 ayaṃ bhikkhave dhammo akāliko chipassiko opanayiko pac-
 cattam veditabbo viññūhiti iti yaṃ - tam vuttaṃ idam - etaṃ
 paṭicca suttam.

Tuṃhaṃ kho pana bhikkhave sannipātā gabbhassāvakkanti
 hoti: Idha mātāpitara ca sannipatitā honti, mātā ca na utari
 hoti, gamiḥabbo ca na paccupatthito hoti, n' eva tāva gab-

bhassāvakkanti hoti. Idha mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca nā paccupatthito hoti, n' eva tīva gabbhassāvakkanti hoti. Yato ca kho bhikkhave mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupatthito hoti, evaṃ tiṇṇaṃ sannipatā gabbhassāvakkanti hoti. Tam-enaṃ bhikkhave mātā nava vā dasa vā mūso gabbhaṃ kucchinaṃ pariharati mahatā saṃsayena garuṃ-bhāraṃ. Tam-enaṃ bhikkhave mātā navannaṃ vā dasannaṃ vā māsānaṃ accayena vijāyati mahatā saṃsayena garuṃ-bhāraṃ. Tam-enaṃ jātāṃ samānaṃ sakena lobitena poseti. Lohitaṃ h' etaṃ bhikkhave ariyassa vinaye yadidaṃ mātutthaṇṇaṃ. Sa kho so bhikkhave kumāro vuddhiṃ-anvāya indriyānaṃ paripākam-anvāya yāni tāni kumārakānaṃ kilāpanakāni tehi kilati. seyyathidaṃ vaṭṭakam ghaṭikaṃ mokkhaṇṇikam ciṅgulakam pattāḥḥakam rathakam dhanukam. Sa kho so bhikkhave kumāro vuddhiṃ-anvāya indriyānaṃ paripākam-anvāya pañcahi kāmagaṇehi samappito sammagbhūto paricāreti, cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasannibitehi rajanīyehi, sotaviññeyyehi saddehi — ghānaviññeyyehi gandhehi — jivhaviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasannibitehi rajanīyehi.

So cakkhunā rūpaṃ disvā piyarūpe rūpe sārājati, appiyarūpe rūpe hyāpajati, anupatthitakāyasati ca viharati parittacetaso, taṃ-ca cetovimuttin pañāvimuttin yathābhūtaṃ na ppajānāti yatti' assa te pāpaka akusala dhammā aparisesā nirujjhanti. So evaṃ anurodhavirodhaṃ samappaṇno yaṃ kaṇo vedanaṃ vedeti, sukkaṃ vā dukkhaṃ vā adukkhamasankhataṃ vā, so taṃ vedanaṃ abhinandati abhiradati ajjhosāya tiṭṭhati. Tassa taṃ vedanaṃ abhinandato abhiradato ajjhosāya tiṭṭhato uppajjati nandī, yā vedanāsa nandī tad-upādānaṃ, tass' upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkha-domanassupāyāsā sambhavanti, evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. Sotena saddaṃ sotvā — po — ghānena gandhaṃ ghāyivā — jivhāya rasaṃ sāyivā — kāyena phoṭṭhabbaṃ phusivā — manasā dhammaṃ viññāya piyarūpe

dharmmā sūraṇṇi, appiyanūpe dhamme byāpajjati, anupatthita-kāyassaṭi ca viharati parittacetaso, taṃ ca cetovimuttim paṇḍāvīvimuttim yathābhūtaṃ na-ppajānāti yatti' assa te pā-pakā akusalā dhammā aparivesā nirujjhanti. So evaṃ anu-rodhavirodham samāpanno yaṃ kaṇṇi vedanāṃ vedeti, su-khamā vā dukkhamā vā adukkhamasukhamā vā, so taṃ veda-nāṃ abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa taṃ vedanāṃ abhinandato abhivadato ajjhosāya tiṭṭhato uppajjati naṇḍi, yā vedanāsu naṇḍi tad' upādānaṃ, tass' upādāna-paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti, evaṃ-etassa kevalassa dukkhakkhandhassa samudayo hoti.

Idha bhikkhave Tathāgato loka uppajjati arahaṃ sammā-sambuddho vijjācaranassampanno sagato lokavidū anuttaro parisaddhammasūratthi satthā devamanussānaṃ buddho bha-gavā. So imaṃ lokaṃ sadetvakaṃ samarakuṃ sabrahmakāṃ ussamanapabrāhmaṇiṃ pajanī sadetvamanussaṃ sayam abhinā-accākatvā pavedoti. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyośanākalyāṇaṃ sattham abyañjanaṃ, kevalaparipuṇṇaṃ parisuddham brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gaḥapati vā gaḥapatiputto vā aññata-rumaṃ vā kule paccājāto. So taṃ dhammaṃ sutvā Tathā-gate saddhamā paṭilabhati. So tena saddhāpatilābhena sam-annāgato iti paṭisaṃcikkhati: Sambuddho gharāvāso rajūpatho, alibhokūso pabbajjā; na-y'idaṃ tukaraṃ agāraṃ ajjhāva-satā ekantaparipuṇṇaṃ ekantaparisuddham saṅkhalikkhitaṃ brahmacariyaṃ caritum; yaṃ nūnāhaṃ kesamassaṃ ohāretvā kāsāyāni vatthūni accādetvā agārasavā anagāriyaṃ pablu-jeyyaṃ ti. So aparena samayena appaṃ vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya, appaṃ vā ātīparivattaṃ pahāya mahantaṃ vā ātīparivattaṃ pahāya kesamassaṃ ohāretvā kāsāyāni vatthūni accādetvā agārasavā anagāriyaṃ palibajati.

So evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsājiva-samāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nibbidadaṇḍo nibbidasattho lajji dayāpanno sabbaṇābhūta-hitānukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ

paṭivirato hoti, dinnāḍḍāyī dinnapāṭikakkhī athenena suci-
bhūtena attana viharatī. Abrahmacariyaṃ pahāya brahma-
cārī hoti ārācārī, virato methunā gāmadhammā. Musāvādāṃ
pahāya musāvādā paṭivirato hoti, saccevādī saccasandho theto
paccayiko avisaṃvādako lokassa. Pisunāṃ vācāṃ pahāya
pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā
imesaṃ bhedaṃ amutra vā sutvā na imesaṃ akkhātā anū-
ssaṃ bhedaṃ, iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā
anuppadātā, samaggārāmo samaggarato samagganandi sam-
aggarakaraṇiṃ vācāṃ bhāsītā hoti. Pharusāṃ vācāṃ pahāya
pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇa-
sukhā pemaṇiyā hadayaṅgamā porī balaṃjanakantā bahujana-
manāpā tathārūpiṃ vācāṃ bhāsītā hoti. Samphappalāpaṃ
pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī
atthavādī dhammavādī vinayavādī, nidhānavatīṃ vācāṃ bhā-
sītā kālena sūpadesaṃ pariyantavatiṃ atthasaṃhitaṃ. So
bijagāmaabhūtagāmasamāraṃbhā paṭivirato hoti. Ekalakkhiko
hoti rattūparato, virato vikalalhojanā. Nacca-gīta-vāḍita-
visūkadassanā paṭivirato hoti. Mālā-gandha-vilepana-dhāruga-
maṇḍana-vibhūsanatthānā paṭivirato hoti. Uccāsayana-mahā-
sayanā paṭivirato hoti. Jātarūparajatapatiṅgahapā paṭivirato
hoti. Āmakaḍḍhāṇapatiṅgahapā paṭivirato hoti. Āmaka-
maṃsapatiṅgahapā paṭivirato hoti. Itthikumārikapatiṅgahapā
paṭivirato hoti. Dāsīdāsapatiṅgahapā paṭivirato hoti. Aje-
lakapatiṅgahapā paṭivirato hoti. Kukkuṭasūkarapatiṅgahapā
paṭivirato hoti. Hatthi-gavāssa-vaḷavāpatiṅgahapā paṭivirato
hoti. Khettavatthupatiṅgahapā paṭivirato hoti. Dūceyya-
pahiṇagamanānuyogā paṭivirato hoti. Kayavikkayā paṭivirato
hoti. Tulākūṭa-kamaskūṭa-māṇskūṭā paṭivirato hoti. Ukk-
ṭana-vaṇcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-
bandhana-viparāmosa-ūlopa-sahasākkārā paṭivirato hoti. So
santuttho hoti kāyaparihārikena cīvarena kucchiparihārikena
piṇḍapātena, yena yen' eva pakkamati samāḍāy' eva pakka-
mati. Seyyathā pi nāma pakkhī sakuno yena yen' eva ḍeti
supattabhāro va ḍeti, evaṃ evaṃ bhikkhu santuttho hoti
kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena,
yena yen' eva pakkamati samāḍāy' eva pakkamati. So imina

ariyena silakkhandhena samannāgato ajjhattaṃ anavaḷḷa-
cukhaṃ patisaṃvedeti. So cakkhunā rūpaṃ diṣvā na ni-
mittaggāhī hoti nānubyañjanaggāhī; yatvādhikaraṇaṃ - evaṃ
cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā
pāpakā akusalā dhammā anvāsaवेय्युं tassa saṃvarāya
paṭipajjati. rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ
āpajjati. Sotena saddaṃ sutvā - pe - ghānena gandhaṃ
ghāyitvā - jivhāya rasaṃ sāyitvā - kāyena phoṭṭhabbaṃ
phusitvā - manasā dhammaṃ viñhāya na nimittaggāhī hoti
nānubyañjanaggāhī; yatvādhikaraṇaṃ - evaṃ manindriyaṃ
asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā
dhammā anvāsaवेय्युं tassa saṃvarāya paṭipajjati. rak-
khati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā
ariyena indriyasamvarena samannāgato ajjhattaṃ abyāseka-
cukhaṃ patisaṃvedeti. So abhikkanto paṭikkanto sampajāna-
kāri hoti, ālokitē vilokite sampajānakāri hoti, samāñjite pa-
sārite sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampa-
jānakāri hoti, asite pīte khāyite sūyite sampajānakāri hoti,
uccārapassāvakaṃ sampajānakāri hoti, gāte thūte nisinne
sutte jūgarite bhāsīte tuṇhibhāve sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā
ca ariyena indriyasamvarena samannāgato iminā ca ariyena
satisaṃpajānūhena samannāgato vivittaṃ senāsanaṃ bhajati.
araṇānaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ su-
sānaṃ saṇḍapattiṃ abbhokāsaṃ palālapaṇṇaṃ. So paccā-
bhettarū piṇḍapātapaṭikkanto nisidati pallaṅkaṃ ābhujitvā,
ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.
So abhiññhaṃ loke pahāya vigatābhiññhena cetasā viharati,
abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyā-
pannacitto viharati, sabbapāpabhūtaḥiṭāṇakampi byāpāda-
padosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīna-
middho viharati, ālokasaṇṇī sato sampajāno thīnamiddhā
cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato
viharati, ajjhattaṃ vūpasantacitto uddhaccakukkuccā cittaṃ
parisodheti; vicikicchāṃ pahāya tiṇṇaviekiccho viharati,
akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ pari-
sodheti.

So ime pañca nīvarane pahāya cetaso upakkilese pañ-
cāya dubbalikarane vivice' eva kāmehi vivicca akusalehi
dhammehi savitakkam savicāram vivekajam pītisukham patha-
mam jhānam upasampajja viharati. Puna ca param bhik-
khave bhikkhu vitakkavicāranam vūpasamam ajjhātam sam-
pasādanam cetaso ekodibhāvam avitakkam avicāram samā-
dhijam pītisukham dutiyam jhānam — pe — tatiyam jhānam
— catuttham jhānam upasampajja viharati.

So cakkhunā rūpam disvā piyarūpe rūpe na sārājati,
appiyarūpe rūpe na byāpajati, upatthitakāyasati ca viharati
appamānacetaso, tam ca cetovimuttim paññāvimuttim yathā-
bhūtam pajānāti yatth' assa te pāpakā akusalā dhammā
aparisesā nirujjhanti. So evam anurodhavirodhavippahīno yam
kañci vedanam vedeti, sukham vā dukkham vā adukkhamas-
ukham vā, so tam vedanam nabhinandati nabbhivadati nājjho-
sāya tiṭṭhati. Tassa tam vedanam anabhinandato anabbhivadato
anajjhosāya tiṭṭhato yā vedanāsu nandī sā nirujjhati, tassa
nandinīrodhā upādānanīrodho, upādānanīrodhā bhavanīrodho,
bhavanīrodhā jātinīrodho, jātinīrodhā jarāmaraṇam sokapari-
devadukkhadomanassupāyāsā nirujjhanti, evam etassa keva-
lassa dukkhakkhandhassa nīrodho hoti. Sotena saddam
sutvā — ghānena gandham ghāyitvā — jivhāya rasam sayitvā
— kāyena phoṭṭhabbam phusitvā — manasā dhammam viñ-
cāya piyarūpe dhamme na sārājati, appiyarūpe dhamme na
byāpajati, upatthitakāyasati ca viharati appamānacetaso,
tam ca cetovimuttim paññāvimuttim yathābhūtam pajānāti
yatth' assa te pāpakā akusalā dhammā aparisesā nirujjhanti.
So evam anurodhavirodhavippahīno yam kañci vedanam
vedeti, sukham vā dukkham vā adukkhamasukham vā, so
tam vedanam nabhinandati nabbhivadati nājjhosāya tiṭṭhati.
Tassa tam vedanam anabhinandato anabbhivadato anajjhosāya
tiṭṭhato yā vedanāsu nandī sā nirujjhati, tassa nandinīrodhā
upādānanīrodho, upādānanīrodhā bhavanīrodho, bhavanīrodhā
jātinīrodho, jātinīrodhā jarāmaraṇam sokaparidevadukkha-
domanassupāyāsā nirujjhanti, evam etassa kevalassa dukkhak-
khandhassa nīrodho hoti. Imam kho me tumhe bhikkhave
saṅkhittena taṅhāsaṅkhayavimuttim dhāretha, Sātim pana

bhikkhūṃ kevaṭṭaputtāṃ mahātaṇhājāla-taṇhāsāṅghātapati-
mukkaṃ 'ti.

Idaṃ 'avoca Bhagavā. Attamaṇū te bhikkhū Bhagavato
bhāsitaṃ abhinandun 'ti.

MAHĀTANHĀSĀṆKHAYASUTTAM ATTHAMAM.

39.

Evam 'me sutaṃ. Ekaṃ samayaṃ Bhagavā Aṅgesu vi-
harati; Aśupurnaṃ nāma Aṅgaṇaṃ nigama. Tatra kho
Bhagavā bhikkhū āmantesi: Bhikkhave 'ti. Bhādante ti te
bhikkhū Bhagavato paccassosun. Bhagavā etad 'avoca:

Samāṇā samāṇā ti vo bhikkhave jano saṅjānāti, tumhe
ca pana: ke tumhe ti puttā samānā: samāṇ' amhāti paṭi-
jānātha. Tesāṃ vo bhikkhave evaṃsamaṇhānaṃ sataṃ evaṃ-
paṭiñānaṃ sataṃ: Ye dhammā samāṇakaraṇā ca brāhmaṇa-
karaṇā ca te dhamme samādhāya vattiṣṣāma, evaṃ 'no ayaṃ
amhākaṃ samānā ca saccaṃ bhavissati paṭiñā ca bhūta,
yesaṃ ca mayāṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-
bhesaṃjaparikkhāraṃ parihitvājāma tesāṃ 'te karaṃ amhesu
mahapphalā bhavissantī mahānisāṃsā, amhākaṃ 'c' evāyaṃ
pabbajjā avaṇḍhū bhavissati suphalā sa-udrayā ti evaṃ hi vo
bhikkhave sikkhitabbam.

Katame ca bhikkhave dhammā samāṇakaraṇā ca brāh-
maṇakaraṇā ca: Hirotappena samannāgatā bhavissāmāti
evaṃ hi vo bhikkhave sikkhitabbam. Siyā kho pana bhik-
khave tuṇhākaṃ evaṃ 'assa: Hirotappen' amha samannā-
gatā; alaṃ 'ettāvataṃ katam 'ettāvataṃ, anuppatto no sā-
maṇuttho, na 'tthi no kiṃci uttarīṃ karaṇīyaṃ 'ti tāvataken'
eva tuṭṭhīṃ āpajjeyyātha. Arocayāmi vo bhikkhave, paṭi-
vedayāmi vo bhikkhave; mā vo sāmānattalokānaṃ sataṃ sā-
maṇuttho paribhūyi sati uttarīṃ karaṇīye.

Kiṃ 'ca bhikkhave uttarīṃ karaṇīyaṃ: Parisuddho no

kāyasamācāro bhavissati uttāno vivato na ca chiddavā samvuto ca; tāya ca pana parisuddhakāyasamācārātāya n' ev' attān' ukkaṃsissāma na param' vambhissāmāti evaṃ hi vo bhikkhave sikkhitabham. Siyā kho pana bhikkhave tumbhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro; alam' ettāvatā katam' ettāvutā, amppatto no sāmāññattho, na tthi no kiñci uttarim' karaṇiyaṃ ti tāvataken' eva tutthim' āpajjeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmāññatthikāraṃ satam' sāmāññattho parihāyi sati uttarim' karaṇiyo.

Kiṃ ca bhikkhave uttarim' karaṇiyaṃ: Parisuddho no vacīsamācāro bhavissati uttāno vivato na ca chiddavā samvuto ca; tāya ca pana parisuddhvacīsamācārātāya n' ev' attān' ukkaṃsissāma na param' vambhissāmāti evaṃ hi vo bhikkhave sikkhitabham. Siyā kho pana bhikkhave tumbhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro; alam' ettāvatā... tāvataken' eva tutthim' āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim' karaṇiyo.

Kiṃ ca bhikkhave uttarim' karaṇiyaṃ: Parisuddho no manasamācāro bhavissati uttāno vivato na ca chiddavā samvuto ca; tāya ca pana parisuddhamanasamācārātāya n' ev' attān' ukkaṃsissāma na param' vambhissāmāti evaṃ hi vo bhikkhave sikkhitabham. Siyā kho pana bhikkhave tumbhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manasamācāro; alam' ettāvatā... tāvataken' eva tutthim' āpajjeyyātha. Ārocayāmi vo bhikkhave... sati uttarim' karaṇiyo.

Kiṃ ca bhikkhave uttarim' karaṇiyaṃ: Parisuddho no ājīvo bhavissati uttāno vivato na ca chiddavā samvuto ca; tāya ca pana parisuddhājīvatāya n' ev' attān' ukkaṃsissāma na param' vambhissāmāti evaṃ hi vo bhikkhave sikkhitabham. Siyā kho pana bhikkhave tumbhākaṃ evaṃ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manasamācāro, parisuddho ājīvo;

alam - ettāvata ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ - ca bhikkhave uttarim karaṇiyaṃ: Indriyesu -gutta-dvārā bhavissāma, cakkhunā rūpaṃ diṣvā na nimittaggāhi nānubyājanaggāhi, yatvādhikarāgam - enaṃ cakkhundriyaṃ asāsvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjissāma. Sotena saddaṃ sutvā — po — ghānena gandhaṃ ghāyitrā — jivhāya rasaṃ sūyitrā — kāyena phoṭṭhabbaṃ phusitrā — manasā dhammaṃ viññāya na nimittaggāhi nānubyājanaggāhi, yatvādhikarāgam - enaṃ manindriyaṃ asāsvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjissāma, rakkhissāma manindriyaṃ, manindriye saṃvaraṃ āpajjissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ - aśa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā; alam - ettāvata ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ - ca bhikkhave uttarim karaṇiyaṃ: Bhogaṇe mattaññuno bhavissāma, paṭisaṅkhū yoniso āhāraṃ āhāressāma, t' eva dāvāya na madāya na mañjanāya na vibhūsanāya, yāvad - eva imassa kāyassa tūṭhiyā yāpanāya, vihiṃsūparattiyā brahmacāriyānuggahāya: iti purāṇaṃ - ca vedanaṃ paṭisaṅkhāmi navaṃ - ca vedanaṃ na uppādessāmi. yātrā - ca me bhavissati anavaṃjātā - ca phāsevihāro cāti evaṃ hi vo bhikkhave sikkhitabbaṃ. Siyā kho pana bhikkhave tumhākaṃ evaṃ - aśa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhogaṇe mattaññuno; alam - ettāvata ... tāvataken' eva tutthim āpajjeyyātha. Ārocayāmi vo bhikkhave ... sati uttarim karaṇiye.

Kiñ - ca bhikkhave uttarim karaṇiyaṃ: Jāgarīyaṃ anuyuttā bhavissāma, divasaṃ caṭṭhamena nisajjāya āvaraṇiyehi dhammehi cittaṃ parisodhessāma, rattiyā paṭhamanā yāmanā

caṅkamaṇa nisajjāya āvaraṇiyeḥi dhammeḥi cittaṁ parisodhessāma, rattiyā majjhimaṁ yāmaṁ dakkhiṇeṇa passena sihasoyyaṁ kappessāma pāde pūdaṁ accādhāya satā-sampajānā utthānasānaṁ manasikarivā, rattiyā pacchimaṁ yāmaṁ paccutthāya caṅkamaṇa nisajjāya āvaraṇiyeḥi dhammeḥi cittaṁ parisodhessāmāti evaṁ hi vo bhikkhave sikkhitabbam. Siyā kho pana bhikkhave tumhākaṁ evaṁ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattābhūno, jāgariyaṁ anuyuttā; alam-ettāvata ... tāvataken' eva tatthiṁ āpaṇṇeyyātha. Ārocayāmi vo bhikkhave... satī uttarim karaṇiye.

Kiṁ-ca bhikkhave uttarim karaṇiyaṁ: Satisampajaṇeṇa samannāgatā bhavissāma, abhikkante patikkante sampajānākārī, ālokite vilokite sampajānākārī, samījite pasārite sampajānākārī, saṅghātipattacivarandhāreṇa sampajānākārī, asāte pite khāyite sāyite sampajānākārī, uccāropassāvakamme sampajānākārī, gate thite nisinne sutte jāgarite bhāsīte tumhābhāve sampajānākārī ti evaṁ hi vo bhikkhave sikkhitabbam. Siyā kho pana bhikkhave tumhākaṁ evaṁ assa: Hirottappen' amha samannāgatā, parisuddho no kāyasamācāro, parisuddho vacīsamācāro, parisuddho manosamācāro, parisuddho ājīvo, indriyesu 'mha guttadvārā, bhojane mattābhūno, jāgariyaṁ anuyuttā, satisampajaṇeṇa samannāgatā; alam-ettāvata katam-ettāvata, anupatto no sāmānāttho, na-tthi no kiñci uttarim karaṇiyaṁ-ti tāvataken' eva tatthiṁ āpaṇṇeyyātha. Ārocayāmi vo bhikkhave, paṭivedayāmi vo bhikkhave: mā vo sāmānātthikānaṁ satāṁ sāmānāttho parihāyi satī uttarim karaṇiye.

Kiṁ-ca bhikkhave uttarim karaṇiyaṁ: Idha bhikkhave bhikkhu vivittaṁ senāsanaṁ bhajati, araṇṇaṁ rukkhamūlaṁ pabbataṁ kaṇḍavaṁ giriguhāṁ susānaṁ vanapattham abbhokāsaṁ palālaputṭhaṁ; so pacchābhuttaṁ piṇḍapātāpatikkantaṁ nisīdati pallaṅkaṁ ābhujitvā, ujum kāyaṁ paṇḍhāya, parimukhaṁ satim upatthapetvā. So abhiyyhaṁ loke pahāya vigatābhijjhena cetasā viharati, abhiyyhāya cittaṁ parisodheti. Byāpādapadosaṁ pahāya abyāpannacitto viharati, sabbapāpa-

bhūtsahitānukampā byāpādapadosā cittaṃ parisodheti. Thīna-middhaṃ pahāya vigatathīnamiddha viharati, lokasaññā sato sampajāno thīnamiddhā cittaṃ parisodheti. Uddhaecakuk-kuccaṃ pahāya anuddheto viharati, ajjhataṃ vūpasantacitto uddhaecakukkuccā cittaṃ parisodheti. Vicikicchāṃ pahāya tippaviccikicchō viharati, akathanikathā kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

Seyyathā pi bhikkhave puriso iṇaṃ ādāya kammante payojeyya, tassa te kammantā sammijheyyuṃ, so yāni ca porāṇāni iṇamūlāni tāni ca byantikareyya, siyā c' assa uttarīṃ avasiṭṭhaṃ dārābharanāya; tassa evaṃ assa: Ahaṃ kho pubbe iṇaṃ ādāya kammante payojesmi, tassa me te kam-mantā sammijhiṃsu, so ahaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantiakāsiṃ, atthi ca me ottarīṃ avasiṭṭhaṃ dārā-bharanāyāti. So tattonidānaṃ labbhettha pānujjaṃ, adhi-gacche somanassaṃ. Seyyathā pi bhikkhave puriso ābā-dhiko assa dukkhito bāhagilāno, bhattaṃ c' assa na cehā-deyya, na c' assa kāye balamattā, so aparena samayena tamhā ābādhā mucceyya, bhattaṃ c' assa chādeyya, siyā c' assa kāye balamattā; tassa evaṃ assa: Ahaṃ kho pubbe ābādhiko ahoṃsi dukkhito bāhagilāno, bhattaṃ ca me na cehādesi, na ca me āsi kāye balamattā; so 'mhi etarahi tamhā ābādhā mutto, bhattaṃ ca me chādeti, atthi ca me kāye balamattā ti. So tattonidānaṃ labbhettha pānujjaṃ, adhi-gacche somanassaṃ. Seyyathā pi bhikkhave puriso bandhanāgāre baddho assa, so aparena samayena tamhā bandhanā mucceyya sotthiṇā abyayena, na c' assa kiñci bhogānaṃ vayo; tassa evaṃ assa: Ahaṃ kho pubbe bandha-nāgāre baddho ahoṃsi, so 'mhi etarahi tamhā bandhanā mutto sotthiṇā abyayena, na tthi ca me kiñci bhogānaṃ vayo ti. So tattonidānaṃ labbhettha pānujjaṃ, adhi-gacche somanassaṃ. Seyyathā pi bhikkhave puriso dāso assa anattādhīno parādhīno na yenakāmaṇḍamo, so aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yenakāmaṇḍamo; tassa evaṃ assa: Ahaṃ kho pubbe dāso ahoṃsi anattādhīno parādhīno na yenakāmaṇ-ḍamo, so 'mhi etarahi tamhā dāsabyā mutto attādhīno

aparādhīnaṃ bhujisso yena kāmāgamaṃ ti. So tatonidānaṃ labhetha pāmuḍḍaṃ, adhigacche somanassaṃ. Seyyathā pi bhikkhave puriso sadbhaṇo sabhogo kantāraddhānamaggaṃ paṭipajjeyya, so apareṇa samayena tamhā kantārā nitthareyya sotthinā abyayena, na c' assa kiñci bhogānaṃ vayo; tassa evaṃ assa; Ahaṃ kho pubbe sadbhaṇo sabhogo kantāraddhānamaggaṃ paṭipajjāmi, so 'mhi etarahi tamhā kantārā nitthiṃṇo sotthinā abyayena, na tthi ca me kiñci bhogānaṃ vayo ti. So tatonidānaṃ labhetha pāmuḍḍaṃ, adhigacche somanassaṃ. Evaṃ eva kho bhikkhave bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ ime pañca nivarāṇe appahīne attani samanupassati. Seyyathā pi bhikkhave ānāyikaṃ yathā ārogyaṃ yathā bandhaṇā mokkhaṃ yathā bhujissaṃ yathā khemantabbhūmiṃ evaṃ evaṃ bhikkhu ime pañca nivarāṇe pahīne attani samanupassati.

So ime pañca nivarāṇe pahāya cetaso upakkilese pañcāya dubbalikarāṇe vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamā jhānaṃ upasampajja viharati. So imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabhāvato kāyassa vivekajena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave dakkho nahapako vā nahāpakantevāsī vā kamsathāle nahāniyacupānā ākiriṭṭā udakena paripphosakaṃ paripphosakaṃ saneryya, sā 'ssa nahāniyapiṇḍi snehānugatā snehapareṭā, santarabāhura phutā snehena, na ca paggharaṇī; evaṃ eva kho bhikkhave bhikkhu imam eva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabhāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

Puna ca param bhikkhave bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṇṇaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. So imam eva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabhāvato kāyassa samādhijena pītisukhena apphutaṃ hoti. Seyyathā pi bhikkhave udakarahado abbhū-

vato kāyassa odātena vatthena appbutam assa; evam - eva
kha bhikkhava bhikkhu imam - eva kāyān parisuddhena ce-
tasā pariyodātena pharitvā nisinno hoti. nāssa kiñci sahhā-
vato kāyassa parisuddhena cetasā pariyodātena apphu-
tam hoti.

So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte
pubbenivāsānussatiñāṇāya cittaṁ abhinimāmeti. So aneka-
vhitam pubbenivāsam anussarati, seyyathidaṁ: ekam - pi
jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi
jātiyo dasa pi jātiyo visatim - pi jātiyo timsam - pi jātiyo
cattārisam - pi jātiyo paññāsam - pi jātiyo jātisatam - pi jāti-
sahasam - pi jātisatasahasam - pi, aneke pi saṁvattakappe
aneke pi vivattakappe aneke pi saṁvattavivattakappe; amutr'
āsiṁ evaṁnāmo evaṁgotto evaṁvappo evamāhāro evam
sukhadukkhapaṭisaṁvedī evamāyupariyanto, so tato cuto
amutra adapādim, tatra p' āsiṁ evaṁnāmo evaṁgotto evam-
vappo evamāhāro evam sukhadukkhapaṭisaṁvedī evamāyu-
pariyanto, so tato cuto idbhūpapanno ti. Iti sākāram sa-
uddesaṁ anekavhitam pubbenivāsam anussarati. Seyyathā
pi bhikkhava puriso sakambā gāṁā aññaṁ gāmaṁ gaccheyya,
tamhā pi gāṁā aññaṁ gāmaṁ gaccheyya, so tamhā gāṁā
sakam yeva gāmaṁ paccāgaccheyya, tassa evam - assa: Aham
kho sakambā gāṁā amuṁ gāmaṁ āgañchim, tatra evaṁ
atthāsiṁ evam nisidim, evam abhāsiṁ evam tuḷhū ahosiṁ;
tamhā pi gāṁā amuṁ gamam āgañchim, tatra pi evam
atthāsiṁ evam nisidim, evam abhāsiṁ evam tuḷhū ahosiṁ,
so 'mhi tamhā gāṁā sakam yeva gāmaṁ paccāgato ti; evam
eva kho bhikkhava bhikkhu anekavhitam pubbenivāsam
anussarati, seyyathidaṁ: ekam - pi jātim dve pi jātiyo — po —.
Iti sākāram sauddesaṁ anekavhitam pubbenivāsam anussarati.

So evam samāhite citte parisuddhe pariyodāte anaṅgaṇe
vigatūpakkilese mudubbhūte kammaniye tthe ānejjappatte sattā-
nam cutūpapātanapāya cittaṁ abhinimāmeti. So dībhena
cakkhumā visuddhepa stikkantamūnasakena satte passati
cavamāne opapajjamāne, hīne paṇite suvaṇṇe dubbaṇṇe su-
gate duggate yuthakammūpage satte pajānāti: ime vata

bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā mānoduccaritena samannāgatā ariyānaṃ upavā-
dukā micchādītthikā micchādītthikammasanādanā, te kāyassa
bhedaṃ param-maraṇā upāyaṃ duggatīṃ vinipātāṃ nirayaṃ
upapannā; ime vā paṇa bhonto sattā kāyasucaritena samannā-
gatā vacīsucaritena samannāgatā mānosucaritena samannāgatā
ariyānaṃ anupavādukā sammādītthikā sammādītthikamma-
sanādanā, te kāyassa bhedaṃ param-maraṇā sugatīṃ saggaṃ
lokaṃ upapannā ti. Iti dibbena cakkhumā visuddheṇa atik-
kantamānusaṅkena satte passati cavaṃāno upapajjamāno, hīno
paṇite savaṇṇo dubbaṇṇo sugato duggato yathākammūpage
satte pajānāti. Seyyathā p' assu bhikkhave dve agārā sa-
dvārā, tattha cakkhumā puriso majjhe t̥hito passeyya ma-
nusso gehaṃ pavisaṇṇe pi nikkhamante pi anusaṅcarante pi
anuvicarante pi; evaṃ eva kho bhikkhave bhikkhu dibbena
cakkhumā visuddheṇa atikkantamānusaṅkena satte passati
cavaṃāno upapajjamāno, hīno paṇite savaṇṇo dubbaṇṇo su-
gato duggato yathākammūpage — pe — satte pajānāti.

So evaṃ samāhite cित्ते parisuddhe pariyodāte anaṅgaṇo
vigatūpakkiḷḷe mudubhūte kammāniye t̥hite ānejjappatte āsa-
vānaṃ khayaṇāpāya cittaṃ abhinnaṇṇeti. So: idaṃ duk-
khaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti
yathābhūtaṃ pajānāti, ayaṃ dukkhaṇirodho ti yathābhūtaṃ
pajānāti, ayaṃ dukkhaṇirodhagāmini paṭipadā ti yathābhūtaṃ
pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsa-
vasamudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavaṇirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavaṇirodhagāmini paṭipadā
ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ pa-
sato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ
vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vi-
muttam-iti nāpaṇi hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ,
kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Seyyathā
pi bhikkhave pabbataśāṅkhepe udakarahado accho vippasanno
anāvilo, tattha cakkhumā puriso t̥hito passeyya sippi-
sambukam-pi sakkharakathalam-pi maṇḍagumbam-pi ca-
rantam-pi tiṭṭhantam-pi; tassa evaṃ-assa: Ayaṃ kho
udakarahado accho vippasanno anāvilo, tatr' ime sippi-

sambukā pi sakkarakathalā pi macchagumbā pi caranti pi tiṭṭhanti piṭi; evaṃ eva kho bhikkhave bhikkhu: idam dukkhaṃ - ti yathābhūtaṃ pajānāti. . . ayaṃ āsavanīrodhagāmīni paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttaṃ vi-muttam - iti āṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyati pajānāti.

Ayaṃ vuccati bhikkhave bhikkhu samaṇo iti pi, brāhmaṇo iti pi, nahātako iti pi, vedagū iti pi, sottiyo iti pi, ariyo iti pi, araham - iti pi. Kathaṃ - ca bhikkhave bhikkhu samaṇo hoti: samitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu samaṇo hoti. Kathaṃ - ca bhikkhave bhikkhu brāhmaṇo hoti: bāhitā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu brāhmaṇo hoti. Kathaṃ - ca bhikkhave bhikkhu nahātako hoti: nahātā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu nahātako hoti. Kathaṃ - ca bhikkhave bhikkhu vedagū hoti: viditā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu vedagū hoti. Kathaṃ - ca bhikkhave bhikkhu sottiyo hoti: nissutā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu sottiyo hoti. Kathaṃ - ca bhikkhave bhikkhu ariyo hoti: ārukā 'ssa honti pāpakā akusalā dhammā s. p. s. d. āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu ariyo hoti. Kathaṃ - ca bhikkhave bhikkhu araham - iti: ārukā 'ssa honti pāpakā akusalā dhammā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā. Evaṃ kho bhikkhave bhikkhu araham - hoti.

Idam - eva Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandan - ti.

40.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Aṅgesu viharati; Assapuram nāma Aṅgānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhaddante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca:

Samanā samapā ti vo bhikkhave jano sañjānāti. tumhe ca pana: ke tumhe ti puttā samānā: samay' amhāti paṭijānātho. Tesaṃ vo bhikkhave evaṃsamānānaṃ sataṃ evaṃpaṭijānānaṃ sataṃ: Yū samanasāmicipaṭipadā taṃ paṭipadaṃ paṭipajjissāma, evaṃ no ayaṃ amhākaṃ samānā ca saccā bhavissati paṭinā ca bhūtā, yesaṃ ca mayyā cīvrapāpāpāta-senāsana-gilānapacayabhesajjaparikkhāraṃ paribhujjāma tesaṃ te kūrā amhesu mahapphalā bhavissanti mahānissamsā, amhākaṃ c' evāyaṃ pabbajjā avañjhā bhavissati saphalā sa-udrayā ti evaṃ hi vo bhikkhave sikkhitabbam.

Kathaṃ ca bhikkhave bhikkhu na samanasāmicipaṭipadaṃ paṭipanno hoti: Yassa kussaci bhikkhave bhikkhuno abhijjhāssa abhijjhā appahīna hoti, byāpannacittassa byāpādo appahīno hoti, kodhanassa kodho appahīno hoti, upanābhiṣṣa upanāho appahīno hoti, makkhiṣṣa makkho appahīno hoti, palāṣiṣṣa palāso appahīno hoti, issakissa issā appahīnā hoti, macchariṣṣa macchariyaṃ appahīnaṃ hoti, sāthassa sātheyyaṃ appahīnaṃ hoti, mūyāvhiṣṣa mūyā appahīnā hoti, pāpicchassa pāpika icchā appahīnā hoti, micchādittṭhiṣṣa micchādittṭhi appahīnā hoti, imesaṃ kho ssaṃ bhikkhave samana-malānaṃ samapadosānaṃ samapakusātānaṃ āpāyikānaṃ thūṇānaṃ duggativedaniyānaṃ appahānā na samanasāmicipaṭipadaṃ paṭipanno ti vadāmi. Seyyathā pi bhikkhave matajaṇ' nāma āvudhajūtaṃ ubhatodhāraṃ pītanisitaṃ, tad' assa saṅghāṭiyā sampārutaṃ sampalivethitaṃ, tathū-pamāhaṃ bhikkhave imassa bhikkhuno pabbajjāṃ vadāmi.

Nāhaṃ bhikkhave saṅghāṭikassa saṅghāṭidhārayamattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave acela-kassa acela-kamattena sāmaññaṃ vadāmi. Nāhaṃ bhikkhave rajojallikassa rajojallikamattena s. v. Nāhaṃ bhikkhave udakorohakassa udakorohakamattena s. v. Nāhaṃ bhikkhave rukkhamūlikassa

rukḥhamūlikamattena s. v. Nāhaṃ bhikkhave abbhokāsikassa abbhokāsikamattena s. v. Nāhaṃ bhikkhave ubbhatṭhakassa ubbhatṭhakamattena s. v. Nāhaṃ bhikkhave pariyāyabhattikassa pariyāyabhattikamattena s. v. Nāhaṃ bhikkhave mantajjhāyakassa mantajjhāyakamattena s. v. Nāhaṃ bhikkhave jaṭṭakassa jaṭṭadhāraṇamattena sāmāññaṃ vadāmi. Saṅghāṭikassa ce bhikkhave saṅghāṭidhāraṇamattena abhiyjhālussa abhiyjhā pahiyetha, byāpannacittassa byāpādo pahiyetha, kodhanassa kodho p., upanāhissa upanāho p., makkhassa makkho p., paḷāsissa paḷāso p., issukissa issā p., maccharissa macchariyaṃ p., sathassa sātheyyaṃ p., māyāvissa māyā p., pāpicchassa pāpikā icchā p., micchādittikassa micchādittī pahiyetha, tam'enaṃ mittāmaccā nātisālōhitā jātāṃ eva naṃ saṅghāṭikāṃ kareyyuṃ saṅghāṭikattāṃ eva samādapeyyuṃ: Ehi tvaṃ bhādrāmukha saṅghāṭiko hohi, saṅghāṭikassa te sato saṅghāṭidhāraṇamattena abhiyjhālussa abhiyjhā pahiyissatī, byāpannacittassa byāpādo pahiyissatī, kodhanassa kodho p., upanāhissa upanāho p., makkhassa makkho p., paḷāsissa paḷāso p., issukissa issā p., maccharissa macchariyaṃ p., sathassa sātheyyaṃ p., māyāvissa māyā p., pāpicchassa pāpikā icchā p., micchādittikassa micchādittī pahiyissatīti. Yasmiṃ ca kho ahaṃ bhikkhave saṅghāṭikam'pi idh' ekaccaṃ passāmi abhiyjhālūṃ byāpannacittāṃ kodhanāṃ upanāhāṃ makkhāṃ paḷāsāṃ issukāṃ macchariṃ sathāṃ māyāvāṃ pāpicchanā micchādittihīṃ, tasmā na saṅghāṭikassa saṅghāṭidhāraṇamattena sāmāññaṃ vadāmi. Acelakassa ce bhikkhave — pe — rajojalikassa ce bhikkhave — udakorohakassa ce bhikkhave — rukḥhamūlikassa ce bhikkhave — abbhokāsikassa ce bhikkhave — ubbhatṭhakassa ce bhikkhave — pariyāyabhattikassa ce bhikkhave — mantajjhāyakassa ce bhikkhave — jaṭṭakassa ce bhikkhave jaṭṭadhāraṇamattena abhiyjhālussa abhiyjhā pahiyetha, byāpannacittassa byāpādo pahiyetha — pe — micchādittikassa micchādittī pahiyetha, tam'enaṃ mittāmaccā nātisālōhitā jātāṃ eva naṃ jaṭṭakāṃ kareyyuṃ jaṭṭakattāṃ eva samādapeyyuṃ: Ehi tvaṃ bhādrāmukha jaṭṭako hohi, jaṭṭakassa te sato jaṭṭadhāraṇamattena abhiyjhālussa abhiyjhā pahiyissatī, byāpanna-

cittassa byāpādo pahiyissati — pe — micchādittthikassa micchādittthi pahiyissatthi. Yasmā ca kho ahaṃ bhikkhave jaṭila-kam-pi idh' ekaccaṃ passāmi abhijjhālun byāpannacittam kodhanam upanāhim makkhim paḷasim issukim maccharim satham māyārim pāpiccham micchādittthim, tasmā na jaṭilakassa jaṭadhāraṇamattena sūmaṇṇam vadāmi.

Kathaṃ ca bhikkhave bhikkhu samanasāmicipatipadam paṭipanno hoti: Yassa kassaci bhikkhave bhikkhuno abhijjhāssa abhijjhā pahinā hoti, byāpannacittassa byāpādo pahino hoti, kodhanassa kodho pahino hoti, upanāhissa upanābo pahino hoti, makkhissa makkho pahino hoti, paḷasissa paḷaso pahino hoti, issukissa issā pahinā hoti, maccharissa macchariyam pahinaṃ hoti, sathassa sāttheyyam pahinaṃ hoti, māyāvissa māyā pahinā hoti, pāpicchassa pāpikā icchā pahinā hoti, micchādittthikassa micchādittthi pahinā hoti, imesaṃ kho ahaṃ bhikkhave samanamulānaṃ samapadosānaṃ samapakasānaṃ āpāyikānaṃ thānaṇaṃ duggativedaniyānaṃ pahānā samanasāmicipatipadam paṭipanno ti vadāmi. So sabbehi imehi pāpakehi akusalehi dhammehi viuddham attānaṃ samanupassati, vimuttam attānaṃ samanupassati. Tassa sabbehi imehi pāpakehi akusalehi dhammehi viuddham attānaṃ samanupassato vimuttam attānaṃ samanupassato pamujjam jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhiṇo cittaṃ samādhīyati. So mettāsahagatena cetasā ekaṃ dīsaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham, uddham adho tīriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Karmāsahagatena cetasā — pe — pharitvā viharati. Muditāsahagatena cetasā — pe — pharitvā viharati. Upekkhāsahagatena cetasā ekaṃ dīsaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthim, uddham adho tīriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharati. Seyyathā pi bhikkhave pokkharagi accho-dakā sātodakā sitodakā setakā sūpatitthā ramaṇiyā; puratthi-

māya ce pi puriso āgaccheyya ghammābhitatto ghamma-
pareto kilanto tasito pipāsito, so tam pokkharaniṃ āganna
vineyya udakapipāsaniṃ, vineyya ghammaparijāhaṃ; pacchi-
miṃya ce pi disāya puriso āgaccheyya — uttarāya ce pi disāya
puriso āgaccheyya — dakkhiṇāya ce pi disāya puriso āgac-
cheyya — yato kuto ce pi naṃ puriso āgaccheyya ghammā-
bhitatto ghammapareto kilanto tasito pipāsito, so tam
pokkharaniṃ āganna vineyya udakapipāsaniṃ, vineyya ghamma-
parijāhaṃ; evaṃ-eva kho bhikkhave khattiyakulā ce pi
agārasmā anagāriyaṃ pabbajito hoti, so ca Tathāgatappa-
veditaṃ dhammavinayaṃ āganna evaṃ mettaṃ karunaṃ
muditaṃ upekhaṃ bhāvetvā labhati ajjhattaṃ vūpasamaṃ,
ajjhattaṃ vūpasamaṃ samaṇasamīcīpaṭipadaṃ paṭipanno ti va-
dāmi. Brāhmaṇakulā ce pi — pu — vessakulā ce pi — sudda-
kulā ce pi — yasmā kasmā ce pi kulā agārasmā anagāriyaṃ
pabbajito hoti, so ca Tathāgatappaaveditaṃ dhammavinayaṃ
āganna evaṃ mettaṃ karunaṃ muditaṃ upekhaṃ bhāvetvā
labhati ajjhattaṃ vūpasamaṃ, ajjhattaṃ vūpasamaṃ samaṇa-
samīcīpaṭipadaṃ paṭipanno ti vadāmi. Khattiyakulā ce pi
agārasmā anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā
anāsaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme
sayaṃ abhiññā sacchikavā upasampajja viharati, āsavānaṃ
khayā samaṇo hoti. Brāhmaṇakulā ce pi — vessakulā ce pi
— suddakulā ce pi — yasmā kasmā ce pi kulā agārasmā
anagāriyaṃ pabbajito hoti, so ca āsavānaṃ khayā anāsaṃ
cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayaṃ abhiññā
sacchikavā upasampajja viharati, āsavānaṃ khayā samaṇo
hoti.

Idam āvoce Bhagavā, Attamaṇā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandun ti.

CŪLAASSAṬṬERASUTTANĀ PARANĀM.

MAHĀTAKKAYASUTTAṆ CAṬṬITHO.

41.

Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Kosalesu
 cārikaṃ caramāno mahatā bhikkhusaṅghena saddhīm yena
 Sālā nāma Kosalānaṃ brāhmaṇagāmo tad'avavari. Aa-
 sosuṃ kho Sāleyyakā brāhmaṇagahapatikā: Samano khala
 bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cāri-
 kaṃ caramāno mahatā bhikkhusaṅghena saddhīm Sālāṃ
 anuppatto; tasmā kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo
 kittisuddho abbhuggato: Iti pi so Bhagavā arahamā sammū-
 sambuddho vijjācaranasampanno sugato lokavidū aruttaro
 purisadammasārathi satthā devamanussānaṃ buddho bha-
 gavā. So imaṃ lokamā sudevakaṃ samārakamā sabrahmakamā
 sassamaṇabrāhmaṇimā pajamā sadevamanussamā ayyamā abhiññā
 sacchikatevā pavodeti. So dhammamā deseti ādikalyāṇamā
 majjhekalyāṇamā pariyoṣānakalyāṇamā sūttamā sabyañjanamā,
 kevalaparipupphamā parisuddhamā brahmacariyamā pakāseti.
 Sādhmā kho pana tathārūpānamā arahatāṃ dassanamā hotiti.
 Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten'
 upasaṅkamimsu, upasaṅkamitvā app'ekacce Bhagavantaṃ
 abhivādetvā ekamantaṃ nisīdimsu, app'ekacce Bhagavatā
 saddhīm sammodiṃsu, sammodaniyamā kathamā sūraṇīyamā
 vītisāretvā ekamantaṃ nisīdimsu, app'ekacce yena Bhagavā
 ten' añjalimā paṇāmetvā ekamantaṃ nisīdimsu, app'ekacce
 Bhagavato santiko nāmagottamā sāvetvā ekamantaṃ nīsi-
 diṃsu, app'ekacce tuṇhībhitvā ekamantaṃ nisīdimsu. Ekam-
 antamā nisinnā kho Sāleyyakā brāhmaṇagahapatikā Bha-
 gavantaṃ etaḍ'avocuṃ: Ko nu kho bho Gotama hetu ko
 paccayo yena-m' idh' ekacce sattā kāyassa bhedaṃ param-
 maraṇā apāyamā duggatimā vinipātāṃ nirayaṃ upapajanti;
 ko pana bho Gotama hetu ko paccayo yena-m' idh' ekacce
 sattā kāyassa bhedaṃ param- maraṇā sugatimā saggamā lokamā
 upapajjanti. — Adhammacariyā-visamacariyāhetu kho gaha-
 patayo evam' idh' ekacce sattā kāyassa bhedaṃ param- maraṇā
 apāyamā duggatimā vinipātāṃ nirayaṃ upapajjanti; dhamma-
 cariyā-samacariyāhetu kho gahapatayo evam' idh' ekacce
 sattā kāyassa bhedaṃ param- maraṇā sugatimā saggamā lokamā

upapajjantīti. — Na kho mayam imassa bhoto Gotamassa suññhittena bhāsītassa vitthārena attham avibhattassa vitthārena attham ājānāma: sādhu no bhavaṃ Gotamo tathā dhammam desetu yathā mayam imassa bhoto Gotamassa suññhittena bhāsītassa vitthārena attham avibhattassa vitthārena attham ājāneyyāmāti. — Tena hi gahapatayo suṇātha, sādhu kaṃ manasikarotha, bhāsissāmiti. Evaṃ lho ti kho Sāleyyakā brāhmaṇagahapatikā Bhagavato paccassosāhi. Bhagavā etad-avoca:

Tividham kho gahapatayo kāyena adhammacariyā-visamacariyā hoti, catubbidham vācāya adhammacariyā-visamacariyā hoti, tividham manasā adhammacariyā-visamacariyā hoti. Kathaṃ-ca gahapatayo tividham kāyena adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco pāṇātipāti hoti luddo lohitaṇṇi hatapahate nivittṭho adayāpanno pāṇabhūtesu. Adinnādāyī kho pana hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā taṃ adinnam theyyasaññhātāṃ ādātā hoti. Kāmesu micchācārī kho pana hoti, yā tā mātaraṃkhiṭṭā pituraṃkhiṭṭā [mātā-pituraṃkhiṭṭā] bhānuraṃkhiṭṭā bhaginiraṃkhiṭṭā ātirakhiṭṭā sasāṃhikā saparidaṇḍā, antamaso mālāgupaparikkhiṭṭā pi, tathā-rūpāsu cārittaṃ āpajjīti hoti. Evaṃ kho gahapatayo tividham kāyena adhammacariyā-visamacariyā hoti. Kathaṃ-ca gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco musāvādī hoti, sabhāgato vā parisagato vā ātimsajjhagato vā pūgamañjhagato vā rājakalamajjhagato vā abhinīto sakkhiputtṭho: evaṃ bho purisa yaṃ jānāsi taṃ vadehīti, so ajānaṃ vā āha: jānāmiti, jānaṃ vā āha: na jānāmiti, apaesaṃ vā āha: passaṃmiti, passaṃ vā āha: na passaṃmiti; itī attahetu vā parahetu vā āmisakīncikkahetu vā sampajānāmasā bhāsītā hoti. Pisunāvāco kho pana hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, itī samaggānaṃ vā bhetvā bhinnānaṃ vā anuppadātā, vaggārāmo vaggarato vagganandi vaggakaraṇaṃ vācam bhāsītā hoti. Pharusāvāco kho pana hoti, yā sā vācā andakā kakkaṃ parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃvatta-

nikā, tathārūpim vācam bhāsitaṃ hoti. Samphappalāpi kho pana hoti, akālavādi abhūlavādi anattivādi adhammavādi avinayavādi, anidhānavatim vācam bhāsitaṃ akālena aupaḍesaṃ apariyantavatim anutthasamhitam. Evaṃ kho gahapatayo catubbidham vācāya adhammacariyā-visamacariyā hoti. Kathaṃ 'ca gahapatayo tividham manasā adhammacariyā-visamacariyā hoti: Idha gahapatayo ekacco abhiññālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ taṃ abhiññātu hoti; oho vata yaṃ parassa taṃ mama assāti. Byāpanna-citto kho pana hoti paduttāmanasānukappo: ime sattā haṃsantu vā vajjhantu vā ucchiñjantu vā vinassantu vā mā vā ahesuṃ iti vā ti. Micchāditthi kho pana hoti viparītadassano: na 'tthi dinnam na 'tthi yittham na 'tthi butam, na 'tthi sukataḍukkātānam kammānam phalam vipāko, na 'tthi ayaṃ loko na 'tthi paro loko, na 'tthi mātā na 'tthi pitā na 'tthi sattā opapātikā, na 'tthi loka samanabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ 'ca lokam paraṃ 'ca lokam sayam abhiññā sacehikavū pavendentīti. Evaṃ kho gahapatayo tividham manasā adhammacariyā-visamacariyā hoti. Evaṃ adhammacariyā-visamacariyābetu kho gahapatayo 'evam 'idhi' ekacco sattā kūyassa bhedaṃ param 'maraṇā apāyaṃ duggatim vinipātiṃ nirayaṃ apapañjanti.

Tividham kho gahapatayo kāyena dhammacariyā-sammacariyā hoti, catubbidham vācāya dhammacariyā-sammacariyā hoti, tividham manasā dhammacariyā-sammacariyā hoti. Kathaṃ 'ca gahapatayo tividham kāyena dhammacariyā-sammacariyā hoti: Idha gahapatayo ekacco pāṇātipātāni pahāya pāṇātipātā paṭivirato hoti, nihitadaddo nihitasatto lajjā dayāpanno sabbaṇṇabbhūtaṇṇānukampī viharati. Adinnā-dānam pahāya adinnādānaṃ paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagatam vā arañṇagatam vā taṃ uddinnam theyyasānukhātāṃ ādātā hoti. Kāmesu micchā-cāram pahāya kāmesu micchācārā paṭivirato hoti, yā tā mātūrakkhitā pitarakkhitā [mātāpitarakkhitā] bhātūrakkhitā bhaginīrakkhitā ātūrakkhitā sassāmikā saparidaddā, antamaṃso mūlāgūṇaparikkhitā pi, tathārūpāsu na cārittaṃ āpañjitaṃ hoti. Evaṃ kho gahapatayo tividham kāyena dhammacariyā-

samācariyā hoti. Kathaṃ-ca gaḥapatayo catubbidham vācāya dhammacariyā-samācariyā hoti: Idha gaḥapatayo ekacco musāvādaṃ pahāya musāvādā paṭivirato hoti, sabhāgato vā parissagato vā ātīmajjhagato vā pūgamajjhagato vā rāja-kulamajjhagato vā abhināto sakkiputtḥo: evaṃ kho purisa yaṃ jānāsi taṃ vadehiti, so ajānaṃ vā āha: na jānāmi, jānaṃ vā āha: jānāmi, apassaṃ vā āha: na passāmi, passaṃ vā āha: passāmi; iti attahetu vā parabhetu vā āmisakicikkhahetu vā na sampajānamuṇā bhāsītā hoti. Pieuṇaṃ vācaṃ pahāya pieuṇāya vācāya paṭivirato hoti, ito suttā na amutra akkhātā imevaṃ bhedaṃ amutra vā suttā na imevaṃ akkhātā amūsaṃ bhedaṃ, iti bhinnānaṃ vā sandhātā sabhitaṇaṃ vā anuppadātā, samaggārāmo samaggaro samagganandi samaggakarāṇaṃ vācaṃ bhāsītā hoti. Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā eṣā vācā nelā kappasakkhā pemaṇiyā hadayaṇāgamā porī bahu-janakantā bahujanamaṇṇāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, ni-dhānavatīṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyanta-vatīṃ atthasaṃhitāṃ. Evaṃ kho gaḥapatayo catubbidham vācāya dhammacariyā-samācariyā hoti. Kathaṃ-ca gaḥapatayo tividhaṃ manasā dhammacariyā-samācariyā hoti: Idha gaḥapatayo ekacco anabhiññālu hoti, yaṃ-taṃ parassa paravittūpakaraṇaṃ taṃ nabhiññhātā hoti: aho vata yaṃ parassa taṃ manā assāti. Abyāpānaccitto kho pana hoti appadutṭhumaṇassakuppo: ime sattā averā abyābhajjhā anighā sukki attānaṃ pariharaṇatīti. Sammāditṭhī kho pana hoti aviparītadassano; atthi dīnaṃ atthi yitṭhaṃ atthi hutuṃ, atthi sakaṭadakkatānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā atthi sattā opapātikā, atthi loko samaṇabrāhmaṇā sammaggatā sammā-paṭipannā ye imasū-ca lokasā paraṃ-ca lokasā sayasā abhināsa sacchikatvā pavedentīti. Evaṃ kho gaḥapatayo tividhaṃ manasā dhammacariyā-samācariyā hoti. Evaṃ dhammacariyā-samācariyāhetu kho gaḥapatayo evaṃ idl' ekacco sattā kāyassa bhedaṃ paraṃ maraṇaṃ sugatīṃ saggaṃ lokasā upapajanti.

Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyyaṃ - ti, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā khattiyamahāsālānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā brāhmaṇamahāsālānaṃ — pe — gahapatimahāsālānaṃ saḥabyataṃ upapajjeyyaṃ, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā gahapatimahāsālānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ kāyassa bhedaṃ param-maraṇā Cātummahārājikānaṃ devānaṃ — pe — Tāvatisānaṃ devānaṃ — Yāmānaṃ devānaṃ — Tusitānaṃ devānaṃ — Nimmānaratiṇaṃ devānaṃ — Paranimmitavasavattīnaṃ devānaṃ — Brahmakūyikānaṃ devānaṃ — Ābhānaṃ devānaṃ — Parittābhānaṃ devānaṃ — Appamāpābhānaṃ devānaṃ — Ābhassarānaṃ devānaṃ — Subhānaṃ devānaṃ — Parittasubhānaṃ devānaṃ — Appamāpasubhānaṃ devānaṃ — Subhakiṇṇānaṃ devānaṃ — Vehapphalānaṃ devānaṃ — Avihānaṃ devānaṃ — Atappānaṃ devānaṃ — Sudassānaṃ devānaṃ — Sudassīnaṃ devānaṃ — Akanitthānaṃ devānaṃ — ākāśānandāyatanūpagānaṃ devānaṃ — viññānañcāyatanūpagānaṃ devānaṃ — ākincanñāyatanūpagānaṃ devānaṃ — nevassāññānāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyyaṃ - ti, thānaṃ kho pan' etaṃ vijjati yaṃ so kāyassa bhedaṃ param-maraṇā nevassāññānāyatanūpagānaṃ devānaṃ saḥabyataṃ upapajjeyya; taṃ kissa hetu: tathā hi so dhammacāri samacāri. Ākaṅkheyya ce gahapatayo dhammacāri samacāri: aho vatāhaṃ āsavānaṃ khayā anāsavaṃ cetovimuttīṃ paññāvimuttīṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ - ti, thānaṃ kho pan' etaṃ vijjati yaṃ so āsavānaṃ khayā anāsavaṃ cetovimuttīṃ paññāvimuttīṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyya, taṃ kissa hetu: tathā hi so dhammacāri samacāri ti.

Evam vutte Sāleyyakā brāhmaṇagahapatikā Bhagavāntaṃ etad-avocaṃ: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikuḍḍitaṃ va ukkujaṃ, paticchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telupajjotaṃ dhāreyya: cakkhumanto rūpāni dakkhintitī, evam-evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ sarapaṃ gacchāma dhammaṃ-ca bhikkhusaṅghaṃ-ca. Upāsake no bhavaṃ Gotamo dhāretu ajjatagge pāpuṇete sarapagato ti.

SĀLEYYAKASUTTAM PAṬṬHAMAM.

42.

Evam-me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho paṃ samayaṃ Verañjakā brāhmaṇagahapatikā Sāvattthiyaṃ paṭivasanti kenacid-eva karaṇiyeṇa. Assosunā kho Verañjakā brāhmaṇagahapatikā: Samapo khalu kho Gotamo Sakyaputto Sakyakulā pabbajito Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme; taṃ kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā araham sammāsamibuddho vijjācarapasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussaṇaṃ buddho bhagavā. So imāṃ lokāṃ sadevakaṃ samācakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ pajāṃ sadevamanussaṇaṃ sayāṃ abhiññā sacchikavā pavadeṭi. So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyesānakalyāṇaṃ sāttisaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. Sādhū kho pana tathārūpanaṃ arahataṃ dassanaṃ hotitī. Atha kho Verañjakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamissa, upasaṅkamivā app-ekacce Bhagavāntaṃ abhivādeṭvā ekamantaṃ nisīdiṃsu, app-ekacce Bhagavatā saddhīm sammodiṃsu, sammodaniyaṃ

katham sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdimāsu. app-
ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ
nisīdimāsu, app-ekacce Bhagavato santike nāmagottaṃ sāretvā
ekamantaṃ nisīdimāsu. app-ekacce tūphibhūtā ekamantaṃ
nisīdimāsu. Ekamantaṃ nisinnā kho Verasājakā brāhmapa-
gahapatikā Bhagavantaṃ etad'avocaṃ: Ko nu kho bho
Gotama hetu ko paccayo yena 'm-idh' ekacce sattā kā-
yassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ
nirayaṃ upapajjanti; ko pana bho Gotama hetu ko pacca-
yo yena 'm-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā
sugatiṃ saggam lokaṃ upapajjantīti. — Adhammacariyā-visama-
cariyāhetu kho gahapatayo evam-idh' ekacce sattā kāyassa
bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
upapajjanti; dhammacariyā-samamacariyāhetu kho gahapatayo
evam-idh' ekacce sattā kāyassa bhedaṃ param-maraṇā su-
gatiṃ saggam lokaṃ upapajjantīti. — Na kho mayāṃ imassa
bho Gotamassa saṅkhittena bhāsitaṃ vitthārena attham
avibhattassa vitthārena attham ājānāma; sādhu no bhavaṃ
Gotamo tathā dhammaṃ desetu yathā mayāṃ imassa bho
Gotamassa saṅkhittena bhāsitaṃ vitthārena attham av-
ibhattassa vitthārena attham ājāneyyāmaṃti. — Tena hi ga-
hapatayo sunātha, sādhukaṃ manasīkarotha, bhāsissāmaṃti. —
Evam bho ti kho Verasājakā brāhmapagahapatikā Bhagavato
paccamasuṃ. Bhagavā etad'avoca:

Tividham kho gahapatayo kāyena adhammacārī visama-
cārī hoti, catubbidham vacāya ... (*repeat from p. 286 l. 11
to p. 290 l. 9; for adhammacariyā-visamacariyā hoti, for
dhammacariyā-samamacariyā hoti, and for Sāleyyakā substitute
adhammacārī visamacārī hoti, dhammacārī samacārī hoti,
and Verasājakā, respectively*) ... ajjataggo paṇupete saraṇa-
gate ti.

43.

Evam me sutam. Ekam samayam Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Mahākoṭṭhito sāyanhasammayam patisallāpā vutṭhito yen' āyasmā Sāriputto ten' upasāṅkami, upasāṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi, sammodaniyam kathamāraṇīyam vītisaṛetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Mahākoṭṭhito āyasmantaṃ Sāriputtaṃ etad avoca:

Duppaṇño duppaṇño ti āvuso vuccati. Kittāvatā nu kho āvuso duppaṇño ti vuccatīti. — Na ppajānāti na ppajānātīti kho āvuso, tasmā duppaṇño ti vuccati, kiṃ na ppajānāti: idaṃ dukkhaṃ ti na ppajānāti, ayaṃ dukkhasamudayo ti na ppajānāti, ayaṃ dukkhanirodho ti na ppajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti na ppajānāti. Na ppajānāti na ppajānātīti kho āvuso, tasmā duppaṇño ti vuccatīti. Sādh' āvuso ti kho āyasmā Mahākoṭṭhito āyasmato Sāriputtaessa bhāsitaṃ abhinanditvā anumoditvā āyasmantaṃ Sāriputtaṃ uttariṃ paṇhaṃ apucchī: Paṇḍavā paṇḍavā ti āvuso vuccati. Kittāvatā nu kho āvuso paṇḍavā ti vuccatīti. — Pajānāti pajānātīti kho āvuso, tasmā paṇḍavā ti vuccati, kiṃ ca pajānāti: idaṃ dukkhaṃ ti pajānāti, ayaṃ dukkhasamudayo ti pajānāti, ayaṃ dukkhanirodho ti pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti pajānāti. Pajānāti pajānātīti kho āvuso, tasmā paṇḍavā ti vuccatīti. — Viññānam viññāpan ti āvuso vuccati. Kittāvatā nu kho āvuso viññāpan ti vuccatīti. — Vijānāti vijānātīti kho āvuso, tasmā viññāpan ti vuccati, kiṃ ca vijānāti: sukhaṃ ti pi vijānāti, dukkhaṃ ti pi vijānāti, adukkhamanekhaṃ ti pi vijānāti. Vijānāti vijānātīti kho āvuso, tasmā viññāpan ti vuccatīti. — Yā c' āvuso paṇḍa yaṃ ca viññāpanaṃ ime dhammā satīsatthā ulāho viśaṃsatthā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paṇḍāpetun ti. — Yā c' āvuso paṇḍa yaṃ ca viññāpanaṃ ime dhammā satīsatthā no viśaṃsatthā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paṇḍāpetun. Yam h' āvuso pajānāti taṃ vijānāti, yaṃ vijānāti taṃ pajānāti.

tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paññāpetun - ti. — Yā c' āvuso paññā yaṃ - ca viññāpaṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ kiṃ nānākarapaṇa - ti. — Yā c' āvuso paññā yaṃ - ca viññāpaṇaṃ imesaṃ dhammānaṃ saṃsaṭṭhānaṃ no visaṃsaṭṭhānaṃ paññā bhāvetabbā viññāpaṇaṃ pariññeyyaṃ, idaṃ nesaṃ nānākarapaṇa - ti.

Vedanā vedanā ti āvuso vuccati. Kittāvatā nu kho āvuso vedanā ti vuccatīti. — Vedeti vedetīti kho āvuso, tasmā vedapā ti vuccati, kiṃ - ca vedeti: sukham - pi vedeti, dukkham - pi vedeti, adukkhamasukham - pi vedeti. Vedeti vedetīti kho āvuso, tasmā vedanā ti vuccatīti. — Saññā saññā ti āvuso vuccati. Kittāvatā nu kho āvuso saññā ti vuccatīti. — Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccati, kiṃ - ca sañjānāti: nīlakam - pi sañjānāti, pitakam - pi sañjānāti, lohitakam - pi sañjānāti, odātam - pi sañjānāti. Sañjānāti sañjānātīti kho āvuso, tasmā saññā ti vuccatīti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāpaṇaṃ ime dhammā saṃsaṭṭhā udāhu visaṃsaṭṭhā, labbhā ca paṇ' imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paññāpetun - ti. — Yā c' āvuso vedanā yā ca saññā yaṃ - ca viññāpaṇaṃ ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paññāpetun. Yam h' āvuso vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vijānāti, tasmā ime dhammā saṃsaṭṭhā no visaṃsaṭṭhā, na ca labbhā imesaṃ dhammānaṃ vinibbhujitvā vinibbhujitvā nānākarapaṇaṃ paññāpetun - ti.

Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena kiṃ neyyan - ti. — Nissatṭhena h' āvuso pañcahi indriyehi parisuddhena manoviññāṇena ananto ākāso ti ākāśānañcāyatanaṃ neyyaṃ, anantaṃ viññāṇan - ti viññāpañcāyatanaṃ neyyaṃ, na - tthi kiñcīti ākāśānañcāyatanaṃ neyyan - ti. — Neyyaṃ paṇ' āvuso dhammaṃ kena pajānātīti. — Neyyaṃ kho āvuso dhammaṃ paññācakkhunaṃ pajānātīti. — Paññā paṇ' āvuso kimatthīyā ti. — Paññā kho āvuso abhiññatthā pariññatthā pahānatthā ti.

Katī pan' āvuso paccayā sammādiṭṭhiyā uppādāyāti. — Dve kho āvuso paccayā sammādiṭṭhiyā uppādāya: parato ca ghoṣo yoniso ca manasikāro. Ime kho āvuso dve paccayā sammādiṭṭhiyā uppādāyātī. — Katīhi pan' āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā cāti. — Pañcahi kho āvuso aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā ca: Idh' āvuso sammādiṭṭhi silānuggahitā ca hoti sutānuggahitā ca hoti sākacchānuggahitā ca hoti samathānuggahitā ca hoti vipassanānuggahitā ca hoti. Imehi kho āvuso pañcahi aṅgehi anuggahitā sammādiṭṭhi cetovimuttiphala ca hoti cetovimuttiphalaṇisaṁsā ca, paññāvimuttiphala ca hoti paññāvimuttiphalaṇisaṁsā cāti.

Katī pan' āvuso bhavā ti. — Tayo 'me āvuso bhavā: kāmabhavo rūpabhavo arūpabhavo ti. — Kathaṁ pan' āvuso āyatim punabbhavābhiniṁbhatti hotīti. — Avijjānivarapāṇaṁ kho āvuso sattānaṁ taphāsasāyojanānaṁ tatratatrābhinandanā evaṁ āyatim punabbhavābhiniṁbhatti hotīti. — Kathaṁ pan' āvuso āyatim punabbhavābhiniṁbhatti na hotīti. — Avijjāvirāgā kho āvuso vijjuppādā taṇhānīrodhā evaṁ āyatim punabbhavābhiniṁbhatti na hotīti.

Katamaṁ pan' āvuso paṭhamam jhānaṁ ti. — Idh' āvuso bhikkhu vivec' eva kāmehi vivecca akusalehi dhammehi savitakkaṁ savicāraṁ vivekajaṁ pītisukhaṁ paṭhamam jhānaṁ upasampajja viharati, idaṁ vuccat' āvuso paṭhamam jhānaṁ ti. — Paṭhamam pan' āvuso jhānaṁ kataṅgikaṁ ti. — Paṭhamam kho āvuso jhānaṁ pañcaṅgikaṁ: Idh' āvuso paṭhamam jhānaṁ samāpānassa bhikkhuno vitakko ca vat-tatī vicāro ca pīti ca sukhaṁ ca cūṭṭekaggatā ca. Paṭhamam kho āvuso jhānaṁ evaṁ pañcaṅgikaṁ ti. — Paṭhamam pan' āvuso jhānaṁ kataṅgavippahīnaṁ kataṅgasamānāgataṁ ti. — Paṭhamam kho āvuso jhānaṁ pañcaṅgavippahīnaṁ pañcaṅgasamānāgataṁ: Idh' āvuso paṭhamam jhānaṁ samāpānassa bhikkhuno kāmaccando pahīno hoti, byāpādo pahīno hoti, thīnamiddhaṁ pahīnaṁ hoti, uddhacca kukkuccaṁ

pahinā hoti, vicikicchā pahinā hoti, vitakko ca vattati vicāro ca pīti ca sukhañ ca cittkekaggatā ca. Paṭhamāñ kho āvuso jhānañ evañ pañcaṅgavippahinañ pañcaṅgasamannāgatan ti.

Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayañ paccanubhonti, seyyathidañ cakkhundriyañ sotindriyañ ghānindriyañ jīvhindriyañ kāyindriyañ. Imesañ kho āvuso pañcannañ indriyānañ nānāvisayānañ nānāgocarānañ na aññamaññassa gocaravisayañ paccanubhontānañ kiñ patisaṇaṇañ, ko ca nesañ gocaravisayañ paccanubhotiti. — Pañc' imāni āvuso indriyāni nānāvisayāni nānāgocarāni, na aññamaññassa gocaravisayañ paccanubhonti, seyyathidañ cakkhundriyañ sotindriyañ ghānindriyañ jīvhindriyañ kāyindriyañ. Imesañ kho āvuso pañcannañ indriyānañ nānāvisayānañ nānāgocarānañ na aññamaññassa gocaravisayañ paccanubhontānañ mañ paṭisaṇaṇañ, mañ ca nesañ gocaravisayañ paccanubhotiti.

Pañc' imāni āvuso indriyāni, seyyathidañ cakkhundriyañ sotindriyañ ghānindriyañ jīvhindriyañ kāyindriyañ. Imāni kho āvuso pañc' indriyāni kiñ paṭicca tiṭṭhatiti. — Pañc' imāni āvuso indriyāni, seyyathidañ cakkhundriyañ sotindriyañ ghānindriyañ jīvhindriyañ kāyindriyañ. Imāni kho āvuso pañc' indriyāni āyuñ paṭicca tiṭṭhatiti. — Āyu pañc' āvuso kiñ paṭicca tiṭṭhatiti. — Āyu usmañ paṭicca tiṭṭhatiti. — Usmañ pañc' āvuso kiñ paṭicca tiṭṭhatiti. — Usmañ āyuñ paṭicca tiṭṭhatiti. — Idāñ eva kho mayañ āvuso āyasmato Sāriputtassa bhāsitañ evañ ājānāma: āyu usmañ paṭicca tiṭṭhatiti, idāñ eva kho mayañ āyasmato Sāriputtassa bhāsitañ evañ ājānāma: usmañ āyuñ paṭicca tiṭṭhatiti. Yathākathañ pañc' āvuso imassa bhāsitañ attho dapphabbho ti. — Tesa b' āvuso upamañ te karissāmi, upamāya p' idh' ekacce viññā purisā bhāsitañ atthañ ājānanti. Seyyatha pi āvuso telappadipassa jhāyato acciñ paṭicca ābhā paññāyati, ābhāñ paṭicca acci paññāyati, evañ eva kho āvuso āyu usmañ paṭicca tiṭṭhati, usmañ ca āyuñ paṭicca tiṭṭhatiti.

Te va nu kho āvuso āyusañkhārā te vedaniyā dhammā, ulāhu aññe āyusañkhārā aññe vedaniyā dhammā ti. — Na

kho āvuso te va āyusañkhārā te vedaniyā dhammā. Te ca āvuso āyusañkhārā abharimsu te vedaniyā dhammā, na - y - idam saññāvedayitanirodham samāpannassa bhikkhuno vutthānam pahāyetha. Yasmā ca kho āvuso aññe āyusañkhārā aññe vedaniyā dhammā, tasmā saññāvedayitanirodham samāpannassa bhikkhuno vutthānam pahāyati. — Yadā nu kho āvuso imam kāyam kati dhammā jahanti athāyaṃ kāyo ujjhito avakkhitto seti yathā kattham acetanam - ti. — Yadā kho āvuso imam kāyam tayo dhammā jahanti: āyu namā ca viññānam, athāyaṃ kāyo ujjhito avakkhitto seti yathā kattham acetanam - ti. — Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, imesaṃ kiṃ nānākaranaṃ - ti. — Yvāyaṃ āvuso mato kālakato, tassa kāyasañkhārā niruddhā paṭippassaddhā, vaci-
sañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu parikkhiṇo, usmā vūpasantā, indriyāni viparibhinnaṇi; yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, tassa pi kāyasañkhārā niruddhā paṭippassaddhā, vaci-
sañkhārā niruddhā paṭippassaddhā, cittasañkhārā niruddhā paṭippassaddhā, āyu aparikkhiṇo, usmā avūpasantā, indriyāni vippasannaṇi. Yvāyaṃ āvuso mato kālakato yo cāyaṃ bhikkhu saññāvedayitanirodham samāpanno, idam tesam nānākaranaṃ - ti.

Kati pan' āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ - ti. — Cattāro kho āvuso paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ: Idh' āvuso bhikkhu sukhassa ca pahānā dukkhasa ca pahānā pubbe va somanassa-
domanassānaṃ atthagamaṃ adukkhamasukkhāya upekkhāsatipārisuddhiṃ catuttham jhānaṃ upasampajja viharati. Ime kho āvuso cattāro paccayā adukkhamasukkhāya cetovimuttiyā samāpattiyaṃ - ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ - ti. — Dve kho āvuso paccayā animittāya cetovimuttiyā samāpattiyaṃ: sabbanimittānaṃ ca amahasālikāro, animittāya ca dhātuyā manasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā samāpattiyaṃ - ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā tthitiyaṃ - ti. — Tayo kho āvuso paccayā animittāya cetovimuttiyā

thūtiyā: sabbanimittānañ-ca amanasikāro, animittāya ca dhātuyā manasikāro, pubbe ca abhisankhāro. Ime kho āvuso tayo paccayā animittāya cetovimuttiyā thūtiyā ti. — Kati pan' āvuso paccayā animittāya cetovimuttiyā vutthānāyāsi. — Dve kho āvuso paccayā animittāya cetovimuttiyā vutthānāya: sabbanimittānañ-ca manasikāro, animittāya ca dhātuyā amanasikāro. Ime kho āvuso dve paccayā animittāya cetovimuttiyā vutthānāyāti.

Yā cāyam āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, ime dhammā nānatthā c' eva nānābyañjanā ca, udāhu ekatthā. byañjanam-eva nānan-ti. — Yā cāyam āvuso appamāṇā cetovimutti yā ca ākiñcaṇṇā cetovimutti yā ca suññatā cetovimutti yā ca animittā cetovimutti, atthi kho āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānatthā c' eva nānābyañjanā ca, atthi ca kho āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā ekatthā, byañjanam-eva nānam. Katamo c' āvuso pariyāyo yaṃ pariyāyaṃ āgamaṃ ime dhammā nānatthā c' eva nānābyañjanā ca: Idh' āvuso bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham-adho tiriyaṃ sabbadhi sabbattatīya sahbāvantāṃ lokāṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekaṃ disaṃ pharivā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham-adho tiriyaṃ sabbadhi sabbattatīya sahbāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharati. Ayaṃ vacce! āvuso appamāṇā cetovimutti. Katamā c' āvuso ākiñcaṇṇā cetovimutti: Idh' āvuso bhikkhu sabbaso viññāpāṇāyatanaṃ samatikkamma na tthi kiñciti ākiñcaṇṇāyatanaṃ upasampajja viharati. Ayaṃ vacce! āvuso ākiñcaṇṇā cetovimutti. Katamā c' āvuso suññatā cetovimutti: Idh' āvuso bhikkhu arāṇagato vā rukkhamūlagato vā suññāgāragato vā iti paṭisaṅkhatti: suññam-idaṃ attena vā attaniyena vā ti

Ayaṃ vuccat' āvuso suññatā cetovimutti. Katamā c' āvuso animittā cetovimutti: Idh' āvuso bhikkhu sabbanimittānaṃ amanasikārā animittānaṃ cetosamādhimū upasampajja viharati. Ayaṃ vuccat' āvuso animittā cetovimutti. Ayaṃ kho āvuso pariyaḍo yaṃ pariyaḍaṃ āgamaṃ ime dhammā nānatthā c' eva nānābyañjanaṃ ca. Katamo c' āvuso pariyaḍo yaṃ pariyaḍaṃ āgamaṃ ime dhammā ekatthā. byañjanam - eva nānaṃ: Rāgo kho āvuso pamāṇakaraṇo, doṣo pamāṇakaraṇo, moho pamāṇakaraṇo; te khīṇāsavassa bhikkhuno pahīnā uccinnamūlā tālāvatthukatā anabhāvakatā āyatimā anuppāda-dhammā. Yāvatā kho āvuso appamāpā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sū kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso kiñcanaṃ, doṣo kiñcanaṃ, moho kiñcanaṃ, te khīṇāsavassa bhikkhuno pahīnā uccinnamūlā tālāvatthukatā anabhāvakatā āyatimā anuppādadhammā. Yāvatā kho āvuso ākiñcaṇā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sū kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Rāgo kho āvuso nimittakaraṇo, doṣo nimittakaraṇo, moho nimittakaraṇo, te khīṇāsavassa bhikkhuno pahīnā uccinnamūlā tālāvatthukatā anabhāvakatā āyatimā anuppādadhammā. Yāvatā kho āvuso animittā cetovimuttiyo akuppā tāsāṃ cetovimutti aggam - akkhāyati, sū kho panākuppā cetovimutti suññā rāgena suññā dosena suññā mohena. Ayaṃ kho āvuso pariyaḍo yaṃ pariyaḍaṃ āgamaṃ ime dhammā ekatthā, byañjanam - eva nānaṃ - ti.

Idam' aroc' āyasmā Sāriputto. Attamaṃ āyasmā Mahākotthito āyasmato Sāriputtassa bhāsitaṃ abhinanditū.

Mahāvédallasuttamā tatthiṃ.

44.

Evam-me sutam. Ekam samayam Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Atha kho Visākho upāsako yena Dhammadinnā bhikkhunī ten' upasaṅkami. upasaṅkamitvā Dhammadinnam bhikkhunim abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Visākho upāsako Dhammadinnam bhikkhunim etad-avoca:

Sakkāyo sakkāyo ti ayye vuccati. Katamo na kho ayye sakkāyo vutto Bhagavatā ti. — Pañca kho ime āvuso Visākha upādānakkhandhā sakkāyo vutto Bhagavatā, seyyathidam rūpupādānakkhandho vedanupādānakkhandho saññupādānakkhandho saṅkhārupādānakkhandho viññāṇupādānakkhandho. Ime kho āvuso Visākha pañc' upādānakkhandhā sakkāyo vutto Bhagavatā ti. Sādh' ayye ti kho Visākho upāsako Dhammadinnāya bhikkhunīyā bhāsitaṃ abhinanditvā anumoditvā Dhammadinnam bhikkhunim ottariṃ pañham apucchī: Sakkāyasamudayo sakkāyasamudayo ti ayye vuccati. Katamo nu kho ayye sakkāyasamudayo vutto Bhagavatā ti. — Yā 'yaṃ āvuso Visākha taṇhā ponobhavikā nandirāga-sahagatā tutratatrābhinandini. seyyathidam kāmataṇhā bhava-taṇhā vihhavataṇhā, ayaṃ kho āvuso Visākha sakkāyasamudayo vutto Bhagavatā ti. — Sakkāyanirodho sakkāyanirodho ti ayye vuccati. Katamo nu kho ayye sakkāyanirodho vutto Bhagavatā ti. — Yo kho āvuso Visākha tassā yeva taṇhāya asesavirāganirodho cāgo paṇissaggo mutti anālayo, ayaṃ kho āvuso Visākha sakkāyanirodho vutto Bhagavatā ti. — Sakkāyanirodhagāminī paṭipadā sakkāyanirodhagāminī paṭipadā ti ayye vuccati. Katamā nu kho ayye sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā ti. — Ayaṃ'eva kho āvuso Visākha ariyo atthaṅgiko maggo sakkāyanirodhagāminī paṭipadā vuttā Bhagavatā, seyyathidam sammādiṭṭhi sammā-sāṅkappo sammāvācā sammākamanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi. — Tañ'eva nu kho ayye upādānam te pañc' upādānakkhandhā, udāho assa-trā pañcahi' upādānakkhandhehi upādānam ti. — Na kho āvuso Visākha tañ'eva upādānam te pañc' upādānakkhandhā,

na pi aññatṛa pañcah' upādānakkhandhehi upādānaṃ. Yo kho āvuso Visākha pañcah' upādānakkhandhesu cbandarāgo taṃ tattha upādānaṃ ti.

Kathaṃ pan' ayye sakkāyaditṭhi hotīti. — Idh' āvuso Visākha assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ; vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ; saññāṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññāṃ, saññāya vā attānaṃ; saṅkhāre attato samanupassati, saṅkhāravantaṃ vā attānaṃ, attani vā saṅkhāre, saṅkhāresu vā attānaṃ; viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi hotīti. — Kathaṃ pan' ayye sakkāyaditṭhi na hotīti. — Idh' āvuso Visākha sutavā ariyasāvako ariyānaṃ dassāvi ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvi sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto, na rūpaṃ attato samanupassati, na rūpavantaṃ attānaṃ, na attani rūpaṃ, na rūpasmiṃ attānaṃ; na vedanaṃ attato samanupassati, na vedanāvantaṃ attānaṃ, na attani vedanaṃ, na vedanāya attānaṃ; na saññāṃ attato samanupassati, na saññāvantaṃ attānaṃ, na attani saññāṃ, na saññāya attānaṃ; na saṅkhāre attato samanupassati, na saṅkhāravantaṃ attānaṃ, na attani saṅkhāre, na saṅkhāresu attānaṃ; na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ attānaṃ, na attani viññāṇaṃ, na viññāṇasmiṃ attānaṃ. Evaṃ kho āvuso Visākha sakkāyaditṭhi na hotīti.

Katama pan' ayye ariyo aṭṭhaṅgiko maggo ti. — Ayam eva kho āvuso Visākha ariyo aṭṭhaṅgiko maggo, seyyathādaṃ sammāditṭhi sammāsaṅkappo sammāvācā sammākamanto sammājīvo sammāvāyāmo sammāsati sammāsamādhitī. — Ariyo pan' ayye aṭṭhaṅgiko maggo saṅkhato udāhu asaṅkhato ti. — Ariyo kho āvuso Visākha aṭṭhaṅgiko maggo

saṅkhato ti. — Ariyena nu kho ayye aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, udāha tīhi khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito ti. — Na kho āvuso Visākha ariyena aṭṭhaṅgikena maggena tayo khandhā saṅgahitā, tīhi ca kho āvuso Visākha khandhehi ariyo aṭṭhaṅgiko maggo saṅgahito. Yā e' āvuso Visākha sammāvācā yo ca sammakammanto yo ca sammāñāṇo, ime dhammā silakkhandhe saṅgahitā; yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi, ime dhammā samādhiikkhandhe saṅgahitā; yā ca sammāditthi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā ti. — Katamo pan' ayye samādhi, katame samādhinimittā, katame samādhiparikkhārā, katamā samādhibbhāvanā ti. — Yā kho āvuso Visākha cittassa ekaggatā ayaṃ samādhi, cattāro satipaṭṭhānā samādhinimittā, cattāro sammappadhānā samādhiparikkhārā, yā tesam yeva dhammānaṃ āsevanā bhāvanā bahulikammaṃ ayaṃ tattha samādhibbhāvanā ti.

Kati pan' ayye saṅkhārā ti. — Tayo 'me āvuso Visākha saṅkhārā: kāyasaṅkhāro vacisaṅkhāro cittasaṅkhāro ti. — Katamo pan' ayye kāyasaṅkhāro, katamo vacisaṅkhāro, katamo cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyasaṅkhāro, vitakkavicārā vacisaṅkhāro, saññā ca vedanā ca cittasaṅkhāro ti. — Kasmā pan' ayye assāsapassāsā kāyasaṅkhāro, kasmā vitakkavicārā vacisaṅkhāro, kasmā saññā ca vedanā ca cittasaṅkhāro ti. — Assāsapassāsā kho āvuso Visākha kāyikā ete dhammā kāyapaṭibaddhā, tasmā assāsapassāsā kāyasaṅkhāro. Pubbe kho āvuso Visākha vitakketvā vicāretvā pacchā vācutā bhindati, tasmā vitakkavicārā vacisaṅkhāro. Saññā ca vedanā ca cetasikā ete dhammā citta-paṭibaddhā, tasmā saññā ca vedanā ca cittasaṅkhāro ti.

Kathaṃ ca pan' ayye saññāvedayitanirodhasamūpatti hotīti. — Na kho āvuso Visākha saññāvedayitanirodhaṃ samūpajjantassa bhikkhuno evaṃ hoti: ahaṃ saññāvedayitanirodhaṃ samūpajjissan' ti vā, ahaṃ saññāvedayitanirodhaṃ samūpajjamāmi vā, ahaṃ saññāvedayitanirodhaṃ samūpanno ti vā, atha khvāssa pubbe va tathā cittaṃ bhāvitam hoti yaṃ taṃ tathattāya upanettī. — Saññāvedayitanirodhaṃ

samāpajjantassa pan' ayye bhikkhuno katame dhammā paṭhamam nirujjhanti, yadi vā kāyasaṅkhāro yadi vā vacisaṅkhāro yadi vā cittasaṅkhāro ti. — Saṇṇāvedayitanirodham samāpajjantassa kho āvuso Visākha bhikkhuno paṭhamam nirujjhati vacisaṅkhāro, tato kāyasaṅkhāro, tato cittasaṅkhāro ti. — Katham pan' ayye saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhānam hotiti. — Na kho āvuso Visākha saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa bhikkhuno evaṃ hoti: abam saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahisseam - ti vā, aham saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahāmiti vā, aham saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhito ti vā, atha khvāsaa pubbe va tathā cittaṃ bhāvitam hoti yaṃ - tam tathattāya npanetiti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa pan' ayye bhikkhuno katame dhammā paṭhamam uppajjanti, yadi vā kāyasaṅkhāro yadi vā vacisaṅkhāro yadi vā cittasaṅkhāro ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhahantassa kho āvuso Visākha bhikkhuno paṭhamam uppajjati cittasaṅkhāro, tato kāyasaṅkhāro, tato vacisaṅkhāro ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitam pan' ayye bhikkhum katī phassā phusanti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitam kho āvuso Visākha bhikkhum tayo phassā phusanti: suṇhato phasso, animitto phasso, appapilīto phasso ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa pan' ayye bhikkhuno kiṇṇinam cittaṃ hoti kiṇṇopam kiṇṇapabbhāraṃ - ti. — Saṇṇāvedayitanirodhasamāpattiyaṃ vuṭṭhitassa kho āvuso Visākha bhikkhuno vivekanujam cittaṃ hoti vivekajeqam vivekapabbhāraṃ - ti.

Kati pan' ayye vedanā ti. — Tisso kho imā āvuso Visākha vedanā: sukkhā vedanā, dukkhā vedanā, adukkhamasukkhā vedanā ti. — Katamā pan' ayye sukkhā vedanā, katamā dukkhā vedanā, katamā adukkhamasukkhā vedanā ti. — Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā sukham sātāṃ vedayitam ayaṃ sukkhā vedanā. Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā dukkham usātāṃ vedayitam ayaṃ dukkhā vedanā. Yaṃ kho āvuso Visākha kāyikaṃ vā cetasikaṃ vā n' eva sātāṃ usātāṃ vedayitam ayaṃ aduk-

khāmasukhā vedanā ti. — Sukhā pan' ayye vedanā kiṃsukhā kiṃdukkhā, dukkhā vedanā kiṃdukkhā kiṃsukhā, adukkhamasukhā vedanā kiṃsukhā kiṃdukkhā ti. — Sukhā kho āvuso Visākha vedanā tūṭisukhā vipariṇāmadukkhā, dukkhā vedanā tūṭidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā āṇā-sukhā āṇāpadukkhā ti. — Sukhāya pan' ayye vedanāya kiṃanusayo anuseti, dukkhāya vedanāya kiṃanusayo anuseti, adukkhamasukhāya vedanāya kiṃanusayo anuseti. — Su-khāya kho āvuso Visākha vedanāya rāgānusayo anuseti, dukkhāya vedanāya paṭighānusayo anuseti, adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo anuseti, sabbāya dukkhāya vedanāya paṭighānusayo anuseti, sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo anuseti, na sabbāya dukkhāya vedanāya paṭighānusayo anuseti, na sabbāya adukkhamasukhāya vedanāya avijjānusayo anuseti. — Sukhāya pan' ayye vedanāya kiṃ pahātabbhaṃ, dukkhāya vedanāya kiṃ pahātabbhaṃ, adukkhamasukhāya vedanāya kiṃ pahātabbhaṃ ti. — Sukhāya kho āvuso Vi-sākha vedanāya rāgānusayo pahātabbo, dukkhāya vedanāya paṭighānusayo pahātabbo, adukkhamasukhāya vedanāya avij-jānusayo pahātabbo ti. — Sabbāya nu kho ayye sukhāya vedanāya rāgānusayo pahātabbo, sabbāya dukkhāya vedanāya paṭighānusayo pahātabbo, sabbāya adukkhamasukhāya ve-danāya avijjānusayo pahātabbo ti. — Na kho āvuso Visākha sabbāya sukhāya vedanāya rāgānusayo pahātabbo, na sab-bāya dukkhāya vedanāya paṭighānusayo pahātabbo, na sab-bāya adukkhamasukhāya vedanāya avijjānusayo pahātabbo. Idh' āvuso Visākha bhikkhu vivicc' eva kāmehi vivicca-
kusalehi dhammehi savitakkaṃ savicāraṃ vivekañcaṃ pīti-
sukhaṃ paṭhamam' jhānaṃ upasampajja viharati, rāga- tena
pajahati, na tattha rāgānusayo anuseti. Idh' āvuso Visākha
bhikkhu iti paṭisaṃcikkhati: kidaṃ su nāmaṃ tad' āya-
tanaṃ upasampajja viharissāmi yad' ariyā etarahi āyatanam
upasampajja viharantīti, iti anuttareṣu vimokheṣu pīham

upatthāpayato uppejjeti pāhāpaccayaṃ domanassam, paṭighaṃ tena pajahati, na tattha paṭighānussayo anuseti. Idh' āvuso Visākha bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ aaukhaṃ upekkhāsati pārissuddhiṃ catatthaṃ jhānaṃ upasampajja viharati, avijjā tena pajahati, na tattha avijjānussayo anuseti.

Sukhāya paṇ' ayye vedanāya kiṃ paṭibhāgo ti. — Sukhāya kho āvuso Visākha vedanāya dukkhā vedanā paṭibhāgo ti. — Dukkhāya paṇ' ayye vedanāya kiṃ paṭibhāgo ti. — Dukkhāya kho āvuso Visākha vedanāya sukhā vedanā paṭibhāgo ti. — Adukkhamasukhāya paṇ' ayye vedanāya kiṃ paṭibhāgo ti. — Adukkhamasukhāya kho āvuso Visākha vedanāya avijjā paṭibhāgo ti. — Avijjāya paṇ' ayye kiṃ paṭibhāgo ti. — Avijjāya kho āvuso Visākha vijjā paṭibhāgo ti. — Vijjāya paṇ' ayye kiṃ paṭibhāgo ti. — Vijjāya kho āvuso Visākha vimutti paṭibhāgo ti. — Vimuttiyā paṇ' ayye kiṃ paṭibhāgo ti. — Vimuttiyā kho āvuso Visākha nibbānaṃ paṭibhāgo ti. — Nibbānassa paṇ' ayye kiṃ paṭibhāgo ti. — Accasarāvuso Visākha paṇhaṃ, nāsakkhi paṇhānaṃ pariyaṇtaṃ gahetaṃ, Nibbānogaḍḍhaṃ hi āvuso Visākha brahmacariyaṃ nibbānapariyaṇaṃ nibbānapariyesānaṃ. Ākaṅkhamāno ca tvaṃ āvuso Visākha Bhagavantaṃ upasaṅkamitvā etaṃ atthaṃ puccheyyāsi, yathā ca te Bhagavā byākaroti tathā naṃ dhāreyyāsi.

Atha kho Visākho upāsako Dhammadinnāya bhikkhuniyā bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanaṃ Dhammadinnaṃ bhikkhuntaṃ abhivādetvā padakkhipaṃ katvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekanantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Visākho upāsako yāvatako ahoṃ Dhammadinnāya bhikkhuniyā saddhiṃ kathāsallāpo taṃ saḥhaṃ Bhagavato ārocesi. Evaṃ rutte Bhagavā Visākhaṃ upāsakaṃ etaḃ avoca: Paṇḍitā Visākha Dhammadinnā bhikkhunī, mahāpaṇḍā Visākha Dhammadinnā bhikkhunī. Mamaṃ ce pi tvaṃ Visākha etaṃ atthaṃ puccheyyāsi, ahaṃ pi taṃ evaṃ evaṃ byākareyyaṃ.

yathā taṃ Dhammadinnāya bhikkhuniyā byākataṃ. eso o' ev' etassa attho, evam - etaṃ dhārehi.

Idam - avoca Bhagavā. Attamaṇo Visākho upāsako Bhagavato bhūsitam abhinandīti.

CŪḲAVEDALLASUTTAM VATUTTHAM.

45.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhādante ti te bhikkhū Bhagavato paccassosam. Bhagavā etad - avoca:

Cattār' imāni bhikkhave dhammasamādānāni, katamāni cattārī: Atthi bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatim dukkhavipākam. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ - o' eva āyatim - ca dukkhavipākam. Atthi bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatim sukhavipākam. Atthi bhikkhave dhammasamādānaṃ paccuppannasukhaṃ - o' eva āyatim - ca sukhavipākam.

Katamaṃ - ca bhikkhave dhammasamādānaṃ paccuppanna-sukhaṃ āyatim dukkhavipākam: Santi bhikkhave eke samagabrāhmaṇā evaṇvādīso evamditthīso: na - tthi kāmesu doso ti. Te kāmesu pātabyataṃ āpajjanti. te kho molibaddhūni paribhājikāhi paricārenti. te evam āhāso: Kiṃ su nāma te bhonto samagabrāhmaṇā kāmesu anāgatabhayaṃ sampasamānā kāmānaṃ pahāman - āhāso kāmānaṃ pariṇānaṃ paññāpentī; sukho imeṣā paribhājikāya tarupāya mudukāya lomasāya hāhāya samphasso ti te kāmesu pātabyantaṃ āpajjanti. Te kāmesu pātabyantaṃ āpajjitvā kāyassa bhedaṃ puram - marnaṃ apāyam daggatim viṇipātāni nirayaṃ upapajjanti. Te tathā dukkhā tippa kaṭuka vedanā vediyanti. Te evam āhāso: Idam kho te bhonto samagabrāhmaṇā kāmesu anāgatabhayaṃ sampasamānā kāmānaṃ pahāman - āhāso kāmānaṃ pariṇānaṃ paññāpentī, ime hi mayā kāmaheto

kāmanidānaṃ dukkhā tippā katukā vedanā vediyāmāti. Seyyathā pi bhikkhave gimhānaṃ pacchimā māse māluvāsipātikā phaleyya, atha kho taṃ bhikkhave māluvābijaṃ aññatarasmiṃ sālasmūle nipateyya. Atha kho bhikkhave yā tasmiṃ sāle adhiyatthā devatā sā bhūtā samviggā santāsaṃ āpajeyya. Atha kho bhikkhave tasmiṃ sāle adhiyatthāya devatāya mittā-maccā nātisālōhitā, ārāmadevatā vanadevatā rukkhadevatā, osadhitiṭṭavanaspatisu adhiyatthā devatā, saṅgama samā-gama evaṃ samassāsesuṃ: Mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app'eva nāṃ' etaṃ māluvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyuṃ upacikā vā udrahheyyuṃ, abijaṃ vā pan' assāti. Atha kho taṃ bhikkhave māluvābijaṃ n' eva moro gileyya na mago khādeyya na davadāho dāheyya na vanakammikā uddhareyyuṃ na upacikā udrahheyyuṃ, bijaṃ pan' assa. Taṃ pavussakoma meghena abhipparattāṃ samma d'eva virū-heyya, sā 'ssa māluvālatā taruṇā mudukā lomasā vilambinī, sā taṃ sālaṃ uparisevveyya. Atha kho bhikkhave tasmiṃ sāle adhiyatthāya devatāya evaṃ 'assa: Kiṃ su nāma te bhonto mittā-maccā nātisālōhitā, ārāmadevatā vanadevatā rukkhadevatā, osadhitiṭṭavanaspatisu adhiyatthā devatā, māluvābije anāgatabhayaṃ sampassamānā saṅgama samā-gama evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app'eva nāṃ' etaṃ māluvābijaṃ moro vā gileyya mago vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyuṃ upacikā vā udrahheyyuṃ, abijaṃ vā pan' assāti; sukho imussa māluvālatāya taruṇāya mudukāya lomasāya vilambiniyā samphassa ti. Sā taṃ sālaṃ anuparihareyya, sā taṃ sālaṃ anupariharitvā upari vitabhīṃ kareyya, upari vitabhīṃ karitvā oghanaṃ jāneyya, oghanaṃ janetvā ye taṃ sālassa mahantā mahantā khandhā te padāleyya. Atha kho bhikkhave tasmiṃ sāle adhiyatthāya devatāya evaṃ 'assu: Idaṃ kho te bhonto mittā-maccā nātisālōhitā, ārāmadevatā vanadevatā rukkhadevatā, osadhitiṭṭavanaspatisu adhiyatthā devatā, māluvābije anāgatabhayaṃ sampassamānā saṅgama samā-gama evaṃ samassāsesuṃ: mā bhavaṃ bhāyi, mā bhavaṃ bhāyi, app'eva nāṃ' etaṃ māluvābijaṃ moro vā gileyya

maṅṇa vā khādeyya davadāho vā dāheyya vanakammikā vā uddhareyyunā upacikā vā udraheyyunā, ahījanā vā paṇ' assāti, yaḍ' cāhaṇā mālavūbījāhetu dukkhā tippā kaṭukā vedanā vediyānti. Evam' eva kho bhikkhave santi eko samāna-brāhmaṇā evamvādino evamditṭhino: na tthi kāmesu doko ti. Te kāmesu pātabyataṇā āpajjanti, te molibaddhāhi paribhājikāhi paricārenti; te evam' āhaṇsu: Kim' su nāma te bhonto samānabrāhmaṇā kāmesu anāgatabhayāṇā sampassamānā kāmānaṇā pahānaṇā āhaṇsu kāmānaṇā pariṇānaṇā paṇṇāpentī; sukho imissā paribhājikāya taruṇāya mudukāya lomāsāya bāhūya samphasso ti te kāmesu pātabyataṇā āpajjanti. Te kāmesu pātabyataṇā āpajjitvā kāyassa bhodā parammarāṇā apāyāṇā duggatāṇā viupātāṇā nirayaṇā upapajjanti. Te tattha dukkhā tippā kaṭukā vedanā vediyanti. Te evam' āhaṇsu: Idaṇā kho te bhonto samānabrāhmaṇā kāmesu anāgatabhayāṇā sampassamānā kāmānaṇā pahānaṇā āhaṇsu kāmānaṇā pariṇānaṇā paṇṇāpentī, ime hi mayaṇā kāmāhetu kāmānidānaṇā dukkhā tippā kaṭukā vedanā vediyānti. Idaṇā vuccati bhikkhave dhammasamādānaṇā paccuppannasukhaṇā ūyatiṇā dukkhavipākāṇā.

Katamaṇ' eva bhikkhave dhammasamādānaṇā paccuppannadukkhāṇā c' eva ūyatiṇā eva dukkhavipākāṇā: Idaṇā bhikkhave ekacco acolaiko hoti muttācāro hatthāpalekhano, na ehiḥhadantiko na tiṭṭhabhadantiko, na abhihaṭṭāṇā na uddisaṇṇaṇā na nimantanaṇā sādīyati; so na kumbhīmukhā patigaṇḍhāti na kaṭopimukhā patigaṇḍhāti, na eḷakamantaraṇā na dappamantaraṇā na musalamantaraṇā, na dvinnāṇā bhūḍajamāṇāṇā, na gabbhīniyā na pāyamaṇāya na purisaṇṭaraṇāya, na saṅkittisu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārini, na macchaṇā na māṇsaṇā na suraṇā na merayaṇā na thūsoḍḍakaṇā piḇati. So ekāgāriko vā hoti ekālopiḷiko, dvāgāriko vā hoti dvālopiḷiko — sattāgāriko vā hoti sattālopiḷiko; ekissā pi dattiyā yāpeti, dvīhi pi dattīhi yāpeti — sattahi pi dattīhi yāpeti; ekāhikam' pi āhāraṇā āhāreti, dvīhikam' pi āhāraṇā āhāreti — sattāhikam' pi āhāraṇā āhāreti, iti ovaṇūpaṇā addhamāsikam' pi pariṇāyabhatta-bhojanāṇṇyogam' anuyutto viharati. So sākālabhikkho vā

hoti sāmābhakkho vā hoti nīvārahakkho vā hoti daddulabhakkho vā hoti lūtabhakkho vā hoti kaṇabhakkho vā hoti ācāmahakkho vā hoti piṇḍābhakkho vā hoti tīṇābhakkho vā hoti gomayābhakkho vā hoti, vanamūlaphalāhāro yāpeti pavattaphalabhojī. So sāṇāni pi dhāreti masāṇāni pi dhāreti chavadussāni pi dhāreti paṇḍukūlāni pi dhāreti tīrītāni pi dhāreti ajināni pi dhāreti ajinakkehiṇam pi dhāreti kusacīram pi dhāreti vākacīram pi dhāreti phalakacīram pi dhāreti keśakambalam pi dhāreti vālakambalam pi dhāreti ulūkapakkham pi dhāreti; kesamassulocako pi hoti kesamassulocanānuyogam anuyutto, ubbhatthako pi hoti āsanapaṭikkhitto, ukkuṭiko pi hoti ukkuṭikappadhānam anuyutto, kaṇṭakāpassayiko pi hoti kaṇṭakāpassayo seyyam kappeti, sāyatatiyakam pi udakorohaṇānuyogam anuyutto viharati. Iti evarūpaṃ anekavihitaṃ kāyassa ātāpanaparitāpanānuyogam anuyutto viharati. So kāyassa bhedaṃ param maraṇā āgāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ o' eva āyatīṃ ca dukkhavipākāṃ.

Katamaṃ ca bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatīṃ sukhavipākāṃ: Idha bhikkhave ekacco pakatiyā tibbarāgañātiko hoti, so abhikkhaṇaṃ rāgaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbadosañātiko hoti, so abhikkhaṇaṃ dosaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā tibbamohañātiko hoti, so abhikkhaṇaṃ mohajaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So sahāpi dukkhena sahāpi domanassena assamukho pi rudamāno paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ carati. So kāyassa bhedaṃ param maraṇā sugatīṃ saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatīṃ sukhavipākāṃ.

Katamaṃ ca bhikkhave dhammasamādānaṃ paccuppannasukhaṃ o' eva āyatīṃ ca sukhavipākāṃ: Idha bhikkhave ekacco pakatiyā na tibbarāgañātiko hoti, so na abhikkhaṇaṃ rāgaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbadosañātiko hoti, so na abhikkhaṇaṃ dosaṇaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti; pakatiyā na tibbamohañātiko

hoti, so na abhikkhavaṃ mohajaṃ dukkhaṃ domanassaṃ paṭisaṃvedeti. So vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkasā savicārasā vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhūvaṃ avitakkam avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati vato ca sampajāno, sukhaṃ ca kāyena paṭisaṃvedeti yam - taṃ ariyā ñeikkhanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ ca tūthaṃ jhānaṃ upasampajja viharati. So kāyassa bhedā param - maraṇā sugatīṃ saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānaṃ paccuppannasukhaṃ - e' vva āyatī - ca sukhavipākaṃ. Imāni kho bhikkhave cattāri dhammasamādhānāni.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāṣitaṃ abhinandun - ti.

CUḬADHAMMASAMĀDĀNASUTTAM PAṬCAMAM

46.

Evam - me sutaṃ. Ekam - samayaṃ Bhagavā Sāvattihīyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosun. Bhagavā etad - avoca:

Yebhuyyena bhikkhave sattā evamkāma evamchanda evamādhippāyā: nho vata anīṭhā akantā amanāpā dhammā parihāyeyyū, itṭhā kantā manāpā dhammā abhivaḍḍheyyanti. Tesāṃ bhikkhave sattānaṃ evamkāmanāṃ evamchanda - naṃ evamādhippāyānaṃ anīṭhā akantā amanāpā dhammā abhivaḍḍhanti, itṭhā kantā manāpā dhammā parihāyanti. Tatra tamhe bhikkhave kaṃ hetuṃ paccethāti. — Bhagavaṃ -

mūlakā no bhante dhammā Bhagavānnettikā Bhagavān-
paṭisarapā. Sādhū vata bhante Bhagavantari yeva paṭibhūtu
etassa bhāsitasassa attho, Bhagavato sutvā bhikkhū dhāressan-
tīti. — Tena hi bhikkhave supātha, sādhukāṃ manasikarotha,
bhāsissāmiti. Evam-bhante ti kho te bhikkhū Bhagavato
paccaseosun. Bhagavā etad-avoca:

Idha bhikkhave asutavā puthujjano ariyānaṃ adassāvī
ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ
adassāvī sappurisaḍḍhammassa akovido sappurisaḍḍhamme avi-
nīto, sevitaḥḥe dhamme na jānāti asevitaḥḥe dhamme na
jānāti, bhajitaḥḥe dhamme na jānāti abhajitaḥḥe dhamme
na jānāti. So sevitaḥḥe dhamme ajānanto asevitaḥḥe dhamme
ajānanto, bhajitaḥḥe dhamme ajānanto abhajitaḥḥe dhamme
ajānanto, asevitaḥḥe dhamme sevati sevitaḥḥe dhamme na
sevati, abhajitaḥḥe dhamme bhajati bhajitaḥḥe dhamme na
bhajati. Tassa asevitaḥḥe dhamme sevato sevitaḥḥe dhamme
nsevato, abhajitaḥḥe dhamme bhajato bhajitaḥḥe dhamme
abhajato, anīṭhā akantā amanāpā dhammā abhivaḍḍhanti,
iṭṭhā kantā manāpā dhammā parihāyanti, taṃ kissa hetu:
Evam h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Sutavā
ca kho bhikkhave ariyasāvako ariyānaṃ dassāvī ariya-
dhammassa kovido ariyadhamme svinīto, sappurisaṇaṃ das-
sāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme svinīto,
sevitaḥḥe dhamme pajānāti asevitaḥḥe dhamme pajānāti,
bhajitaḥḥe dhamme pajānāti abhajitaḥḥe dhamme pajānāti.
So sevitaḥḥe dhamme pajānanto asevitaḥḥe dhamme pa-
jānanto, bhajitaḥḥe dhamme pajānanto abhajitaḥḥe dhamme
pajānanto, asevitaḥḥe dhamme na sevati sevitaḥḥe dhamme
sevati, abhajitaḥḥe dhamme na bhajati bhajitaḥḥe dhamme
bhajati. Tassa asevitaḥḥe dhamme sevato sevitaḥḥe dhamme
sevato, abhajitaḥḥe dhamme abhajato bhajitaḥḥe dhamme
abhajato, anīṭhā akantā amanāpā dhammā parihāyanti, iṭṭhā
kantā manāpā dhammā abhivaḍḍhanti, taṃ kissa hetu: Evam
h' etaṃ bhikkhave hoti yathā taṃ viddasuno.

Cattār' imāni bhikkhave dhammasamādānāni, katamāni
cattāri: Attīhi bhikkhave dhammasamādānaṃ paccuppanna-
dukkhaṃ - c' eva āyatīti - ca dukkhavipākāni. Attīhi bhikkhave

dhammasamādānaṃ paccuppannasukhaṃ āyatīṃ dukkhavipākaṃ. Attāhi bhikkhave dhammasamādānaṃ paccuppanna-
dukkhaṃ āyatīṃ sukhavipākaṃ. Attāhi bhikkhave dhamma-
samādānaṃ paccuppannasukhaṃ -c' eva āyatīṃ -ca sukha-
vipākaṃ.

Tatra bhikkhave yam - idaṃ dhammasamādānaṃ paccup-
pannadukkhā -c' eva āyatīṃ -ca dukkhavipākaṃ, taṃ avidvā
avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho dhamma-
samādānaṃ paccuppannadukkhā -c' eva āyatīṃ -ca dukkha-
vipāka -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto
taṃ sevati, taṃ na parivajjeti; tassa taṃ sevato taṃ aparivaj-
jayato anittā akantā amanāpā dhammā abhivaḍḍhanti,
ittā kantā manāpā dhammā parilāyanti, taṃ kissa hetu:
Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra
bhikkhave yam - idaṃ dhammasamādānaṃ paccuppannasukhaṃ
āyatīṃ dukkhavipākaṃ, taṃ avidvā avijjāgato yathābhūtaṃ
na -ppajānāti: idaṃ kho dhammasamādānaṃ paccuppanna-
sukhaṃ āyatīṃ dukkhavipāka -ti. Taṃ avidvā avijjāgato
yathābhūtaṃ appajānanto taṃ sevati, taṃ na parivajjeti;
tassa taṃ sevato taṃ aparivajjayato anittā akantā amanāpā
dhammā abhivaḍḍhanti, ittā kantā manāpā dhammā pari-
lāyanti, taṃ kissa hetu: Evaṃ h' etaṃ bhikkhave hoti yathā
taṃ aviddasuno. Tatra bhikkhave yam - idaṃ dhamma-
samādānaṃ paccuppannadukkhā āyatīṃ sukhavipākaṃ, taṃ
avidvā avijjāgato yathābhūtaṃ na -ppajānāti: idaṃ kho
dhammasamādānaṃ paccuppannadukkhā āyatīṃ sukhavipā-
ka -ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto
taṃ na sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivaj-
jayato anittā akantā amanāpā dhammā abhivaḍḍhanti,
ittā kantā manāpā dhammā parilāyanti, taṃ kissa hetu:
Evaṃ h' etaṃ bhikkhave hoti yathā taṃ aviddasuno. Tatra
bhikkhave yam - idaṃ dhammasamādānaṃ paccuppanna-
sukha -c' eva āyatīṃ -ca sukhavipākaṃ, taṃ avidvā avijjā-
gato yathābhūtaṃ na -ppajānāti: idaṃ kho dhammasam-
ādānaṃ paccuppannasukhaṃ -c' eva āyatīṃ -ca sukhavipāka -
ti. Taṃ avidvā avijjāgato yathābhūtaṃ appajānanto taṃ na
sevati, taṃ parivajjeti; tassa taṃ asevato taṃ parivajjayato

anittā akantā amanāpā dhammā abhivaḍḍhanti, itthā kantā manāpā dhammā parihāyanti, tam kissa hetu: Evañ h' etañ bhikkhave hoti yathā tañ aviddasuno.

Tatra bhikkhave yam idañ dhammasamādānañ paccuppannadukkhāñ 'e' eva āyatiñ 'ca dukkhavipākāñ, tam vidvā vijjāgato yathābhūtañ pajānāti: idañ kho dhammasamādānañ paccuppannadukkhāñ 'e' eva āyatiñ 'ca dukkhavipākāñ ti. Tam vidvā vijjāgato yathābhūtañ pajānanto tam na sevati, tam parivajjeti; tassa tam asevato tam parivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evañ h' etañ bhikkhave hoti yathā tañ viddasuno. Tatra bhikkhave yam idañ dhammasamādānañ paccuppannasukkhāñ āyatiñ dukkhavipākāñ, tam vidvā vijjāgato yathābhūtañ pajānāti: idañ kho dhammasamādānañ paccuppannasukkhāñ āyatiñ dukkhavipākāñ ti. Tam vidvā vijjāgato yathābhūtañ pajānanto tam na sevati, tam parivajjeti; tassa tam asevato tam parivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evañ h' etañ bhikkhave hoti yathā tañ viddasuno. Tatra bhikkhave yam idañ dhammasamādānañ paccuppannadukkhāñ āyatiñ sukhavipākāñ, tam vidvā vijjāgato yathābhūtañ pajānāti: idañ kho dhammasamādānañ paccuppannadukkhāñ āyatiñ sukhavipākāñ ti. Tam vidvā vijjāgato yathābhūtañ pajānanto tam sevati, tam na parivajjeti; tassa tam sevato tam aparivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evañ h' etañ bhikkhave hoti yathā tañ viddasuno. Tatra bhikkhave yam idañ dhammasamādānañ paccuppannasukkhāñ 'e' eva āyatiñ 'ca sukhavipākāñ, tam vidvā vijjāgato yathābhūtañ pajānāti: idañ kho dhammasamādānañ paccuppannasukkhāñ 'e' eva āyatiñ 'ca sukhavipākāñ ti. Tam vidvā vijjāgato yathābhūtañ pajānanto tam sevati, tam na parivajjeti; tassa tam sevato tam aparivajjayato anittā akantā amanāpā dhammā parihāyanti, itthā kantā manāpā dhammā abhivaḍḍhanti, tam kissa hetu: Evañ h' etañ bhikkhave hoti yathā tañ viddasuno.

Katamañ-ca bhikkhave dhammasamādānañ paccup-
pannadukkhañ - e' eva āyatā ca dukkhavipākāṃ: Idha bhik-
khavo ekacco saḥāpi dukkhena saḥāpi domanassena pāṇāti-
pālī hoti pāṇātipātappaccayā ca dukkhañ domanassañ paṭi-
saṃvedeti, saḥāpi dukkhena saḥāpi domanassena adinnādāyī
hoti adinnādānapaccayā ca dukkhañ domanassañ paṭisaṃ-
vedeti, saḥāpi dukkhena saḥāpi domanassena kāmesu micchā-
cārī hoti kāmesu micchācārappaccayā ca dukkhañ domanassañ
paṭisaṃvedeti, saḥāpi dukkhena saḥāpi domanassena musā-
vādi hoti musāvādappaccayā ca dukkhañ domanassañ paṭi-
saṃvedeti, saḥāpi dukkhena saḥāpi domanassena pisuṇāvāco
hoti pisuṇāvācappaccayā ca dukkhañ domanassañ paṭisaṃ-
vedeti, saḥāpi dukkhena saḥāpi domanassena pharusāvāco
hoti pharusāvācappaccayā ca dukkhañ domanassañ paṭisaṃ-
vedeti, saḥāpi dukkhena saḥāpi domanassena saṃphappalāpi
hoti saṃphappalāpappaccayā ca dukkhañ domanassañ paṭi-
saṃvedeti, saḥāpi dukkhena saḥāpi domanassena abhijjhālu
hoti abhijjhāpaccayā ca dukkhañ domanassañ paṭisaṃvedeti,
saḥāpi dukkhena saḥāpi domanassena byāpannacitto hoti
byāpādappaccayā ca dukkhañ domanassañ paṭisaṃvedeti,
saḥāpi dukkhena saḥāpi domanassena micchādittḥi hoti micchā-
dittḥipaccayā ca dukkhañ domanassañ paṭisaṃvedeti. So
kāyassa bhedaṃ param-maraṇā apāyaṃ daggatim vinipātāṃ
nirayaṃ upapajjati. Idam vuccati bhikkhave dhamma-
samādānañ paccuppannadukkhañ - e' eva āyatā ca dukkha-
vipākāṃ.

Katamañ-ca bhikkhave dhammasamādānañ paccuppanna-
sukhañ āyatā dukkhavipākāṃ: Idha bhikkhave ekacco sa-
hāpi sukkena saḥāpi somanassena pāṇātipālī hoti pāṇātipāta-
paccayā ca sukhañ somanassañ paṭisaṃvedeti, saḥāpi sukkena
saḥāpi somanassena adinnādāyī hoti adinnādānapaccayā ca
sukhañ somanassañ paṭisaṃvedeti, saḥāpi sukkena saḥāpi
somanassena kāmesu micchācārī hoti kāmesu micchācāra-
paccayā ca sukhañ somanassañ paṭisaṃvedeti, saḥāpi su-
khena saḥāpi somanassena musāvādi hoti musāvādappaccayā
ca sukhañ somanassañ paṭisaṃvedeti, saḥāpi sukkena sa-
hāpi somanassena pisuṇāvāco hoti pisuṇāvācappaccayā ca

sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukheṇa saḥāpi somanassena pharusāṃvāso hoti pharusāṃvācāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukheṇa saḥāpi somanassena samphappalāpī hoti samphappalāpāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukheṇa saḥāpi somanassena abhiññhālu hoti abhiññhāpaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukheṇa saḥāpi somanassena byāpannacitto hoti byāpādapaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti, saḥāpi sukheṇa saḥāpi somanassena micchā-ditṭhi hoti micchādītṭhipaccayā ca sukhaṃ somanassaṃ paṭisaṃvedeti. So kūyassa bhedaṃ param-maraṇā apāyaṃ dug-gatiṃ vinipātāṃ nirayaṃ upapajjati. Idaṃ vuccati bhikkhave dhammasamādānaṃ paccuppannasukhaṃ āyatinaṃ dukkha-vipākāṃ.

Katamaṃ ca bhikkhave dhammasamādānaṃ paccuppannadukkhaṃ āyatinaṃ sukha-vipākāṃ: Idha bhikkhave ekacco saḥāpi dukkheṇa saḥāpi domanassena pāpātipātā paṭivirato hoti pāpātipātā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena adinnādānā paṭivirato hoti adinnādānā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena piṇḍiyyā vācāya paṭivirato hoti piṇḍiyyā vācāya veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena anabhiññhālu hoti anabhiññhāpaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi dukkheṇa saḥāpi domanassena abyāpannacitto hoti abyāpādapaccayā ca dukkhaṃ domanassaṃ paṭisaṃvedeti, saḥāpi

dukkhena sahāpi domanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca dukkhaṃ domanassam paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānam paccuppannadukkham āyatim sukhavipākam.

Katamaṃ ca bhikkhave dhammasamādhānam paccuppanna-sukhaṃ c' eva āyatim ca sukhavipākam: Idha bhikkhave ekacco sahāpi sukkena sahāpi somanassena pāpātipatā paṭivirato hoti pāpātipatā veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena adiṇṇādānā paṭivirato hoti adiṇṇādānā veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena kāmesu micchācārā paṭivirato hoti kāmesu micchācārā veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena musāvādā paṭivirato hoti musāvādā veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena piṇḍiyyā vācāya paṭivirato hoti piṇḍiyyā vācāya veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena pharusāya vācāya paṭivirato hoti pharusāya vācāya veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena samphappalāpā paṭivirato hoti samphappalāpā veramaṇipaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena anabhijjhāna hoti anabhijjhāpaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena abyāpānaccitto hoti abyāpādapaccayā ca sukhaṃ somanassam paṭisaṃvedeti, sahāpi sukkena sahāpi somanassena sammādiṭṭhi hoti sammādiṭṭhi-paccayā ca sukhaṃ somanassam paṭisaṃvedeti. So kāyassa bhedaṃ param-maraṇā sugatim saggaṃ lokaṃ upapajjati. Idam vuccati bhikkhave dhammasamādhānam paccuppanna-sukhaṃ c' eva āyatim ca sukhavipākam. Imāni kho bhikkhave cattāri dhammasamādhānāni.

Seyyathā pi bhikkhave tittakālābu visena saṃsaṭṭho, attho puriso āgaccheyya jīvitaṃ kāmo amaritukāmo, sukhakāmo dukkhaapaṭikkūlo, tam enaṃ evaṃ vadeyyum: Ambho purisa, ayaṃ tittakālābu visena saṃsaṭṭho, nace ākaṃkhasi pipa.

tassa te pipato c' eva na' cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apatisaṅkhāya pipeyya, na' ppaṭinissajeyya; tassa taṃ pipato c' eva na' cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam' idaṃ dhammasamādānaṃ paccuppannadukkhāṃ - c' eva āyatiṃ - ca dukkhavipākāṃ.

Seyyathā pi bhikkhave āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, atha puriso āgaccheyya jīvitukāmo amaritukāmo, sukhaṃ dukkhapaṭikkūlo, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, ayaṃ āpāṇiyakaṃso vaṇṇasampanno gandhasampanno rasasampanno, so ca kho visena saṃsaṭṭho, sace ākaṅkhasi pipa, tassa te pipato hi kho cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigacchasi maraṇamattaṃ vā dukkhaṃ - ti. So taṃ apatisaṅkhāya pipeyya, na' ppaṭinissajeyya; tassa taṃ pipato hi kho cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam' idaṃ dhammasamādānaṃ paccuppannasukhaṃ āyatiṃ dukkhavipākāṃ.

Seyyathā pi bhikkhave pūtimuttaṃ nānābhesaṃjehi saṃsaṭṭhaṃ, atha puriso āgaccheyya pandurogī, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa, idaṃ pūtimuttaṃ nānābhesaṃjehi saṃsaṭṭhaṃ, sace ākaṅkhasi pipa, tassa te pipato hi kho na' cchādessati vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi bhavissasīti. So taṃ pāṭisaṅkhāya pipeyya, na' ppaṭinissajeyya; tassa taṃ pipato hi kho na' cchādeyya vaṇṇena pi gandhena pi rasena pi, pītvā ca pana sukhi assa. Tathūpamāhaṃ bhikkhave imaṃ dhammasamādānaṃ vadāmi yam' idaṃ dhammasamādānaṃ paccuppannadukkhāṃ āyatiṃ dukkhavipākāṃ.

Seyyathā pi bhikkhave dadhiṃ - ca madhuṃ - ca sappīrū - ca phāṇitaṃ - ca ekajjhaṃ saṃsaṭṭhaṃ, atha puriso āgaccheyya lohitapakkhandiko, taṃ - enaṃ evaṃ vadeyyuṃ: Ambho purisa,

idaṃ dadhiṃ - ca madhuṃ - ca sappiṃ - ca phāṇitaṃ - ca ekaj-
jhaṃ saṃsatthaṃ, sace ākaṅkhasi pipa, tassa te pipato e'
eva chādeyya vaṇṇena pi gandhena pi rasena pi, pītva ca
pana sukhi bhavissasīti. So taṃ paṭisaṅkhiya pipeyya, na
ppaṭimissajeyya; tassa taṃ pipato e' eva chādeyya vaṇṇena
pi gandhena pi rasena pi, pītva ca pana sukhi assa. Tathū-
pamaṇaṃ bhikkhave imaṃ dhammasamādhānaṃ vadāmi yam'
idaṃ dhammasamādhānaṃ paccuppannasukhaṃ - e' eva āyatiṃ
ca sukhavipākam. Seyyathā pi bhikkhave vassānaṃ paccelime
māse saradasāmaye viḍḍhe vigatavalāhake deve ādioco na-
bhaṃ abbhussakkamāno sabbaṃ ākāsagataṃ tamogataṃ
abhiṇvihacca bhāsati ca tapati ca virocati ca, evaṃ - eva kho
bhikkhave yam' idaṃ dhammasamādhānaṃ paccuppannasukhaṃ
e' eva āyatiṃ - ca sukhavipākam tad' añño puṭṭhasamaṇabrāh-
maṇū(naṃ) parappavāde abhiṇvihacca bhāsati ca tapati ca
virocati cāti.

Idam' avoca Bhagavā. Attamanā te bhikkhū Bhaga-
vato bhāsitaṃ abhinandanu - ti.

MAHĀDHAMMASAMĀDHĀNASUTTAM CHATTIYAM.

47.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvattihīyaṃ
viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bha-
gavā bhikkhū āmanesi: Bhikkhave ti. Bhadante ti te bhik-
khū Bhagvato paccassowuṃ. Bhagavā etad' avoca:

Vimaṇsakena bhikkhave bhikkhuno parassa cetopariyū-
yam' ājānanta Tathāgato sammunesinā kātabbā, sammā-
sambuddho vā no vā iti viññāpāyāti. — Bhagavaṃmūlakā
no bhante dhammā Bhagavaṃmettikā Bhagavaṃpaṭisarapū.
Sādhū vata bhante Bhagavantaṃ yeva paṭibhātu oṭassa
bhāsitaṃ attho, Bhagavato sutvā bhikkhū dhāressanti. —
Tena hi bhikkhave saṇātha, sādhukam' manasikarothu,

bhāṣissāmi ti. Evam-bhante ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad-avoca:

Vimamsakena bhikkhave bhikkhunā parassa cetopariyāyam ājñantena dvisu dhammesu Tathāgato samannesitabbo, cakkhusotaviññeyyesu dhammesu: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato nañ samannesamāno evaṁ jānāti: ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato nañ uttarim samannesati: ye vitimissā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye vitimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti. Yato nañ samannesamāno evaṁ jānāti: ye vitimissā cakkhusotaviññeyyā dhammā na te Tathāgatassa saṁvijjantīti, tato nañ uttarim samannesati: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Tam-enañ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti. Yato nañ samannesamāno evaṁ jānāti: ye vodātā cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassāti, tato nañ uttarim samannesati: dīgharattañ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ udāhu ittarasamāpanno ti. Tam-enañ samannesamāno evaṁ jānāti: dīgharattañ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ, nāyaṁ āyasmā ittarasamāpanno ti. Yato nañ samannesamāno evaṁ jānāti: dīgharattañ samāpanno ayaṁ āyasmā imañ kusalaṁ dhammaṁ, nāyaṁ āyasmā ittarasamāpanno ti, tato nañ uttarim samannesati: āttagghāpanno ayaṁ āyasmā bhikkhu yasam-patto, saṁvijjant' assa idh' ekacce ādinavā ti. Na tāva bhikkhave bhikkhuno idh' ekacce ādinavā saṁvijjanti yāva na āttagghāpanno hoti yasam-patto. Yato ca kho bhikkhave bhikkhu āttagghāpanno hoti yasam-patto ath' assa idh' ekacce ādinavā saṁvijjanti. Tam-enañ samannesamāno evaṁ jānāti: āttagghāpanno ayaṁ āyasmā bhikkhu yasam-patto, nāssa idh' ekacce ādinavā saṁvijjantīti. Yato nañ samannesamāno evaṁ jānāti: āttagghāpanno

ayam-āyasmā bhikkhu yasam-patto, nāssa idh' ekacce
 ādinavā saṁvijjanti, tato nam uttarim samannasati: abhayū-
 parato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarūgattā
 kāme na sevati khayā rāgassāti. Tam-enaṁ samannasamāpo
 evaṁ jānāti: abhayūparato ayam-āyasmā, nāyam-āyasmā
 bhayūparato, vitarūgattā kāme na sevati khayā rāgassāti. Tañ-
 ce bhikkhave bhikkhū parē evaṁ puccheyyūṁ: Ke paṇ'āyas-
 mato ākāra ke anayā yen' āyasmā evaṁ vadesi: abhayū-
 parato ayam-āyasmā, nāyam-āyasmā bhayūparato, vitarū-
 gattā kāme na sevati khayā rāgassāti, sammā byākaramāno
 bhikkhave bhikkhu evaṁ byākareyya: Tathā hi pana ayam-
 āyasmā saṅghe vā viharanto eko vā viharanto ye ca tattha
 sugatā ye ca tattha duggatā ye ca tattha gaṇam-annaṁsanti
 ye ca idh' ekacce āmisesu sandissanti ye ca idh' ekacce
 āmisenā anupalittā, nāyam-āyasmā tam tena avajānāti;
 sammukhā kho pana mātān Bhagavato sutān sammukhā
 paṭiggahitān: Abhayūparato 'ham-asmi, nāham-asmi bhayū-
 parato, vitarūgattā kāme na sevāmi khayā rāgassāti.

Tatra bhikkhave Tathāgato va uttarim paṭipucchitabbo:
 Ye saṅkiliṭṭhā cakkhusotaviññeyyā dhammā saṁvijjanti vā
 te Tathāgatassa no vā ti. Byākaramāno bhikkhave Tathā-
 gato evaṁ byākareyya: Ye saṅkiliṭṭhā cakkhusotaviññeyyā
 dhammā na te Tathāgatassa saṁvijjanti. Ye vitimissā
 cakkhusotaviññeyyā dhammā saṁvijjanti vā te Tathāgatassa
 no vā ti. Byākaramāno bhikkhave Tathāgato evaṁ byā-
 kareyya: Ye vitimissā cakkhusotaviññeyyā dhammā na te
 Tathāgatassa saṁvijjanti. Ye rodātā cakkhusotaviññeyyā
 dhammā saṁvijjanti vā te Tathāgatassa no vā ti. Byākara-
 māno bhikkhave Tathāgato evaṁ byākareyya: Ye rodātā
 cakkhusotaviññeyyā dhammā saṁvijjanti te Tathāgatassa;
 etapaṭho 'ham-asmi' etagocaro, no ca tena tammayo ti.
 Evaṁvādiṁ kho bhikkhave satthāraṁ atabhi sāvako upa-
 ssaṅkamitūṁ dhammasavanāya, tassa satthā dhammaṁ deseti
 uttaruttarim paṇṭitapaṇṭitān kaṇhasukkasappaṭibhāgaṁ. Tathā
 rathā kho bhikkhave bhikkhuno satthā dhammaṁ deseti
 uttaruttarim paṇṭitapaṇṭitsm kaṇhasukkasappaṭibhāgaṁ, tathā
 tathā so tasmim dhamme abhinūya idh' ekaccaṁ dhammaṁ

dhammesu nittāmaṃ gacchati, satthari pasidati: sammāsambuddho Bhagavā, evākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti. Tañ ce bhikkhave bhikkhuṃ para evaṃ puccheyyūṃ: Ke pan' āyasmato ākārā ke 'anvayā yen' āyasmā evaṃ vadesi: sammāsambuddho Bhagavā, evākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti, samānā byākaramāno bhikkhave bhikkhu evaṃ byākareyyu: Idhūhaṃ āvuso yena Bhagavā ten' upasāṅkamaṃ dhammasavannāya, tassa me Bhagavā dhammaṃ deseti uttaruttariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ. Yathā yathā me āvuso Bhagavā dhammaṃ deseti uttaruttariṃ paṇitapaṇitaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathā 'haṃ tasmā dhamme abhiññāya idh' ekasmiṃ dhammaṃ dhammesu nittāmaṃ agamaṃ, satthari pasidiṃ: sammāsambuddho Bhagavā, evākkhāto Bhagavatā dhammo, supatīpanno saṅgho ti.

Yassa kassaci bhikkhave imehi ākārehi imehi padehi imehi byañjanehi Tathāgate saddhā nivṛtthā hoti mūlajātā paṭiṭṭhitā, ayaṃ vuccati bhikkhave ākāravati saddhā daṣṣana-mūlikā dāḥā, samābhāriyā samāpeta vā brāhmaṇena vā devana vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ. Evaṃ kho bhikkhave Tathāgate dhammasamānnesaṇā hoti, evaṃ ce pana Tathāgate dhammatā susamannittā hotīti.

Idaṃ avoca Bhagavā. Attamunā te bhikkhū Bhagavato bhāsitaṃ abhinandan ti.

VINAYASAKAṆUTTAM SATTAMAṀ

48.

Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Kosambiyaṃ viharati Ghositarāme. Tena kho pana samayena Kosambiyaṃ bhikkhū bhaṇḍana-jātā kalahajātā vivādāpanhā aśamaṃsaṃ mukhasattāhi vitadanta viharanti; te na c' eva aśamaṃsaṃ saṃvāpenti na ca saṃhattiṃ upenti, na ca aśamaṃsaṃ nijjāpenti na ca nijjattinā upenti. Atha kho

maññasiṃ mukhasattihī vitudantā viharatha; te na c' eva añña-
maññasiṃ saññāpethu na ca saññattim upetha, na ca añña-
maññasiṃ nijjhāpethu na ca nijjhattim upetha. Tam hi tumhākaṃ
moghapurisā bhavissati digharattaṃ abhitāya dukkhāyāti.

Atha kho Bhagavā bhikkhū āmantesi: (Chā h' imo bhik-
khave dhammā sārāṇiyyā piyakaraṇā garukaraṇā saṅgahāya
avivādāya sāmaggīyā ekibhāvāya samvattanti, katame cha: Idha
bhikkhave bhikkhuno mettaṃ kāyakammaṃ paccupatthitaṃ
hoti sabrahmacārisu āvī c' eva raho ca. Ayam - pi dhammo
sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sām-
ggiyā ekibhāvāya samvattati. Puna ca paraṃ bhikkhave bhik-
khuno mettaṃ vacikammaṃ p. h. ... raho ca. Ayam - pi
dhammo ... ekibhāvāya samvattati. Puna ca paraṃ bhik-
khave bhikkhuno mettaṃ manokammaṃ p. h. ... raho ca.
Ayam - pi dhammo ... ekibhāvāya samvattati. Puna ca
paraṃ bhikkhave bhikkhu ye te lābhā dhammikā dhammasādhā,
antamaso pattapariyāpannamattam - pi, tathārūpehi lābhehi
appaṭivibhattabhogī hoti silavantehi sabrahmacārihi sādharana-
bhogī. Ayam - pi dhammo ... ekibhāvāya samvattati. Puna
ca paraṃ bhikkhave bhikkhu yāni tāni silāni akhayaṇāni
aocchiddāni asabalāni akammāsāni bhujiṣṣāni viññuppasatthāni
aparāmatthāni sammādhisaṃvattanikāni, tathārūpesu silesu
silasāmaññagato viharati sabrahmacārihi āvī c' eva raho ca.
Ayam - pi dhammo ... ekibhāvāya samvattati. Puna ca
paraṃ bhikkhave bhikkhu yā 'yaṃ diṭṭhi ariyā niyyānikā
niyyāti takkarassa sammādukkhakkhayāya, tathārūpāya diṭṭhiyā
diṭṭhisāmaññagato viharati sabrahmacārihi āvī c' eva raho
ca. Ayam - pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅ-
gahāya avivādāya sāmaggīyā ekibhāvāya samvattanti. Imesam
kho bhikkhave channaṃ sārāṇiyyaṇaṃ dhammaṇaṃ etaṃ aggaṃ
etaṃ saṅgāhikaṃ etaṃ saṅghātanikaṃ yadidaṃ yā 'yaṃ diṭṭhi
ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya.
Seyyathā pi bhikkhave kūṭāgāraṇaṃ etaṃ aggaṃ etaṃ saṅgāhi-
kaṃ etaṃ saṅghātanikaṃ yadidaṃ kūṭaṃ, evam - eva kho

bhikkhave imesaṃ channaṃ sārāṇiyānaṃ dhammānaṃ —pe— sammādukkhakkhayāya.

Kathaṃ - ca bhikkhave yā 'yaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammādukkhakkhayāya: Idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suṇṇāgārāgato vā iti paṭisaṃcikkhati: Atthi nu kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ - ti. Sace bhikkhave bhikkhu kāmarāgapariyutṭhito hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu byāpādapariyutṭhito hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu thīnaaniddhapariyutṭhito hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu uddhaecakukkuccapariyutṭhito hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu vicikicchāpariyutṭhito hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu idhalokacintāya pasuto hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu paralokacintāya pasuto hoti pariyutṭhitacitto va hoti, Sace bhikkhave bhikkhu bhaṇḍanaajāto kalahajāto vivādāpanno mukhasattihi vitudanto viharati pariyutṭhitacitto va hoti. So evaṃ pajānāti: Na - tthi kho me taṃ pariyutṭhānaṃ ajjhataṃ appahīnaṃ yenāhaṃ pariyutṭhānena pariyutṭhitacitto yathābhūtaṃ na jāneyyaṃ na passeyyaṃ, suppañihitaṃ me mānesaṃ saccānaṃ bodhāyāti. Idam - assa paṭhamāṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ putthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṃcikkhati: Imam nu kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. So evaṃ pajānāti: Imam kho ahaṃ diṭṭhiṃ āsevanto bhāvento bahulīkaronto labhāmi paccattaṃ samathaṃ, labhāmi paccattaṃ nibbutiṃ - ti. Idam - assa duttiyaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ putthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisaṃcikkhati: Yathārūpāyāhaṃ diṭṭhiyā samannāgato atthi nu kho ito bahiddhā añño samapo vā brāhmaṇo vā tathārūpāya diṭṭhiyā samannāgato ti. So evaṃ pajānāti: Yathārūpāyāhaṃ diṭṭhiyā samannāgato na - tthi ito bahiddhā añño samapo vā brāhmaṇo

vā tathārūpāya diṭṭhiyā samannāgato ti. Idam'assa tatiyaṃ nāgaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ pathujanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham'pi tathārūpāya dhammatāya samannāgato ti. Kathārūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi tathārūpim āpattiṃ āpajjati yathārūpāya āpattiyā rutthānaṃ pañāsyati, atha kho naṃ khippam'eva satthari vā viñāsu vā sabrahmacāriṇa deseti vivarati uttānikaroti, desetvā vivaritvā uttānikatvā āyatim saṃvaraṃ āpajjati. Seyyathā pi bhikkhave daharo kumāro mando uttānaseyyako hatthena vā pādema vā aṅgāraṃ akkamitvā khippam'eva paṭisañharati, evaṃ'eva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa — pe — saṃvaraṃ āpajjati. So evaṃ pajānāti: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham'pi tathārūpāya dhammatāya samannāgato ti. Idam'assa catuttham'āṇaṃ adhigatam'hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ pathujanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti paṭisañcikkhati: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham'pi tathārūpāya dhammatāya samannāgato ti. Kathārūpāya ca bhikkhave dhammatāya diṭṭhisampanno puggalo samannāgato: Dhammatā esā bhikkhave diṭṭhisampannassa puggalassa: kiñcāpi yāni tāni sabrahmacāriṇaṃ uccāvacāni kiṃkaraṇiyanī tattha ussukkaṃ āpanno hoti, atha khvāssa tibbāpekkhā hoti adhisīlasikkhāya adhicittasikkhāya adhipaññāsikkhāya. Seyyathā pi bhikkhave gāvi taruṇavacchā tham-baṇ'ca ālumpati vacchakaṃ'ca apavīnati, evaṃ'eva kho bhikkhave dhammatā esā diṭṭhisampannassa puggalassa — pe — adhipaññāsikkhāya. So evaṃ pajānāti: Yathārūpāya dhammatāya diṭṭhisampanno puggalo samannāgato aham'pi tathārūpāya dhammatāya samannāgato ti. Idam'assa pañcamaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ pathujanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti patisaṅcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne atthikatvā manasikatvā sabbacetaso samannāharitvā ohitasoto dhammaṃ supāti. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa chaṭṭhaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Puna ca paraṃ bhikkhave ariyasāvako iti patisaṅcikkhati: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Kathārūpāya ca bhikkhave balatāya diṭṭhisampanno puggalo samannāgato: Balatā esā bhikkhave diṭṭhisampannassa puggalassa yaṃ Tathāgatappavedite dhammavinaye desiyamāne labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasanñhitaṃ pāmujjam. So evaṃ pajānāti: Yathārūpāya balatāya diṭṭhisampanno puggalo samannāgato aham - pi tathārūpāya balatāya samannāgato ti. Idam - assa sattamaṃ āṇaṃ adhigataṃ hoti ariyaṃ lokuttaraṃ asādhāraṇaṃ puthujjanehi.

Evaṃ sattaṅgasamannāgatassa kho bhikkhave ariyasāvakaassa dhammatā susamannitthā hoti sotāpattiṭṭhalasacchikiriyāya. Evaṃ sattaṅgasamannāgato kho bhikkhave ariyasāvako sotāpattiṭṭhalasamannāgato hoti.

Idam - avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun - ti.

49.

Evam' me sutam. Ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ vibarati Jetavana Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhadante ti te bhikkhū Bhagavato paccassosunā. Bhagavā etad' avoca:

Ekam' idhaṁ bhikkhave samayaṁ Ukkatthāyaṁ viharāmi Subhagavane sālārājamūle. Teṇa kho pana bhikkhave samayena Bakassa brahmino evarūpaṁ pāpakaṁ dīṭṭhigataṁ uppamaṁ hoti: Idam' niccaṁ idaṁ dhuvam' idaṁ sassataṁ idaṁ kevalam' idaṁ acavanadhammaṁ, idaṁ hi na jāyati na jīyati na miyati na cavati na upapajjati, ito ca pan' aññaṁ uttarim' nissaraṇaṁ na' tthīti. Atha khvāhaṁ bhikkhave Bakassa brahmino cetasaṁ cetoparivitakkam' aññāya seyyathā pi nāma balavā puriso samājitam' vā bhāvaṁ pasāreyya pasāritam' vā bhāvaṁ samājeyya evam' evam' Ukkatthāyaṁ Subhagavane sālārājamūle antarāhito taṁhiṁ brahmaloke pāturahosiṁ. Addesaṁ kho maṁ bhikkhave Bako brahmā dūrato va āgacchantam', disvāna maṁ etad' avoca: Ehi kho mārisa, sāgataṁ mārisa, cirassam' kho mārisa imaṁ pariyāyam' akāsi yadidaṁ idh' āgamanāya. Idam' hi mārisa niccaṁ idaṁ dhuvam' idaṁ sassataṁ idaṁ kevalam' idaṁ acavanadhammaṁ, idaṁ hi na jāyati na jīyati na miyati na cavati na upapajjati, ito ca pan' aññaṁ uttarim' nissaraṇaṁ na' tthīti. Evam' vutte aham' bhikkhave Bakaṁ brahminam' etad' avocaṁ: Avijjāgato vata bho Bako brahmā, avijjāgato vata bho Bako brahmā, yatra hi nāma amiccaṁ yeva samānaṁ niccaṁ' ti vakkhati, addhuvam' yeva samānaṁ dhuvam' ti vakkhati, asassataṁ yeva samānaṁ sassataṁ' ti vakkhati, akevalam' yeva samānaṁ kevalam' ti vakkhati, acavanadhammaṁ yeva samānaṁ acavanadhamman' ti vakkhati, yattha ca pana jāyati ca jīyati ca miyati ca cavati ca upapajjati ca taṁ tathā vakkhati: idaṁ hi na jāyati na jīyati na miyati na cavati na upapajjatitī, santaṁ' ev pan' aññaṁ uttarim' nissaraṇaṁ na' tth' aññaṁ uttarim' nissaraṇan' ti vakkhatitī.

Atha kho bhikkhave Māro pāpamā aññataram' Brahma-pārisajjam' anvāvisitvā maṁ etad' avoca: Bhikkhu bhikkhu, mētam' āsado, mētam' āsado, eso hi bhikkhu brahmā Mahā-

brahmā abhibhū anabhibhūto aññadatthudaso vasāvatti issaro kattā nimmitā seṭṭho sañjitā vasi pītā bhūtabhabyānaṃ. Abhesuṃ kho bhikkhu tayā pubbe samanabrāhmaṇā lokasmiṃ paṭhavigarahakā paṭhavijigucchakā, āpagarahakā āpajigucchakā, tejagarahakā tejajigucchakā, vāyagarahakā vāyajigucchakā, bhūtagarahakā bhūtajigucchakā, devagarahakā devajigucchakā, Pajāpatigarahakā Pajāpatijigucchakā, Brahmagarahakā Brahmajigucchakā, te kāyassa bhedaṃ pāpupacchedā kīṇe kāye patitṭhitā. Abhesuṃ pana bhikkhu tayā pubbe samagabrāhmaṇā lokasmiṃ paṭhavipasaṃsakā pathavābhinandino, āpapasāṃsakā āpābhinandino, tejapasāṃsakā tejābhinandino, vāyapasāṃsakā vāyābhinandino, bhūtapasaṃsakā bhūtābhinandino, devapasāṃsakā devābhinandino, Pajāpatipasaṃsakā Pajāpatābhinandino, Brahmapasaṃsakā Brahmābhinandino, te kāyassa bhedaṃ pāpupacchedā papīte kāye patitṭhitā. Tan-tāhaṃ bhikkhu evaṃ vadāmi: Ingha tvaṃ mārisa yad-eva te Brahmā āha tad-eva tvaṃ karohi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Sace kho tvaṃ bhikkhu Brahmuno vacanaṃ upātivattissasi, seyyathā pi uṃma puriso siriṃ āgacchantiṃ daḍḍena paṭippapaṇṇeyya, seyyathā pi vā pana bhikkhu puriso narakappapāte papatanto hatthehi ca pādehi ca paṭhaviṃ virāgeyya, evaṃsānpadamidaṃ bhikkhu tuyhaṃ bhavisseati. Ingha tvaṃ mārisa yad-eva te Brahmā āha tad-eva tvaṃ karohi, mā tvaṃ Brahmuno vacanaṃ upātivattittho. Nann tvaṃ bhikkhu passeasi brahmaṃ parisāṃ sannisinnau-ti. Iti kho maṃ bhikkhave Māro pāpimaṃ brahmaṃ parisāṃ upanesi. Evaṃ vutte ahaṃ bhikkhave Māraṃ pāpimantaṃ etad-avocaṃ: Jānāmi kho tāhaṃ pāpima; mā tvaṃ maññittho: na maṃ jānāti, Māro tvaṃ-asī pāpima, yo c' eva pāpima Brahmā yā ca Brahmaparisā ye ca Brahmapārisajjā sabbe va tava hatthagatā, sabbe va tava vasagatā. Tuyhaṃ hi pāpima evaṃ hoti: Eso pi me assa hatthagato, eso pi me assa vasagato ti. Ahaṃ kho pana pāpima n' eva tava hatthagato, n' eva tava vasagato ti.

Ēvaṃ vutte bhikkhave Bako brahmā maṃ etad-avoca: Ahaṃ hi mārisa niccaṃ yeva samānaṃ niccaṃ-ti vadāmi,

dhuvam yeva samānam dhuvan - ti vadāmi, sassatam yeva samānam sassatan - ti vadāmi, kevalam yeva samānam kevalan - ti vadāmi, acāvanadhammam yeva samānam acāvanadhamman - ti vadāmi, yattha ca pana na jāyati na jiyati na miyati na cavati na upapajjati tad - evāham vadāmi: idam hi na jāyati na jiyati na miyati na cavati na upapajjati. asantañ - ca pan' aññam uttarim nissarapañ: na - tth' aññam uttarim nissarapan - ti vadāmi. Ahesum kho bhikkhu tayā pubbe samapabrāhmaṇā lokasmiñ, yāvatakañ tuyham kasipañ āyu tāvatakañ tesam tapokammam - eva abosi, te kho evam jāneyyuh: santam vā aññam uttarim nissarapañ: nith' aññam uttarim nissarapan - ti. asantañ vā aññam uttarim nissarapañ: na - tth' aññam uttarim nissarapan - ti. Tan - tāham bhikkhu evam vadāmi: Na c' ev' aññam uttarim nissarapañ dakkhissasi, yāvad - eva ca pana kilamathassa vighātassa bhāgi bhavissasi. Sace kho tvañ bhikkhu pathaviñ ajjhossissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpañ - tejañ - vāyañ - bhūte - deve - Pajāpatiñ - Brahman ajjhossissasi opasāyiko me bhavissasi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo ti. - Aham - pi kho etañ Brahme jānāmi: sace pathaviñ ajjhossissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo, sace āpañ - tejañ - vāyañ - bhūte - deve - Pajāpatiñ - Brahman ajjhossissāmi opasāyiko te bhavissāmi vatthusāyiko yathākāmakaraṇiyo bāhiteyyo. Apī ca te uhañ Brahme gatiñ - ca pajānāmi jutiñ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. - Yathākatham pana me tvañ māriea gatiñ - ca pajānāsi jutiñ - ca pajānāsi: evam mahiddhiko Bako brahmā, evam mahānubhāvo Bako brahmā, evam mahesakkho Bako brahmā ti. -

Yāvatā candimasuriyā parihuranti disā bhanti virocanaṁ tāva sahasadhā loko, ettha te vattati vaso.

Paroparañ - ca jānāsi atho rāgavirāginam,
itthabhlāvaññathābhāvañ sattamañ āgatiñ gatiñ - ti.

Evam kho te aham Brahme gatiñ - ca pajānāmi jutiñ - ca pajānāmi: evam mahiddhiko Bako brahmā, evam mahānubhāvo

Bako brahmā, evaṃ mahesakkho Bako brahmā ti. Atti kho Brahme aññe tayo kāyā, tattha tvaṃ na jānāsi na passasi, tyāhaṃ jānāmi passāmi. Atti kho Brahme Ābhassarā nāma kāyo yato tvaṃ cuto idhūpapaṇṇo, tassa te aticirānirāsena sū sati mutthā, tena taṃ tvaṃ na jānāsi na passasi, taṃ - ahaṃ jānāmi passāmi. Evaṃ - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyyo. Atti kho Brahme Subhakiṇṇā nāma kāyo - Vehapphalā nāma kāyo, taṃ tvaṃ na jānāsi na passasi, taṃ - ahaṃ jānāmi passāmi. Evaṃ - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyyo. Paṭhaviṃ kho ahaṃ Brahme paṭhavito abhiññāya yāvataṃ paṭhaviyā paṭhavattena ananubhūtaṃ tad - abhiññāya paṭhavi nāhosi, paṭhaviyā nāhosi, paṭhavito nāhosi, paṭhavi me ti nāhosi, paṭhaviṃ nābhivadiṃ. Evaṃ - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyyo. Āpāṃ kho ahaṃ Brahme - tejaṃ kho ahaṃ Brahme - vāyāṃ kho ahaṃ Brahme - bhūto kho ahaṃ Brahme - deve kho ahaṃ Brahme - Pajāpatiṃ kho ahaṃ Brahme - Brahmaṃ kho ahaṃ Brahme - Ābhassare kho ahaṃ Brahme - Subhakiṇṇe kho ahaṃ Brahme - Vehapphale kho ahaṃ Brahme - Abhābhūṃ kho ahaṃ Brahme - sabbaṃ kho ahaṃ Brahme sabbaṃ abhiññāya yāvataṃ sabbaṃ sabbattena ananubhūtaṃ tad - abhiññāya sabbaṃ nāhosi, sabbaṃ nāhosi, sabbaṃ nāhosi, sabbaṃ me ti nāhosi, sabbaṃ nābhivadiṃ. Evaṃ - pi kho ahaṃ Brahme n' eva te samasamo abhiññāya, kuto niceyyaṃ, atha kho ahaṃ - eva tayā bhūyyo ti. — Sacce kho te mārissa sabbaṃ sabbattena ananubhūtaṃ, mā k' eva te rittakam - eva ahoṃ tucchakam - eva ahoṃ. Vināṭapāṃ anidassanāṃ anantaṃ sabbatopabbhāṃ, taṃ paṭhaviyā paṭhavattena ananubhūtaṃ, āpassa āpattena ananubhūtaṃ, tejaṃ tejaṭṭena ananubhūtaṃ, vāyassa vāyattena ananubhūtaṃ, bhūtāpāṃ bhūtattena ananubhūtaṃ, devānaṃ devattena ananubhūtaṃ, Pajāpatissa Pajāpatattena ananubhūtaṃ, brahmānaṃ brahmattena ananubhūtaṃ, Ābhassarānaṃ Ābhassarattena ananubhūtaṃ, Subhakiṇṇānaṃ Subhakiṇṇattena ananubhūtaṃ, Vehapphalānaṃ Vehapphalat-

tena ananubhūtaṃ, Abhiḥbussa Abhiḥbhattena ananubhūtaṃ, sabbassa sabbattena ananubhūtaṃ. Handa ca hi te mārisa antara-dhāyānti. — Handa ca hi me tvaṃ Brahme antaradhāyassu sace viśaṃsati. Atha kho bhikkhave Bako brahmā: antaradhāyissāmi samāpassa Gotamassa, antaradhāyissāmi samāpassa Gotamassā-ti n' eva ssu me sakkoti antaradhāyitum. Evaṃ vatte ahaṃ bhikkhave Bakaṃ brahmānaṃ etad avocaṃ: Handa ca hi te Brahme antaradhāyāmi. — Handa ca hi me tvaṃ mārisa antaradhāyassu sace viśaṃsati. Atha khvāhaṃ bhikkhave tathā-rūpaṃ iddhiḥḥisaṅkhāraṃ abhiṣaṅkhāsiṃ: ettāvataṃ Brahmā ca Brahmāparisā ca Brahmāpārisajjā ca saddaṃ: ca me sossanti na ca maṃ dakkhintiti antarahito imatā gāthaṃ abhāsīṃ:

Bhave vāhaṃ bhayaṃ disvā bhavaṃ ca vibhavesinaṃ
bhavaṃ uābhivadiṃ kañci nandiṃ ca na upādiyīti.

Atha kho bhikkhave Brahmā ca Brahmāparisā ca Brahma-pārisajjā ca acchariyabbhutatācittajātā ahesuṃ: Acchariyāṃ vata bho, abbhutaṃ vata bho samāpassa Gotamassa mahiddhikāṭṭhā mahānubhāvātā, na vata no ito pubbe diṭṭho vā suto vā aāho samaṇo vā brāhmaṇo vā evaṃ mahiddhiko evaṃ mahānubhāvo yathā 'yaṃ samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Bhavarūmāya vata bho pajāya bhavaratāya bhavasammuditāya samūlaṃ bhavaṃ udabbhūti.

Atha kho bhikkhave Māro pāpimā sānātaraṃ Brahma-pārisajjāṃ anuvisitvā maṃ etad avoca: Sace kho tvaṃ mārisa evaṃ jānāsi, sace tvaṃ evaṃ anubuddho, mā sāvake upanesi mā pabbajite, mā sāvakānaṃ dhammaṃ desesi mā pabbajitānaṃ, mā sāvakesu gedhim akāsi mā pabbajitesu. Ahesuṃ kho bhikkhu tayā pubbe samāpabrāhmaṇā lokasmiṃ arahanto sammā sambuddhā paṭijānamunā, te sāvake upanesuṃ pabbajite, sāvakānaṃ dhammaṃ desesuṃ pabbajitānaṃ, sāvakesu gedhim akāsu pabbajitesu. Te sāvake upaneti pabbajite, sāvakānaṃ dhammaṃ desetvā pabbajitānaṃ, sāvakesu gedhikatarittā pabbajitesu, kāyassa bheda pāṇu-pacchedā hīne kāye patitṭhitā. Ahesuṃ pana bhikkhu tayā pubbe samāpabrāhmaṇā lokasmiṃ arahanto sammā sambuddhā

paṭijānamānā, te na sāvake upanesuṃ na pabbajite, na sāvakūnaṃ dhammaṃ desesuṃ na pabbajitūnaṃ, na sāvakesu gedhim - akaṃsu na pabbajitesu. Te na sāvake upanetvā na pabbajite, na sāvakūnaṃ dhammaṃ desetvā na pabbajitūnaṃ, na sāvakesu gedhikatacittā na pabbajitesu, kāyassa bhiedā pāṇupacehedā paṇite kāye paṭiṭṭhitā. Tan - tāhaṃ bhikkha evaṃ vadāmi: Iṅha tvaṃ mārisa appossukko dīṭṭhadhammasukhavihāraṃ anuyutto viharassu, anakkhātāṃ kusalaṃ hi mārisa, mā paraṃ ovadāhi. Evaṃ vutte ahaṃ bhikkhave Mūraṃ pāpimantaṃ etad - avocaṃ: Jānāmi kho tāhaṃ pāpima, mā tvaṃ maññittho: na maṃ jānātīti, Māro tvaṃ - asi pāpima, na maṃ tvaṃ pāpima hitānukampī evaṃ vadesi, ahitānukampī maṃ tvaṃ pāpima evaṃ vadesi, tuyhaṃ hi pāpima evaṃ hoti; yesaṃ samaṇo Gotamo dhammaṃ desissati te me visayaṃ upāśivattissanti. Asammāsambuddhā ca pana te pāpima samaṇabrāhmaṇā samānā: sammāsambuddh' amhāti paṭijānissu. Ahaṃ kho pana pāpima sammāsambuddho va samāno: sammāsambuddho 'mhiṃ paṭijānāmi. Desento pi hi pāpima Tathāgato sāvakūnaṃ dhammaṃ tādiso va, adesento pi hi pāpima Tathāgato sāvakūnaṃ dhammaṃ tādiso va; upanento pi hi pāpima Tathāgato sāvake tādiso va, anupanento pi hi pāpima Tathāgato sāvake tādiso va; taṃ kissa heto: Tathāgatassa pāpima ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipakā āyatim jātijarāmaraṇiṃ te pahinā uccinnamulā tālavatthukatā anabbhāvakatā āyatim anuppādadhammā. Seyyathā pi pāpima tālo matthakūochiano abhabbo puna virūhiyā, evaṃ - eva kho pāpima Tathāgatassa ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipakā āyatim jātijarāmaraṇiṃ te pahinā uccinnamulā tālavatthukatā anabbhāvakatā āyatim anuppādadhammā ti.

Itih' idaṃ Mārassa ca anālapanatāya Brahmuno ca abhinimantanatāya tasmā imassa veyyākaraṇassa Brahma - nimantanikaṃ - t' eva adhivacanan - ti.

50.

Evam me sutam. Ekaṃ samayaṃ āyasmā Mahāmoggallāno Bhaggesu viharanti Sūtasumārāgare Bhesakalāvane mīgadāye. Tena kho pana samayena āyasmā Mahāmoggallāno abbhokāse caṅkamati. Tena kho pana samayena Māro pāpimā āyasmato Mahāmoggallānassa kucchigato hoti koṭṭham - anupavīttho. Atha kho āyasmato Mahāmoggallānassa etad - ahoṣi: Kin - nu kho me kucchi garugaru viya māsaṅgitaṃ maññe ti. Atha kho āyasmā Mahāmoggallāno caṅkamā orohitvā vihāraṃ pavasitvā paṇḍatte āsane nisīdi. Nisajja kho āyasmā Mahāmoggallāno paccattaṃ yoniso manasikāsi. Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ kucchigataṃ koṭṭham - anupavītthaṃ, disvāna Māraṃ pāpimantaṃ etad - avoca: Nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi diḡharattaṃ ahitāya dukkhāyāti. Atha kho Mārassa pāpimato etad - ahoṣi: Ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi diḡharattaṃ ahitāya dukkhāyāti. Yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatiti. Atha kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ etad - avoca: Evam - pi kho tāhaṃ pāpima jānāmi, mā tvaṃ maṃsīttho: na maṃ jānātiti, Māro tvaṃ - asi pāpima. Tuyaṃ hi pāpima evaṃ hoti: ajānam - eva kho maṃ ayaṃ samaṇo apassaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi diḡharattaṃ ahitāya dukkhāyāti; yo pi 'ssa so satthā so pi maṃ n' eva khippaṃ jāneyya, kuto pana maṃ ayaṃ sāvako jānissatiti. Atha kho Mārassa pāpimato etad - ahoṣi: Jānam - eva kho maṃ ayaṃ samaṇo passaṃ evam - āha: nikkhama pāpima, nikkhama pāpima, mā Tathāgataṃ vihesesi mā Tathāgatasāvakaṃ, mā te ahoṣi diḡharattaṃ ahitāya dukkhāyāti. Atha kho Māro pāpimā

Āyasmato Mahāmoggallānassa mukhato uggantvā paccaggaḷe utthāsi.

Addasā kho āyasmā Mahāmoggallāno Māraṃ pāpimantaṃ paccaggaḷe thitaṃ, disvāna Māraṃ pāpimantaṃ etad-
avoca: Ettha pi kho tāhaṃ pāpima passāmi, mā tvaṃ
maññittho: na maṃ passatīti, eso tvaṃ pāpima paccaggaḷe
thito. Bhūtapubbāhaṃ pāpima Dūsī nāma māro ahoṣiṃ, tassa
me Kālī nāma bhagini, tassā tvaṃ putto, so me tvaṃ bhūgi-
neyyo hosi. Tena kho pana pāpima samayena Kakasandho
bhagavā arahaṃ sammāsambuddho loke uppanno hoti.
Kakusandhassa kho pana pāpima bhagavato arahato sammāsa-
m-buddhassa Vidhura-Saṅjivāṃ nāma sāvaka-yugaṇṇaṃ ahoṣi aggaṃ
bhadda-yugaṇṇaṃ. Yāvata kho pana pāpima Kakusandhassa
bhagavato arahato sammāsambuddhassa sāvaka nāssa dha koci
āyasmatā Vidhurena samasamo hoti yadidaṃ dhammadesaṇāya.
Iminā kho etaṃ pāpima pariyāyena āyasmato Vidhuraṃsa Vidhuro
Vidhuro t' eva samaññā udapādi. Āyasmā pana pāpima
Saṅjivo araññagato pi rukkhamaḷagato pi saññāgāragato pi
appakasiren' eva saññāvedayitanirodhaṃ samāpejjaṭi. Bhūta-
pubbaṃ pāpima āyasmā Saṅjivo aññatarasmiṃ rukkhamaḷe
saññāvedayitanirodhaṃ samāpanno nisinnō hoti. Addasāsuṃ
kho pāpima gopālakā pasupālakā kassakā pathāvino āyas-
mantaṃ Saṅjivāṃ aññatarasmiṃ rukkhamaḷe saññāvedayita-
nirodhaṃ samāpannaṃ nisinnaṃ, disvāna nesaṃ etad-
abosi: Acchariyaṃ vata bho, albhutaṃ vata bho, ayaṃ
samaṇo nisinnako va kālakato, haṃsa naṃ dahāmāti. Atha
kho te pāpima gopālakā pasupālakā kassakā pathāvino tiṇaṃ ca
kaṭṭhaṃ ca gomayaṃ ca saṅkaḍḍhitvā āyasmato Saṅjivassa
kāye upaṇitvā aggaṃ datvā pakkaminṃsu. Atha kho pāpi-
ma āyasmā Saṅjivo tassā rattiyaṃ accayena tāya samāpa-
tiyaṃ vuttahitvā civarāṇi papphotetvā pubbanhasamayāṃ
nivāsetvā pattacivarāṃ ādāya gāmaṃ piṇḍāya pūvā. Ad-
dasāsuṃ kho te pāpima gopālakā pasupālakā kassakā pathā-
vino āyasmantaṃ Saṅjivāṃ piṇḍāya carantaṃ, disvāna
nesaṃ etad-abosi: Acchariyaṃ vata bho, albhutaṃ vata
bho, ayaṃ samaṇo nisinnako va kālakato, avāyati patisaṅjivito

ti. Iminā kho etaṃ pāpima pariyāyena āyasmato Saṅgīvassa Saṅgīvo Saṅgīvo t' eva samaṇṇā udapādi.

Atha kho pāpima Dūsissa mārassa etad-abhosi: Imesaṃ kho ubbaṃ bhikkhūnaṃ sīlavantānaṃ kalyāṇadhammānaṃ n' eva jānāmi āgatiṃ vā gatiṃ vā, yau-nūnāhaṃ brāhmaṇa-gahapatiko anvāriṣeyyāmi: etha tumhe bhikkhū sīlavante kalyāṇadhamme akkosatha paribhāsaṭṭha rosetha vihesetha, app-eva nāma tumhehi akkosiyaṃānānaṃ paribhāsiyaṃānānaṃ rosiyaṃānānaṃ vihesiyaṃānānaṃ siyā cittaṃsa aññathattaṃ yathā naṃ Dūsi māro labbetha otāraṃ - ti. Atha kho te pāpima Dūsi māro brāhmaṇagahapatike anvāriṣi: Etha tumhe bhikkhū sīlavante — pe — aññathattaṃ yathā naṃ Dūsi māro labbetha otāraṃ - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāritthā Dūsinā mārena bhikkhū sīlavante kalyāṇadhamme akkosanti paribhāssanti rosentī vihesenti: Ime paṇa-mundakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma ulūko rukkhasākhāyaṃ mūsikarū magaya-māno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime mundakā samaṇakā itthā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Seyyathā pi nāma koṭṭhu naditīre macche magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime mundakā — pe — apajjhāyanti. Seyyathā pi nāma bilāro sandhisamālasaṅkatīre mūsikarū magayamāno jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime mundakā — pe — apajjhāyanti. Seyyathā pi nāma gadrabho vabacchinno sandhi-samālasaṅkatīre jhāyati pajjhāyati nijjhāyati apajjhāyati, evaṃ - ev' ime mundakā samaṇakā ibbhā kiṇhā bandhupādāpaccā: jhāyino 'smā jhāyino 'smā ti pattakkhandhā adhomukhā madhurakajātā jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti. Ye kho paṇa pāpima tena samayena manussā kalam karonti yebhuyyena kāyassa bhedā param - maraṇā apāyaṃ duggatiṃ vinipātāṃ nīrayaṃ upapajjanti.

Atha kho pāpima Kakusandho bhagavā araham sammā-sambuddho bhikkhū āmantesi: Anvāvitthā kho bhikkhave brāhmaṇagahapatikā Dūsina mārena: etha tumhe bhikkhū silavante kalyāṇadhamme akkosatha paribhāsatha rosetha vihesetha, app- eva nāma tumhehi akkosiyamānānaṃ paribhāsīyamānānaṃ rosiyamānānaṃ vihesiyamānānaṃ siyā cittassa ānāthattaṃ yathā naṃ Dūsi māro labhetha otāraṃ - ti. Etha tumhe bhikkhave mettāsahagatena cetasā ekam disaṃ pharivā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharatha; karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekam disaṃ pharivā viharatha, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharathāti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammāsambuddhena evam ovadiyamānā evam anusīyamānā arañṇagatā pi rukkhamūlagatā pi suñṇāgāragatā pi mettāsahagatena cetasā ekam disaṃ pharivā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharimsu, karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — upekkhāsahagatena cetasā ekam disaṃ pharivā viharimsu, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharivā viharimsu.

Atha kho pāpima Dūsissa mārasa etad- ahosi. Evam- pi kho abhūṃ karonto imesaṃ bhikkhūnaṃ silavantānaṃ kalyāṇadhammānaṃ u' eva jānāmi āgatiṃ vā gatiṃ vā, yaṃ nūnāhaṃ brāhmaṇagahapatike anvāvisesyaṃ: etha tumhe bhikkhū silavante kalyāṇadhamme sakkarotha garukarotha mānetha

pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Atha kho te pāpima Dūsi māro brāhmaṇagahapatike anvāvisi: Etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Atha kho te pāpima brāhmaṇagahapatikā anvāvitṭhā Dūsina mārena bhikkhū sīlavante kalyāṇadhamme sakkaronti garukaronti mānenti pūjenti. Ye kho pana pāpima teva samayena manussā kālaṃ karonti yebhuyyena kāyassa bhedā param - maraṇā sugatīm saggaṃ lokam upapajanti.

Atha kho pāpima Kakusandho bhagavā araham sammā - sambuddho bhikkhū āmanteṃ: Anvāvitṭhā kho bhikkhave brāhmaṇagahapatikā Dūsina mārena: etha tumhe bhikkhū sīlavante kalyāṇadhamme sakkarotha garukarotha mānetha pūjetha, app - eva nāma tumhehi sakkariyamānānaṃ garukariyamānānaṃ māniyamānānaṃ pūjyamānānaṃ siyā cittassa aññathattaṃ yathā naṃ Dūsi māro labhetha otāraṇ - ti. Etha tumhe bhikkhave asubhānupassi kāye viharatha, āhāre paṭikkūlasaṇṇino, sabbaloke anabhirata - saṇṇino, sabbasaṅkhāresu aniccānupassino ti. Atha kho te pāpima bhikkhū Kakusandhena bhagavatā arahatā sammā - sambuddhena evaṃ ovaḍḍiyamānā evaṃ anusāsīyamānā araṇṇagatā pi rukkhamūlagatā pi suṇṇāgāragatā pi asubhānupassi kāye vihariṃsu, āhāre paṭikkūlasaṇṇino, sabbaloke anabhiratasāṇṇino, sabbasaṅkhāresu aniccānupassino.

Atha kho pāpima Kakusandho bhagavā araham sammā - sambuddho pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ālāya āyasmatā Vidhurena pacchāsamapeva gāmaṃ piṇḍāya pāvisi. Atha kho pāpima Dūsi māro aññatarāṃ kumārāṃ anvāvisitvā sakkharāṃ gahe tvā āyasmato Vidhurasā sise pahāraṃ adāsī, sisāṃ robbhūdi. Atha kho pāpima āyasmā Vidhuro bhinnena sīseṇa lohiteṇa gaḷantena Kakusandham yeva

bhagavantāṃ arahantāṃ sammāsambuddhāṃ piṭṭhito piṭṭhito
 ambandhū. Atha kho pāpima Kakusandho bhagavā arahantā
 sammāsambuddho nāgūpalokitāṃ apalokehi: na vāyaṃ Dūsī
 māro mattam' aññāsīti. Sahāpalokanāya ca paṇa pāpima
 Dūsī māro tambā ca ṭhānā cavi mahānirayaṃ' ca upapajji.
 Tassa kho paṇa pāpima mahānirayassa tayo nāmadheyyā
 honti: chaphassāyataniko iti pi, saṅkusamāhato iti pi,
 paścattavedhaniyo iti pi. Atha kho maṃ pāpima niraya-
 pālā upasaṅkamitvā etad'avocum: Yādā kho te mārissa saṅ-
 kunā saṅku haḍaye samāgaccheyya, atha naṃ ūjāneyyāsi:
 vassasahassam' me niraye paścannānassāti. So kho ahaṃ
 pāpima bahūni vassāni bahūni vassasatāni bahūni vassa-
 sahassāni taṃhi mahāniraye apaccim, dasa vassasahassāni
 tassa' eva mahānirayassa assade apaccim vutṭhānimam' nāma
 vedanāṃ vediyamāno. Tassa mayhaṃ pāpima evarūpo kāyo
 hoti seyyathā pi manussassa, evarūpaṃ sissam' hoti seyyathā
 pi nacchassa.

Kidiso nirayo āsi yattha Dūsī apaccatha
 Vidhuraṃ sāvakaṃ āsajja Kakusandhaṃ' ca brāhmaṇaṃ.

Sataṃ āsi ayosaṅkū, sabbe paścattavedhanā,

idiso nirayo āsi yattha Dūsī apaccatha

Vidhuraṃ sāvakaṃ āsajja Kakusandhaṃ' ca brāhmaṇaṃ.

Yo etam' abhiññānāti bhikkhu Buddhassa sāvako,

tādisaṃ bhikkhum' āsajja Kaṇha dukkhaṃ nigacchasi.

Majjhe sarassa tiṭṭhanti vimānā kappathāyino,

vejuriyavappā rucirā accimanto pabbhassarā,

accharā tatttha nacanti putha nānattavappiyo.

Yo etam' abhiññānāti bhikkhu Buddhassa sāvako,

tādisaṃ bhikkhum' āsajja Kaṇha dukkhaṃ nigacchasi.

Yo ve Buddhena eudito bhikkhusaṅghassa pekkhato

Migēramātu pāsādaṃ pādaṅgutṭhena kampayī,

Yo etam' abhiññānāti bhikkhu Buddhassa sāvako,

tādisaṃ bhikkhum' āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vejayantaṃ pāsādaṃ pādaṅgutṭhena kampayī

iddhibalen' upatthaddho saṃvejasi ca devatā,

Yo etam'abhiññāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum'āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Vējayanto pāsāde Sakkaṃ so paripucchati:
api āvuso jānāsi taphakkhayavimuttiyo,
tassa Sakko viyākāsi pañhaṃ puṭṭho yathātathaṃ.

Yo etam'abhiññāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum'āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Brahmāṇaṃ paripucchati Sudhammāyaṃ abhito
sabhaṃ:

ajjari te āvuso diṭṭhi yā te diṭṭhi pure ahū,
passasi vitivattantaṃ Brahma-loke pabbassaraṃ.

Tassa Brahmā viyākāsi ampubbaṃ yathātathaṃ:
na me mārisa vā diṭṭhi yā me diṭṭhi pure ahū.

Passāmi vitivattantaṃ Brahma-loke pabbassaraṃ,
so haṃ aṇṇa kathaṃ vajiṇi: ahaṃ niceo 'mhi sassato.

Yo etam'abhiññāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum'āsajja Kaṇha dukkhaṃ nigacchasi.

Yo Mahāneruno kūtaṃ vimokkheṇa aphasayi,
vamaṃ Pubbaśidehūnaṃ, ye ca bhūmisayaṃ narā.

Yo etam'abhiññāti bhikkhu Buddhassa sāvako,
tādisaṃ bhikkhum'āsajja Kaṇha dukkhaṃ nigacchasi.

Na ve aggi cetasati: ahaṃ bhāṇaṃ dahāmi ti,
bhāḷo ca jalitaṃ agginā āsajjantaṃ sa dāyhati.

Evam'eva tatvaṃ Māra āsajjana Tathāgataṃ
sayāso dahissasi attānaṃ, bhāḷo agginā va saṃphusaṃ.

Apuññaṃ pasavi Māro āsajjana Tathāgataṃ;
kin'nu māññasi pāpina: na me pāpaṃ vipaccati.

Karoto cīyati pāpaṃ cīratattāya Antaka;
Māra nibbinda Buddhamhā, āsam'mā kāsi bhikkhusa.

Iti Māraṃ aghaṭṭesi bhikkhu Bhesakāḷvāno,
tato so dummaṇo yakko tath'ev' antaradhāyathāti.

MĀRATAZZANITASUTTAM DASAṆAM.

CELAYAMKĀVAGGO PAÑCAMO.

MŪLAPAÑÑASAM SITTHITAM.

51.

Evam - me - sutam. Ekam - samayam Bhagavā Campāyam viharati Gaggarāya pokkharaniyā tīre mahatā bhikkhusaṅghena saddhim. Atha kho Pessa ca hatthārohaputto Kandarako ca paribbājako yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Pessa hatthārohaputto Bhagavantam abhivādetvā ekamantaṃ nisīdi, Kandarako pana paribbājako Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantaṃ atthāsi. Ekamantaṃ tīto kho Kandarako paribbājako tuṇhībhūtam tuṇhībhūtam bhikkhusaṅgham anuvileketvā Bhagavantam etad - avoca: Acchariyam bho Gotama, abhutam bho Gotama, yāvaṃ - o' idam bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama ahesuṃ atītam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesuṃ seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito; ye pi te bho Gotama bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi bhotā Gotamena sammā bhikkhusaṅgho paṭipādito ti. — Evam - etam Kandaraka - evam - etam Kandaraka: ye pi te Kandaraka ahesuṃ atītam - addhānam arahanto sammāsambuddhā' te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādesuṃ seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito; ye pi te Kandaraka bhavissanti anāgatam - addhānam arahanto sammāsambuddhā te pi bhagavanto etaparamam yeva sammā bhikkhusaṅgham paṭipādessanti seyyathā pi etarahi mayā sammā bhikkhusaṅgho paṭipādito. Santi hi Kandaraka bhikkhū imasmim bhikkhusaṅgho arahanto klūpāsavā vusitavanto katakaranīyā ohiabharā anuppattasaddatthā parikkhīna - bhavasamyojanā samma - d - ānā vimuttā. Santi pana Kandaraka bhikkhū imasmim bhikkhusaṅgho sekhā santatasilā santatavuttino nipakā nipakavuttino, te catuṣu satipaṭṭhānesu supatṭhitacittā viharanti, katamesu catuṣu: Idha Kandaraka

bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassam ti.

Evam vutte Pessa hatthārohaputto Bhagavantam etad-
avoca: Acchariyam bhante, abbhutam bhante, yāva supa-
ñattā e' ime bhante Bhagavatā cattāro satipaṭṭhānā sattānaṃ
visuddhiyā sokapariddavānaṃ samatikkamāya dukkhadomanas-
sānaṃ atthagamāya āyassa adhigamāya nibbānassa sacchi-
kiriyaṃ. Mayam pi hi bhante gihī odātavassanā kālena
kālaṃ imesu catūsu satipaṭṭhānesu supaṭṭhitacittā viharāma:
idha mayam bhante kāye kāyānupassī viharāma ātāpino
sampajānā satimanto vineyya loke abhiññhādomanassam, veda-
nāsu vedanānupassī viharāma ātāpino sampajānā satimanto
vineyya loke abhiññhādomanassam, citte cittānupassī viharāma
ātāpino sampajānā satimanto vineyya loke abhiññhādomanas-
sam, dhammesu dhammānupassī viharāma ātāpino sampajānā
satimanto vineyya loke abhiññhādomanassam. Acchariyam
bhante, abbhutam bhante, yāva e' idaṃ bhante Bhagavā
evam manussagahane evam manussakasāte evam manussa-
sātheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanaṃ h'
etaṃ bhante yadidaṃ manussā, uttānakaṃ h' etaṃ bhante
yadidaṃ parava. Ahaṃ hi bhante pahomi hatthidammaṃ
sāretum, yāvatakena antarena Campaṃ gatāgataṃ karissati
sabbāni tāni sātheyyāni kūṭheyyāni vaṇkeyyāni jimbheyyāni
pātakarissati. Ambhakaṃ paṇa bhante dāsū ti vā pessū ti
vā kammakarā ti vā aññathā ca kāyena sumudācaranti añña-
thā vācāya aññathā ca nesaṃ cittaṃ hoti. Acchariyam
bhante, abbhutam bhante, yāva e' idaṃ bhante Bhagavā
evam manussagahane evam manussakasāte evam manussa-
sātheyye vattamāne sattānaṃ hitāhitaṃ jānāti. Gahanaṃ h'
etaṃ bhante yadidaṃ manussā, uttānakaṃ h' etaṃ bhante
yadidaṃ parava ti. — Evam etaṃ Pessa, evam etaṃ Pessa,

gahanañ h' etañ Pessa yadidañ manussa, attānakañ h' etañ Pessa yadidañ pasavo. Cattāro 'me Pessa puggalā santo saṁvījjamānā lokasmiñ, katame cattāro: Idha Pessa ekacco puggalo attantapo hoti attaparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo parantapo hoti paraparitāpanānuyogam-anuyutto. Idha Pessa ekacco puggalo attantapo ca hoti attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto, idha pana Pessa ekacco puggalo n' ev' attantapo hoti nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṁvedī brahmabhūtena attanā viharati. Imesañ Pessa catunnañ puggalānañ katamo te puggalo cittañ ārādheti.

Yvāyañ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto ayañ me puggalo cittañ n' ārādheti. Yo pāyañ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto ayañ-pi me puggalo cittañ n' ārādheti. Yo pāyañ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto ayañ-pi me puggalo cittañ n' ārādheti. Yo ca kho ayañ bhante puggalo n' ev' attantapo nāttaparitāpanānuyogam-anuyutto na parantapo na paraparitāpanānuyogam-anuyutto, so anattantapo aparantapo diṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṁvedī brahmabhūtena attanā viharati, ayañ me puggalo cittañ ārādheti. — Kasmā pana te Pessa ime tayo puggalā cittañ n' ārādhenti. — Yvāyañ bhante puggalo attantapo attaparitāpanānuyogam-anuyutto so attānañ sukhakāmañ dukkhapaṭikkūlañ ātāpeti paritāpeti, iminā me ayañ puggalo cittañ n' ārādheti. Yo pāyañ bhante puggalo parantapo paraparitāpanānuyogam-anuyutto so parañ sukhakāmañ dukkhapaṭikkūlañ ātāpeti paritāpeti, iminā me ayañ puggalo cittañ n' ārādheti. Yo pāyañ bhante puggalo attantapo ca attaparitāpanānuyogam-anuyutto parantapo ca paraparitāpanānuyogam-anuyutto so attānañ ca parañ ca sukhakāmañ dukkhapaṭikkūle ātāpeti paritāpeti, iminā me ayañ puggalo cittañ n' ārādheti. Yo

ca kho ayaṃ bhante puggalo n' ev' attantapo nātipari-
tāpanānuyogam anuyutto na parantapo na parapari-
tāpanānuyogam anuyutto, so anattantapo aparantapo diṭṭhe va dhamme
niechāto nibbuto sītibhūto sukhapaṭisaṃvedī brahmabhūtena
attanā viharatī, iminā me ayaṃ puggalo cittaṃ āradheti.
Handa ca dāni mayaṃ bhante pucchāma, bahukiccā mayaṃ
bahukaraṇiyyā ti. — Yassa dāni tvaṃ Pessa kālaṃ mañña-
sīti. Atha kho Pesse hatthārohaputto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā Bhagavantam abhi-
vādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho Bhagavā acirapakkante Pesse hatthārohaputte
bhikkhū āmantesi; Paṇḍito bhikkhave Pesse hatthārohaputto,
mahāpāṇṇo bhikkhave Pesse hatthārohaputto; sace bhikkhave
Pesse hatthārohaputto muhuttaṃ nisīdeyya yā' assāhaṃ ime
cattāro puggale vitthārena vibhajāmi, mahatā atthena saṃ-
yutto agamissa. Api ca bhikkhave ettāvata pi Pesse
hatthārohaputto mahatā atthena saṃyutto ti. — Etassa Bha-
gavā kālo, etassa Sugata kālo, yaṃ Bhagavā ime cattāro
puggale vitthārena vibhajeyya. Bhagavato sutvā bhikkhū
dhūressantīti. — Tena hi bhikkhave supātha sādhukaṃ
manasikarotha, bhāsisāmiti. Evaṃ bhante ti kho te bhik-
khū Bhagavato paccassosun. Bhagavā etad' avoca:

Katamo ca bhikkhave puggalo attantapo attapari-
tāpanānuyogam anuyutto: Idha bhikkhave ekaeco puggalo ace-
lako hoti muttācāro hatthāpalekhano, na elubhadantiko na
tiṭṭhabhadantiko, nābhijātāṃ na addissakataṃ na nimanta-
yaṃ sādīyati; so na kumbhīmukhā patigaṇhāti na kaḷopi-
mukhā patigaṇhāti, na eḷakamantarāṃ na dandamantarāṃ
na musalamantarāṃ, na dvinnāṃ bhūñjamānānaṃ, na ga-
bhiniyā na phyaṃānāya na purisantaragatāya, na saṅkittisa,
na yattha sū upatṭhito hoti, na yattha makkhikā saṇḍa-
saṇḍacūrinī, na macchaṃ na masasaṃ na suraṃ na mera-
yaṃ na thasodakaṃ pibati. So ekāgāriko vā hoti ekālopi-
ko, dvāgāriko vā hoti dvālopi-ko — sattāgāriko vā hoti sattā-
lopi-ko; ekissā pi dattiyā yāpeti, dvīhi pi dattihī yāpeti —
attahi pi dattihī yāpeti; ekāhikam pi āhāraṃ āhāreti, dvī-

hikam - pi āhāraṃ āhāreti — sattāhikam - pi āhāraṃ āhāreti, itī evārūpaṃ addhamāsikam - pi pariyāyabhuttahhojanānuyogam - anuyutto viharati. So sākabhakkho vā hoti sāmābhakkho vā hoti nīvābhakkho vā hoti daddulabhakkho vā hoti hūtabhakkho vā hoti kaṇabhakkho vā hoti ācāmabhakkho vā hoti piṇṇākabhakkho vā hoti tiṇabhakkho vā hoti gomaya-bhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphala-bhojī. So sūpānī pi dhāreti masūpānī pi dhāreti chava-dussānī pi dhāreti paṇisukūlānī pi dhāreti tiritānī pi dhāreti aṇinānī pi dhāreti aṇinakkhupam - pi dhāreti kusacīram - pi dhāreti vākacīram - pi dhāreti phalacacīram - pi dhāreti kesakambalam - pi dhāreti vālakambalam - pi dhāreti ulūkapaḍakkham - pi dhāreti. Kesamassulocako pi hoti kesamassu-locaṇanuyogam - anuyutto, ubbhaṭṭhako pi hoti āsanapaṭik-khitto, ukkuṭṭiko pi hoti ukkuṭṭikappadhānam - anuyutto, kaṇṭakā-passayiko pi hoti kaṇṭakāpassayo seyyaṃ kappeti, āyatatī-yakam - pi udakorohaṇanuyogam - anuyutto viharati. Iti eva-rūpaṃ anekavibhutaṃ kāyaṃ ātāpanaparitāpacānuyogam - anuyutto viharati. Ayaṃ roccati bhikkhave puggalo attantapo attaparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puggalo parantapo paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puggalo orabbhiko hoti sūkariko sūkuntiko mūgariko luddo maccha-ghātako coro coraghātako bandhanāgūriko, ye vā paṇ' aṇṇe pi keci kurūrakammantā. Ayaṃ roccati bhikkhave puggalo parantapo paraparitāpanānuyogam - anuyutto.

Katamo ca bhikkhave puggalo attantapo ca attaparitāpanānuyogam - anuyutto parantapo ca paraparitāpanānuyogam - anuyutto: Idha bhikkhave ekacco puggalo rājā vā hoti khattiyo muddhāvasitto brāhmaṇo vā mahāsālo. So puratthi-mena nagaṛassa navaṃ santhāgāraṃ kārāpetvā kesamassuṃ ohāretvā kharājinaṃ nīvāsetvā sappitelena kāyaṃ abbhāṇjitvā magaviśākena piṭṭhiṃ kaṇḍūvamāno santhāgāraṃ pavisati suddhiṃ mabhesiyā brāhmaṇena ca purohitena. So tattha anantarahitāya bhūmiyā haritupattāya seyyaṃ kappeti. Ekissā gūvīyā sarūpavacehāya yuṃ ekasmiṃ itane khīram

hoti tena ājā yāpeti, yaṃ datiyasmim̐ thane khīraṃ hoti tena mahesā yāpeti, yaṃ tatiyasmim̐ thane khīraṃ hoti tena brāhmaṇo purohito yāpeti, yaṃ catutthasmim̐ thane khīraṃ hoti tena aggim̐ juhanti, avasesena vacchako yāpeti. So evaṃ - āha: Ettakā usabhā haññantu yaññatthāya, ettakā vacchatarā haññantu yaññatthāya, ettikā vacchatarīyo haññantu yaññatthāya, ettakā ajā haññantu yaññatthāya, ettakā arabbhā haññantu yaññatthāya, ettakā rukkhā chijjantu yūpatthāya, ettakā dabbhā lūyantu barihisatthāyāti. Ye pi 'ssa te honti dāsa ti vā pessa ti vā kammakarā ti vā te pi dandatajjitā bhayatajjitā assumukhā rudamānā parikkammāni karonti. Ayaṃ vaccaṭṭi bhikkhave puggalo attantapo ca attaparitāpanānuyogam̐ anuyutto parantapo ca paraparitāpanānuyogam̐ anuyutto.

Katamā ca bhikkhave puggalo n' ev' attantapo nātta-paritāpanānuyogam̐ anuyutto na parantapo na paraparitāpanānuyogam̐ anuyutto, so anattantapo aparantapo dīṭṭho va dhamme nicehāto nibbuto sitibhūto sukhapatisamvedi brahmabbūtena uttapā viharati: Idha bhikkhave Tathāgato loke uppajjati arahaṇaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anattaro parisuddhammesārathī satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam̐ sadevakam̐ samārakam̐ sabrahmakam̐ sasamanabrāhmaṇam̐ pajam̐ sadevamanussam̐ sayam̐ abhiññā sacchikatvā pavedeti. So dhammam̐ deseti ādikalyāṇam̐ majjhakalyāṇam̐ pariyośanaskalyāṇam̐ sūttam̐ sabyañjanaṃ, kevalaparipuṇṇam̐ parisuddham̐ brahmacariyam̐ pakāseti. Taṃ dhammam̐ suṇāti gaṇapati vā gaṇapati-putto vā aññatarasmim̐ vā kulo paccājāto. So taṃ dhammam̐ sntvā Tathāgato saddham̐ paṭilabhati. So tena saddhūpaṭilābhena samannāgato iti paṭisañcikkhati: Sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā, na y'idaṃ sukaṃ agāraṃ ajjhāvasatā ekantaparipuṇṇam̐ ekantaparisuddham̐ saṅkhalikhitam̐ brahmacariyam̐ eṇitum̐, yaṃ - nūnāhaṃ kesamassam̐ oharetvā kāsēyāni vatthāni acchādetvā agāraṃ anagāriyam̐ pabbajeyyāṃ ti. So apareṇa samayena appam̐ vā bhogakkhandham̐ pahāya mahantaṃ vā bhogakkhandham̐ pahāya,

appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā nātiparivattaṃ
pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni ucchādetvā
agārasmā anagāriyaṃ pabbajati.

So evaṃ pabbajito samāno bhikkhūnaṃ akkhāsājiva-
samāspanno pāpātipātāni pahāya pāpātipātā paṭivirato hoti,
nihitadaṇḍo nihtasatthu lajji dayāpanno sabbapānabhūta-
hitānukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ
paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhi athenena suci-
bhūtena attanā viharati. Abrahmacariyaṃ pahāya brahma-
cārī hoti ārācārī, virato methunā gāṇadhammā. Musāvādaṃ
pahāya musāvādā paṭivirato hoti, saccavādī saccasandho
theto paṇḍayiko avisaṃvādako lokassa. Pisunaṃ vācaṃ pa-
hāya pisunaṃ vācāya paṭivirato hoti, ito sutvā na amutra
akkhātā imesaṃ bhedaṃ amutra vā sutvā na imesaṃ
akkhātā amūsaṃ bhedaṃ, iti bhinnūnaṃ vā sandhātā sa-
hitānaṃ vā anuppadātā, samaggārāmo samaggarato sam-
aggaṇḍi samaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusaṃ
vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā
nolā kaṇhasukhā pemaṇiyā hadayaṇḍamā porī bahujanakantā
bahaṇḍamanāpā tathārūpiṃ vācaṃ bhāsītā hoti. Samphap-
palāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī
bhūtasvādī atthasvādī dhammasvādī vācāsvādī, nidhānavatīṃ
vācaṃ bhāsītā kilena sūpaḍesaṃ pariyaṇṭavatīṃ atthasam-
bhūtaṃ. So bājagāmaḥbhūtagāmasamārambhā paṭivirato hoti.
Ekabhattiko hoti rattūparato, virato vikālabhojanā. Nacca-
gīta-vādita-visūkadassanā paṭivirato hoti. Mālā-gandha-vile-
panadhāraṇa-maṇḍana-vibhūsanatthānā paṭivirato hoti. Uccā-
sayana-mahāsanyanā paṭivirato hoti. Jātarūparajatapatiṅga-
haṇā paṭivirato hoti. Āmakadhaṇḍapatiṅgahaṇā paṭivirato
hoti. Āmakamaṇḍapatiṅgahaṇā paṭivirato hoti. Itthi-
kumārīkapatiṅgahaṇā paṭivirato hoti. Dāsīdāsapatiṅgahaṇā
paṭivirato hoti. Ajelakapatiṅgahaṇā paṭivirato hoti. Kuk-
kaṭasūkarapatiṅgahaṇā paṭivirato hoti. Hatthi-gavāssa-vaṣavā-
patiṅgahaṇā paṭivirato hoti. Khottavattihupatiṅgahaṇā paṭi-
virato hoti. Dūteyyapahipagamunāṇḍuyogā paṭivirato hoti.
Kayavikkayā paṭivirato hoti. Talākūṭa-kaṇṇasakūṭa-mānakūṭā

paṭivirato hoti. Ukkotana-vañcana-nikati-sāciyogā paṭivirato hoti. Chedana-vadha-bandhana-viparīmosa-ālopa-sahasākārā paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena pīṇapātena, yena yen' eva pakkamati samādāy' eva pakkamati. Seyyathā pi nāma pakkhi sakuno yena yen' eva deti sapattabhāro va deti, evaṃ evaṃ bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena pīṇapātena, yena yen' eva pakkamati samādāy' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti. So cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī; yadvādhikaraṇam-enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā — pe — ghāṇena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī; yadvādhikaraṇam-enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamivarena samannāgato ajjhattaṃ abyāsekasukhaṃ paṭisaṃvedeti. So abhikkanto paṭikkanto sampajānakāri hoti, ālokiti vilokite sampajānakāri hoti, samajjite paśārite sampajānakāri hoti, saṅghāṭipattacīvaradhāraṇe sampajānakāri hoti, asite pāte khāyite sāyite sampajānakāri hoti, uccārapassāvakaṃme sampajānakāri hoti gate thāte nisiṃne sutte jāgarite bhāsita tuṇhibhāre sampajānakāri hoti.

So iminā ca ariyena silakkhandhena samannāgato iminā ca ariyena indriyasamivarena samannāgato iminā ca ariyena satisampajānāna samannāgato vitattaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ gṛiguhāṃ su-sānaṃ vanapatthiṃ abbhokāsaṃ palālapuṇḍarikaṃ. So pacchābhattaṃ pīṇapātipaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇḍitāya, parimukhaṃ satimā upaṭṭhapetvā.

So abhiññhaṃ loke pahāya vigatābhiññhena cetasā viharati, abhiññhāya cittaṃ parisodheti; byāpādapadosaṃ pahāya abyāpaṇnacitto viharati, sabbaṇāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti; thīnamiddhaṃ pahāya vigatathīnamiddho viharati, ālokasaññī sato sampajāno thīnamiddhā cittaṃ parisodheti; uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti; vicikicchāṃ pahāya tiṇṇavicikīcche viharati, akathaṃkathī kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbhalikarūpe vīriec' eva kāmehi vīrieca akusalehi dhammehi savitakkaṃ savicāraṃ vīrekaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati. Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati. Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihāri ti tatiyaṃ jhānaṃ upasampajja viharati. Sukhassa ca pahānā dukkhassa ca pahānā pubbe va somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhīṃ catutthāṃ jhānaṃ upasampajja viharati.

So evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigatūpakkilese madubbhūte kammaniye thite ānejaṇṇapatte pubbenivāsānussatiñāpāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidam ekam pi jātiṃ dve pi jātiyo tieso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo visatiṃ pi jātiyo tiṃsaṃ pi jātiyo cattārisaṃ pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe: amutr' āsāṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto, so tato cuto amutra uppādiṃ, tatrāp' āsāṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī

evamāyupariyanto, so tato cuto idhūpapanno ti. Iti sākāraṃ sanddesaṃ anekavilūtaṃ pubbenivāsaṃ anussarati.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṃ vīgatūpakkilese mudubbhūte kammaniye thūte ānejjappatte sattānaṃ cutūpapātaṇṇāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusaṅkena satte passati cavaṃmāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti; ime vata bhonto sattā kāyasucaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakaṃ micchādiṭṭhikā micchādiṭṭhikammūsamādānā, te kāyassa bhedaṃ param-maraṇā apāyaṃ duggatiṃ vinipātaṃ nīrayaṃ upapaṇṇā; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ upavādakaṃ sammādiṭṭhikammūsamādānā, te kāyassa bhedaṃ param-maraṇā sugatiṃ saggaṃ lokāṃ upapaṇṇā ti. Iti dibbena cakkhunā visuddhena atikkantamānusaṅkena satte passati cavaṃmāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammūpage satte pajānāti.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṃ vīgatūpakkilese mudubbhūte kammaniye thūte ānejjappatte āsavānaṃ khayāṇṇāya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhamirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āvasa-samudayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavaṃ pi cittaṃ vimuccati, bhavāsavaṃ pi cittaṃ vimuccati, avijjāsavaṃ pi cittaṃ vimuccati, vimuttaṃmiṃ vimuttaṃ - itī nāpaṇṇaṃ hoti; khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparam itthattāyāti pajānāti.

Ayaṃ vuccati bhikkhave puggalo n' ev' attantapo nātta-paritāpanānuyogam-anuyutto na parantapo na parapari-

tāpanāmyogam-anuyutto, so anuttantapo aparantapo ditthe
va dhamme nicchāto nibbuto sītibhūto sukhapatisāvedī
brahmabbūtena attanā viharatīti.

Idam'avoca Bhagavā. Attamanā te bhikkhū Bha-
gavato bhāsitaṃ abhinandan'ti.

KANDARAKASUTTANTAM PATHHAMAM

52.

Evam'me sutaṃ. Ekam'samayam āyasmā Ānando
Vesāliyaṃ viharati Beluvagāmake. Tena kho pana samo-
yena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anup-
patto hoti kenācid'eva karaṇīyena. Atha kho Dasamo
gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro
bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhum
abhiyādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho
Dasamo gahapati Aṭṭhakanāgaro taṃ bhikkhum etad'avoca:
Kuhan' nu kho bhante āyasmā Ānando etarahi viharati,
dassanakkāmaṃ hi mayam taṃ āyasmantaṃ Ānandaṃ'ti. Eso
gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake
ti. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte
taṃ karaṇīyaṃ tīretvā yena Vesālī Beluvagāmake ten'
āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ
Ānandaṃ abhiyādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno
kho Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ
etad'avoca:

Atthi nu kho bhante Ānanda tena Bhagavatā jānatā
passatā arahatā sammāsambuddhena ekadhammo akkhāto
yattha bhikkhuno appamattassa ātāpino pahitattassa viharato
avimuttaṃ vā cittaṃ vimuccati aparikkhinū vā āsavā parikkha-
yaṃ gacchanti ananupattaṃ vā anuttaraṃ yogakkhemaṃ
anupāpuṇātīti. — Atthi kho gahapati tena Bhagavatā jānatā
passatā arahatā sammāsambuddhena ekadhammo akkhāto

yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ - e' eva cittaṃ vimuccatī aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāti. — Katvā pana bhante Ānanda tena Bhagavatā jñatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ - e' eva cittaṃ vimuccatī aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Idha gahapati bhikkhu vivica' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savičāraṃ vivekajaṃ pītisukhaṃ paṭhamasā jhānaṃ upasampajja viharati. So itī paṭisaṃcikkhati: Idam - pi kho paṭhamasā jhānaṃ abhisāṅkhatasā abhisāñcetayitasā, yaṃ kho pana kiñci abhisāṅkhatasā abhisāñcetayitasā tad - aniccaṃ nirodhadhammaṃ - ti pajānāti. So tattha tūto āsavānaṃ khayasā pāpuṇāti; no ce āsavānaṃ khayasā pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā paṭiccaṃ orambhāgiyānaṃ saṃyōjanānaṃ parikkhayaṃ opapātiko hoti tatthaparimubbhāyī anāvattidhammo tasmā lokā. Ayam - pi kho gahapati tena Bhagavatā jñatā passatā arahatā sammāsambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ - e' eva cittaṃ vimuccatī aparikkhiṇā ca āsavā parikkhayaṃ gacchanti ananuppattaṃ - ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paramā gahapati bhikkhu vitakkaviviccānaṃ rūpasasā ajjhataṃ sampasādanasā — pe — dutiyasā jhānaṃ upasampajja viharati. So itī paṭisaṃcikkhati: Idam - pi kho dutiyasā jhānaṃ abhisāṅkhatasā abhisāñcetayitasā, yaṃ kho pana kiñci abhisāṅkhatasā abhisāñcetayitasā tad - aniccaṃ nirodhadhammaṃ - ti pajānāti. So tattha tūto āsavānaṃ khayasā pāpuṇāti; no ce āsavānaṃ khayasā pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā paṭiccaṃ orambhāgiyānaṃ saṃyōjanānaṃ parikkhayaṃ opapātiko hoti tatthaparimubbhāyī anāvattidhammo tasmā lokā. Ayam - pi kho gahapati tena Bhagavatā jñatā passatā arahatā sammā-

sambuddhena ekadhammo akkhāto yattha bhikkhuno appa-
mattassa ātāpino pahitattassa viharato avimuttān'c' eva
cittam vimuccati' aparikkhiṇā ca āsavā parikkhayaṃ gac-
chanti ananappattan'ca anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu pītiyā ca virāgā — pe —
tatiyaṃ jhānaṃ upasāmpajja viharati. So iti paṭisaṃcikkhati:
Idam'pi kho tatiyaṃ jhānaṃ abhisankhataṃ abhisāñceta-
yitaṃ, yaṃ kho pana kiñci abhisankhataṃ abhisāñceta-
yitaṃ tad'aniccāṃ nirodhadhamman'ti pajānāti. So tattha thito
— pe — anuttaraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu sukhasa ca pahānā
dukkhasa ca pahānā — pe — catutthaṃ jhānaṃ upasāmpajja
viharati. So iti paṭisaṃcikkhati: Idam'pi kho catutthaṃ
jhānaṃ abhisankhataṃ abhisāñceta-
yitaṃ, yaṃ kho pana kiñci abhisankhataṃ abhisāñceta-
yitaṃ tad'aniccāṃ nirodha-
dhamman'ti pajānāti. So tattha thito — pe — anuttaraṃ
yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu mettāsahagatena
cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ tathā
tatiyaṃ tathā catutthiṃ, itī uddham'adho tīriyaṃ sabbadhi
sabbattatāya sabbāvantāṃ lokāṃ mettāsahagatena cetasā
vipulena mahaggatena appamāṇena averena abyāhaṃjhena
pharitvā viharati. So iti paṭisaṃcikkhati: Ayam'pi kho
mettā cetovimutti abhisankhataṃ abhisāñceta-
yitā, yaṃ kho pana kiñci abhisankhataṃ abhisāñceta-
yitaṃ tad'aniccāṃ nirodha-
dhamman'ti pajānāti. So tattha thito — pe — anut-
taraṃ yogakkhemaṃ anupāpuṇāti.

Puna ca paraṃ gahapati bhikkhu karuṇāsahagatena
cetasā — pe — muditāsahagatena cetasā — pe — upekkhāsa-
hagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ
tathā tatiyaṃ tathā catutthiṃ, itī uddham'adho tīriyaṃ
sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekkhāsahagatena
cetasā vipulena mahaggatena appamāṇena averena abyā-
haṃjhena pharitvā viharati. So iti paṭisaṃcikkhati: Ayam'pi
kho upekkhā cetovimutti abhisankhataṃ abhisāñceta-
yitā, yaṃ kho pana kiñci abhisankhataṃ abhisāñceta-
yitaṃ tad'aniccāṃ

nīrodhadhamman - ti pajānāti. So tattha tīto — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso rūpasāññānam samatikkamā paṭighasāññānam atthagamā nānattasaññānam amanasikārū ananto ākāso ti ākāśānācāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākāśānācāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṃ kho pana kīnci abhisankhataṃ abhisāncetayitaṃ tad - aniccaṃ nīrodhadhamman - ti pajānāti. So tattha tīto — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso ākāśānācāyatanaṃ samatikkamā anantaṃ viññāpan - ti viññāpanācāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho viññāpanācāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṃ kho pana kīnci abhisankhataṃ abhisāncetayitaṃ tad - aniccaṃ nīrodhadhamman - ti pajānāti. So tattha tīto — pe — anuttaram yoggakkhemam anupāpuṇāti.

Puna ca param gahapati bhikkhu sabbaso viññāpanācāyatanaṃ samatikkamā na - itthi kiñceti ākiñcaññāyatanaṃ upasampajja viharati. So iti paṭisañcikkhati: Ayam - pi kho ākiñcaññāyatanasamāpatti abhisankhatā abhisāncetayitā, yaṃ kho pana kīnci abhisankhataṃ abhisāncetayitaṃ tad - aniccaṃ nīrodhadhamman - ti pajānāti. So tattha tīto āsavānaṃ khayam pāpuṇāti: no ce āsavānaṃ khayam pāpuṇāti ten' eva dhammarāgeṇa tāya dhammanandiyā pañcannaṃ oru - bhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko hoti tattha - parinibbāyi anāvattidhammo tasmā lokā. Ayam kho gahapati tena Bhagavatā jānatā passatā arahatā sammā - sambuddhena ekadhammo akkhāto yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ - e' eva cittaṃ vimuccati aparikkhīpā ca āsavā parikkhayaṃ gacchanti ananoppattaṃ - ca anuttaram yoggakkhemam anupāpuṇāti.

Evam vutte Dasamo gahapati Atthakanāgaro āyasmantaṃ Ānandaṃ etad - avoca: Seyyathā pi bhante Ānanda puriso ekaṃ nidhimukhaṃ gavesanto sakid - eva ekūdasā

nīdhimukhāni adhigaccheyya, evam-eva kho ahaṃ bhante
ekam amatadvāraṃ gavesanto sakid-eva ekādasā amata-
dvārāni alatttham savanāya. Seyyathā pi bhante purisassa
agāraṃ ekādasadvāraṃ, so tasmīṃ agāre āditte ekamekena
pi dvārena sakkuṇheyya attānaṃ sotthiṃ kātuṃ, evam-eva
kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ
ekamekena pi amatadvārena sakkuṇhissāmi attānaṃ sotthiṃ
kātuṃ. Ime hi nāma bhante aññatitthiyā ācariyassa ācariya-
dhanāni pariyesissanti, kiṃ paṇābam āyasmato? Ānandassa
pūjāṃ na karissāmi. Atha kho Dasamo gahapati Atthaka-
nāgaro Pāṭaliputtakaṃ-ca Vesālīkaṃ-ca bhikkhusaṅghaṃ
sannipātāpetvā paṇītena khūdanīyena bhojanīyena sahatthā
santappesi sampavāresi ekamekaṃ-ca bhikkhuṃ paccakadussa-
yugena acchādesi, āyasmantaṃ Ānandaṃ ticivarena acchādesi
āyasmato-ca Ānandassa pañcasataṃ vihāraṃ kārāpesi.

ATTHAKANĀGABASUTTANTAM DUTIYAM.

53.

Evam-me sutaṃ. Ekam samayaṃ Bhagavā Sakkesu
viharati Kāpilavatthusmiṃ Nigrodhārāme. Tena kho pana
samayena Kāpilavatthavānaṃ Sakyānaṃ navāṃ saṅhāgāraṃ
acirakāritaṃ hoti anajjhāvutthaṃ samapena vā brāhmaṇena
vā kenaci vā manussabhūtena. Atha kho Kāpilavatthavā
Sakyā yena Bhagavā ten' upasaṅkamissa, upasaṅkamitvā
Bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ
nisinnā kho Kāpilavatthavā Sakyā Bhagavantaṃ etad-avo-
cchū: Idha bhante Kāpilavatthavānaṃ Sakyānaṃ navāṃ
saṅhāgāraṃ acirakāritaṃ anajjhāvutthaṃ samapena vā brāh-
maṇena vā kenaci vā manussabhūtena. Taṃ bhante Bha-
gavā paṭhamāṃ paribhuñjato, Bhagavatā paṭhamāṃ pari-
bhuttaṃ paccā Kāpilavatthavā Sakyā paribhuñjissanti, tad-
assa Kāpilavatthavānaṃ Sakyānaṃ dīgharattaṃ hitāya

sukhāyāti. Adhivāsesi Bhagavā [tunhābhāvena. Atha kho Kāpilavatthavā Sakyā Bhagavato adhivāsanaṃ viditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena santhāgāraṃ ten' upasaṅkamiṃsu, upasaṅkamitvā sabba-santhariṃ santhāgāraṃ santharitvā āsanāni paṇṇāpetvā udakamaṇikaṃ patitthāpetvā telappadipaṃ āropetvā yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atthamaṃ. Ekamantaṃ thitā kho Kāpilavatthavā Sakyā Bhagavantam etad'avocum: Sabba-santhariṃ santhataṃ bhante santhāgāraṃ, āsanāni paṇṇattāni, udakamaṇiko patitthāpito, telappadipo āropito; yassa dāni bhante Bhagavā kālaṃ maṇṇatīti. Atha kho Bhagavā nivūsetvā pattacivaraṃ ādāya saddhiṃ bhikkhusaṅghena yena santhāgāraṃ ten' upasaṅkami, upasaṅkamitvā pāde pakkhāletvā santhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi. Bhikkhusaṅgho pi kho pāde pakkhāletvā santhāgāraṃ pavisitvā pacchimaṃ bhittim nissāya puratthābhimukho nisīdi Bhagavantam yeva parakkhatvā, Kāpilavatthavā pi kho Sakyā pāde pakkhāletvā santhāgāraṃ pavisitvā puratthimaṃ bhittim nissāya pacchāmukhā nisīdiṃsu Bhagavantam yeva parakkhatvā. Atha kho Bhagavā Kāpilavatthave Sakke bahu-d'eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā āyasmantaṃ Ānandaṃ āmantesi: Patibhātu taṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekho pātipado; piṭṭhim me agilāyati, taṃ ahaṃ āyamissāmi. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Atha kho Bhagavā catugguṇaṃ saṅghātiṃ paṇṇāpetvā dakkhiṇena passena sīhasēyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno utthāma-saṅgaṃ manasikaritvā.

Atha kho āyasmā Ānando Mahānāmaṃ Sakyam āmantesi: Idha Mahānāma ariyasāvako silasampanno hoti, indriyesu guṭṭadvāro hoti, bhojane mattaāhū hoti, jāgariyaṃ anuyutto hoti, sattahī saddhammehi samannāgato hoti, catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukkhavīhārānaṃ nikāmaśābhi hoti akicchalābhi akasiraśābhi. Kathaṃ ca

Mahānāma ariyasāvako silasampanno hoti: Idha Mahānāma ariyasāvako silavā hoti, pātimokkhasaṁvarasaṁvuto viharati ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādhāya sikkhati sikkhāpadeau. Evaṃ kho Mahānāma ariyasāvako silasampanno hoti. Kathaṃ-ca Mahānāma ariyasāvako indriyesu guttadvāro hoti: Idha Mahānāma ariyasāvako cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikarapaṃ-enaṃ cakkhundriyaṃ asaṁvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṁvaraṃ āpajjati. Soṭena saddaṃ sutvā — pe — ghāṣena gandhaṃ ghāyitvā — jivhāya rasaṃ sāyitvā — kāyena phoṭṭhabbaṃ phusitvā — manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikarapaṃ-enaṃ manindriyaṃ asaṁvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ tassa saṁvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṁvaraṃ āpajjati. Evaṃ kho Mahānāma ariyasāvako indriyesu guttadvāro hoti. Kathaṃ-ca Mahānāma ariyasāvako bhojane mattaññū hoti: Idha Mahānāma ariyasāvako paṭisaṅkhā yoniso āhāraṃ āhāreti, n' eva davāya na madāya na maṇḍanāya na vibhūsanāya, yāvad-eva imassa kāyassa tthitīyā yāpanāya, vīṇīsūparatiyā brahmacariyānuggahāya: iti purāṇaṃ-ca vedanaṃ paṭisaṅkhāmi navaṃ-ca vedanaṃ na uppādessāmi, yātrā-ca me bhavissati anavajjatā-ca phāsu-vihāro cāti. Evaṃ kho Mahānāma ariyasāvako bhojane mattaññū hoti. Kathaṃ-ca Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti: Idha Mahānāma ariyasāvako divasaṃ caṅka-mena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ paṭhamāṃ yāmaṃ caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti, rattiyaṃ majjhimāṃ yāmaṃ dakkhiṇena passena sihasēyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manusikaritvā, rattiyaṃ paccimaṃ yāmaṃ paccutthāya caṅkamena nisajjāya āvaraṇīyehi dhammehi cittaṃ parisodheti. Evaṃ kho Mahānāma ariyasāvako jāgariyaṃ anuyutto hoti. Kathaṃ-ca Mahānāma

ariyasāvako sattahi saddhammehi samannūgato hoti: Idha Mahānāma ariyasāvako saddho hoti, saddahati Tathāgataṃ esa bodhiṃ: iti pi so Bhagavā arihaṃ sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ti. Hirimā hoti, hiriyaṃ kāyaduccaritena vaciduccaritena manoduccaritena, hiriyaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Ottāpi hoti, ottapaṃ kāyaduccaritena vaciduccaritena manoduccaritena, ottapaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiya. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhekalyāṇā pariyoṣānakalyāṇā sātthā sabyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmaçariyaṃ abhivādanti tathārūpā 'esa dhammā bahussutā honti dhātā vacasā paricitaṃ manasā 'uspekkhitā dīṭṭhiyā suppatividdhā. Āraddhaviṛiye viharati akusalānaṃ dhammānaṃ pabānāya kuṣalānaṃ dhammānaṃ upasampadāya, thāmuvaṃ dajha-parakkamo anikkhittadhuro kuṣaleṣu dhammeṣu. Satiṃā hoti parameṇa satinepakkena samannūgato, cīrakatam pi cīrabhāsitaṃ pi saritā anussaritā. Paññāvā hoti udayatthagāminiyā paññāya samannūgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Evaṃ kho Mahānāma ariyasāvako sattahi saddhammehi samannūgato hoti. Kathaṃ es Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhiṃ hoti akicchalābhi akasīralābhi: Idha Mahānāma ariyasāvako vivico' eva kāmeṃ vivicca akusalehi dhammehi savitakkaṃ saviçāraṃ vivekajāṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. Vitakkaṃ vicārānaṃ vūpasamā ajjhuttaṃ sampasādanaṃ cetaso ekodibhavaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dūtīyaṃ jhānaṃ — pe — tatīyaṃ jhānaṃ — catuttamaṃ jhānaṃ upasampajja viharati. Evaṃ kho Mahānāma ariyasāvako catunnaṃ jhānaṇaṃ abhicetasikānaṃ dīṭṭhadhammasukhavihārānaṃ nikāmalābhiṃ hoti akicchalābhi akasīralābhi.

Yato kho Mahānāma ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyeṣu guttadvāro hoti, evaṃ bhojane mattaññu hoti, evaṃ jāgariyaṃ anuyutto hoti, evaṃ sattahi saddhammehi

samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi, ayaṃ vuccati Mahānāma ariyasāvako sekho paṭipado apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Seyyathā pi Mahānāma kukkuṭiyā aṇḍāni atṭha vā dasa vā dvādasā vā, tān' assu kukkuṭiyā sammā adhi-sayitāni sammā pariseditāni sammā paribhāvitāni; kiñcāpi tassā kukkuṭiyā na evaṃ icchā uppajjeyya: kho vata me kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjeyyuntīti, atha kho bhabbā va te kukkuṭapotakā pādanakhasikhāya vā mukhatuṇḍakena vā aṇḍakosaṃ padāletvā sotthinā abhinibbhijjituṃ. Evam eva kho Mahānāma yato ariyasāvako evaṃ sīlasampanno hoti, evaṃ indriyesu guttadvāro hoti, evaṃ bhojane mattasūṇu hoti, evaṃ jāgarīyaṃ anuyutto hoti, evaṃ sattahi saddhammehi samannāgato hoti, evaṃ catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi, ayaṃ vuccati Mahānāma ariyasāvako sekho paṭipado apuccaṇḍatāya samāpanno bhabbo abhinibbhidāya bhabbo sambodhāya bhabbo anuttarassa yogakkhemassa adhigamāya. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamaṃ anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati; ayaṃ assa paṭhanaṃ 'bhinibbhidā hoti kukkuṭacchāpakassōva aṇḍakosambhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamaṃ dibbena cakkhunā visuddhena atikkantaṃānusakena satte passati cavaṃāne upapajjamaṇe, hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti; ayaṃ assa dutiyā 'bhinibbhidā hoti kukkuṭacchāpakassōva aṇḍakosambhā. Sa kho so Mahānāma ariyasāvako imaṃ yeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamaṃ āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā

upasampajja viharati; ayam'assa tatiyā 'bhinibbhidā hoti kukkutaecchāpakassīva aṇḍakosambhū.

Yam'pi Mahānāma ariyasāvako silasampanno hoti idam'pi 'ssa hoti caraṇasmim. Yam'pi Mahānāma ariyasāvako indriyesu guttadvāro hoti idam'pi 'ssa hoti caraṇasmim. Yam'pi Mahānāma ariyasāvako bhojano matthanū hoti idam'pi 'ssa hoti caraṇasmim. Yam'pi Mahānāma ariyasāvako jāgariyam anuyutto hoti idam'pi 'ssa hoti caraṇasmim. Yam'pi Mahānāma ariyasāvako sattahi saddhammeḥi samannāgato hoti idam'pi 'ssa hoti caraṇasmim. Yam'pi Mahānāma ariyasāvako catunnam jhānānam abhicetasikānam dīṭṭhadhammasukkhavihārānam nikāmalābhī hoti akicchalābhī akasīralābhī idam'pi 'ssa hoti caraṇasmim. Yam'ca kho Mahānāma ariyasāvako anekavihitam pubbenivāsam anussarati, seyyathidam ekam'pi jātim dve pi jātiyo — pe — iti sākāram sanddesam anekavihitam pubbenivāsam anussarati, idam'pi 'ssa hoti vijjāya. Yam'pi Mahānāma ariyasāvako dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne, hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti, idam'pi 'ssa hoti vijjāya. Yam'pi Mahānāma ariyasāvako āsavānam khayā anāsaram ceto vimuttiṃ paññāvimuttiṃ dīṭṭhe va dhamme sayam abhiññā sacehikatvā upasampajja viharati, idam'pi 'ssa hoti vijjāya. Ayam'vuccati Mahānāma ariyasāvako vijjāsampanno iti pi, caraṇasampanno itipi, vijjācaraṇasampanno iti pi. Brahmunā p' esā Mahānāma Sanaṅkumārena gāthā bhāsītā:

Khattiyo seṭṭho jano tasmim ye gottapatisārino,
vijjācaraṇasampanno so seṭṭho devamanuse ti.

Sā kho pan' esā Mahānāma Brahmunā Sanaṅkumārena gāthā sugītā na duggītā, subhāsītā na dubbhāsītā, attha-samāhitā na anatthasamāhitā, anumatā Bhagavatā ti.

Atha kho Bhagavā utthahitvā āyasmantaṃ Ānandaṃ āmantesi: Sādhū sādhū Ānanda, sādhū kho tvaṃ Ānanda Kāpilavatthavānaṃ Sakyānaṃ sekkhaṃ pāṭipadaṃ abhāsīti.

Idam avoca āyasmā Ānando, samanubbāso satthā ahosi.
Attamanā Kūpilaratthavā Sakyā āyasmato Ānandassa bhā-
sitam abhinandun ti.

SEKHASUTTANTAM TATIYAM.

54.

Evam me sutam. Ekam samayam Bhagavā Aṅgutta-
rāpesu viharati; Āpaṇam nāma Aṅguttarāpānam nigamo.
Atha kho Bhagavā pubbanhasamayam nivāsetvā pattacivaram
ādāya Āpaṇam piṇḍāya pāvisi. Āpaṇo piṇḍāya caritvā
paccābhattam piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo
ten' upasaṅkami divāvihārāya, tam vanasaṇḍam ajjhogāhitvā
asānatarasmiti rukkhamūle nisīdi. Potaliyo pi kho gahapati
sampannanivāsapāvurāṇo chaturpāhanālu jaṅghāvihāram
anucāṅkamamāno anuvicaramāno yena so vanasaṇḍo ten'
upasaṅkami, tam vanasaṇḍam ajjhogāhitvā yena Bhagavā
ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi,
sammodaniyam katham sārūpiyam vītisāretvā ekamantaṃ
atthāsi. Ekamantaṃ thitaṃ kho Potaliyam gahapatim Bha-
gavā etad avoca: Samvijjante kho gahapati āsanāni, sace
ākaṅkhasi nisīdāti. Evam vutte Potaliyo gahapati: gaha-
pativādēna maṃ samaṇo Gotamo samudācarattī kupito anatta-
mano tuṇhī ahosi. Dutiyam pi kho Bhagavā Potaliyam gaha-
patim etad avoca: Samvijjante kho gahapati āsanāni, sace
ākaṅkhasi nisīdāti. Dutiyam pi kho Potaliyo gahapati:
gahapativādēna maṃ samaṇo Gotamo samudācarattī kupito
anattamano tuṇhī ahosi. Tatiyam pi kho Bhagavā Potali-
yam gahapatim etad avoca: Samvijjante kho gahapati
āsanāni, sace ākaṅkhasi nisīdāti. Evam vutte Potaliyo gaha-
pati: gahapativādēna maṃ samaṇo Gotamo samudācarattī
kupito anattamano Bhagavantam etad avoca: Ta y idam

bho Gotama na' echaṇṇaṃ, ta-y-idaṃ na' ppatirūpaṃ, yaṃ maṃ tvaṃ gaḥapati-vādena samudācarasīti. — Te hi te gaḥapati ākāraṃ te liṅgaṃ te nimittā yathā taṃ gaḥapatissāti. — Tathā hi pana me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinṇā ti. — Yathākathaṃ pana te gaḥapati sabbe kammantā paṭikkhittā sabbe vohārā samucchinṇā ti. — Idha me bho Gotama yaṃ ahoṣi dhaṇaṃ vā dhaṇṇaṃ vā rajataṃ vā jātarūpaṃ vā sabbaṃ taṃ puttānaṃ dāyajjaṃ niyyātaṃ, tatthāhaṃ anovādi anupavādi ghāsacchādanaparamo viharāmi. Evaṃ kho me bho Gotama sabbe kammantā paṭikkhittā sabbe vohārā samucchinṇā ti. — Aññathā kho tvaṃ gaḥapati vohārasamucchedaṃ vadasi aññathā ca pana ariyassa vinaye vohārasamucchedo hotīti. — Yathākathaṃ pana bhante ariyassa vinaye vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṃ desetu yathā ariyassa vinaye vohārasamucchedo hotīti. — Tena hi gaḥapati suṇāhi sādhukaṃ manasikarohi, bhāsissāmīti. Evaṃ bhante ti kho Potaliyo gaḥapati Bhagavato paccassosi. Bhagavā etad' avoca:

Aṭṭha kho ime gaḥapati dhammā ariyassa vinaye vohārasamucchedāya saṃvattanti, katame aṭṭha: Apāpātipātāṃ nissāya pāpātipāto pahātabbo, diṇṇādānaṃ nissāya adinnādānaṃ pahātabbo, saccaṃ vācaṃ nissāya musāvādo pahātabbo, apisunaṃ vācaṃ nissāya pisunā vācā pahātabbā, agiddhiloḥbhaṃ nissāya giddhiloḥbo pahātabbo, anindārosaṃ nissāya nindāroso pahātabbo, akodhupāyāsaṃ nissāya kodhupāyāso pahātabbo, anatimānaṃ nissāya atimāno pahātabbo. / Ime kho gaḥapati aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattantīti. — Ye 'me bhante Bhagavatā aṭṭha dhammā saṅkhittena vuttā vitthārena avibhattā ariyassa vinaye vohārasamucchedāya saṃvattanti, sādhū me bhante Bhagavā ime aṭṭha dhamme vitthārena vibhajatu anukampaṃ upādāyāti. — Tena hi gaḥapati suṇāhi sādhukaṃ manasikarohi, bhāsissāmīti. Evaṃ bhante ti kho Potaliyo gaḥapati Bhagavato paccassosi. Bhagavā etad' avoca:

Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ - e' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu pānātipātī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - e' eva kho pana pānātipātī assaṃ, attā pi maṃ upavadeyya pānātipātapaccayā, anuvicca viññū garaheyyuṃ pānātipātapaccayā, kāyassa bheda param - maraṇā duggatī paṭikaṅkhā pānātipātapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nivaranaṃ yadidaṃ pānātipāto, ye ca pānātipātapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā pānātipātā paṭiviratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Apānātipātāṃ nissāya pānātipāto pahātabbo ti iti yaṃ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti kho pan' etaṃ vuttaṃ, kiṃ - e' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu adinnādāyī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - e' eva kho pana adinnādāyī assaṃ, attā pi maṃ upavadeyya adinnādānapaccayā, anuvicca viññū garaheyyuṃ adinnādānapaccayā, kāyassa bheda param - maraṇā duggatī paṭikaṅkhā adinnādānapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nivaranaṃ yadidaṃ adinnādānaṃ, ye ca adinnādānapaccayā uppajjeyyūṃ āsavā vighātapariḷāhā adinnādānā paṭiviratassa evaṃ - sa te āsavā vighātapariḷāhā na honti. Dinnādānaṃ nissāya adinnādānaṃ pahātabban - ti iti yaṃ - taṃ vuttaṃ idam - etaṃ paṭicca vuttaṃ.

Saccāṃ vācāṃ nissāya musāvādo pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ - e' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu musāvādi assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ - e' eva kho pana musāvādi assaṃ, attā pi maṃ upavadeyya musāvādapaccayā, anuvicca viññū garaheyyuṃ musāvādapaccayā, kāyassa bheda param - maraṇā duggatī paṭikaṅkhā musāvādapaccayā. Etad - eva kho pana saṃyojanānaṃ etaṃ nivaranaṃ yadidaṃ musā-

vādo, ye ca musāvādapaccayā uppajjeyyuntā āsavā vighātā-parilāhā musāvādā paṭiviratassa evaṃ-sa te āsavā vighātā-parilāhā na honti. Saccaṃ vācaṃ nissāya musāvādo pahāttabbo ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Apisunāṃ vācaṃ nissāya piṣuṇā vācā pahāttabbā ti iti kho pan' etaṃ vuttaṃ, kiṃ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu piṣuṇāvāco assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ-c' eva kho pana piṣuṇāvāco assaṃ, attā pi maṃ upavadeyya piṣuṇāvācāpaccayā, anuvicca viññū garaheyyuntā piṣuṇāvācāpaccayā, kāyassa bhedaṃ param maraṇā duggatā paṭikaṅkhā piṣuṇāvācāpaccayā. Etad-eva kho pana saṃyojanaṃ etaṃ nivaranaṃ yadidaṃ piṣuṇā vācā, ye ca piṣuṇāvācāpaccayā uppajjeyyuntā āsavā vighātā-parilāhā piṣuṇāya vācāya paṭiviratassa evaṃ-sa te āsavā vighātā-parilāhā na honti. Apisunāṃ vācaṃ nissāya piṣuṇā vācā pahāttabbā ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Agiddhilobhaṃ nissāya giddhilobho pahāttabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu giddhilobhi assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya paṭipanno; ahaṃ-c' eva kho pana giddhilobhi assaṃ, attā pi maṃ upavadeyya giddhilobhapaccayā, anuvicca viññū garaheyyuntā giddhilobhapaccayā, kāyassa bhedaṃ param maraṇā duggatā paṭikaṅkhā giddhilobhapaccayā. Etad-eva kho pana saṃyojanaṃ etaṃ nivaranaṃ yadidaṃ giddhilobho, ye ca giddhilobhapaccayā uppajjeyyuntā āsavā vighātā-parilāhā agiddhilobhiṃ assaṃ evaṃ-sa te āsavā vighātā-parilāhā na honti. Agiddhilobhaṃ nissāya giddhilobho pahāttabbo ti iti yaṇ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Anindārosaṃ nissāya nindāroso pahāttabbo ti iti kho pan' etaṃ vuttaṃ, kiṃ-c' etaṃ paṭicca vuttaṃ: Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu nindāroso assaṃ tesāhaṃ saṃyojanānaṃ

pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana nindārosi assaṃ, attā pi maṃ upavadeyya nindārosapaccayā, anuvicca viññū garaheyyuṃ nindārosapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā nindārosapaccayā. Etad-eva kho pana saṃyojanāṃ etaṃ nīvaraṇāṃ yaḍidaṃ nindāroso, ye ca nindārosapaccayā uppajjeyyūṃ āsavā vighātapaṇīlāhā anindārosissa evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Anindārosāṃ nissāya nindāroso pahātabbo ti iti yañ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Akodhupāyāsāṃ nissāya kodhupāyāso pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ 'o' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu kodhupāyāsī assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana kodhupāyāsī assaṃ, attā pi maṃ upavadeyya kodhupāyāsapaccayā, anuvicca viññū garaheyyuṃ kodhupāyāsapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā kodhupāyāsapaccayā. Etad-eva kho pana saṃyojanāṃ etaṃ nīvaraṇāṃ yaḍidaṃ kodhupāyāso, ye ca kodhupāyāsapaccayā uppajjeyyūṃ āsavā vighātapaṇīlāhā akodhupāyāsissa evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Akodhupāyāsāṃ nissāya kodhupāyāso pahātabbo ti iti yañ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Anatimānaṃ nissāya atimāno pahātabbo ti iti kho pan' etaṃ vuttaṃ, kiñ 'o' etaṃ paṭicca vuttaṃ: Idha gaḥapati ariyasāvako iti paṭisaṅcikkhati: Yesaṃ kho ahaṃ saṃyojanānaṃ hetu atimāni assaṃ tesāhaṃ saṃyojanānaṃ pahānāya samucchedāya patipanno; ahañ 'e' eva kho pana atimāni assaṃ, attā pi maṃ upavadeyya atimānapaccayā, anuvicca viññū garaheyyuṃ atimānapaccayā, kāyassa bhedaṃ param-maraṇā duggatī paṭikaṅkhā atimānapaccayā. Etad-eva kho pana saṃyojanāṃ etaṃ nīvaraṇāṃ yaḍidaṃ atimāno, ye ca atimānapaccayā uppajjeyyūṃ āsavā vighātapaṇīlāhā anatimāniassa evaṃ-sa te āsavā vighātapaṇīlāhā na honti. Anatimānaṃ nissāya atimāno pahātabbo ti iti yañ-taṃ vuttaṃ idam-etaṃ paṭicca vuttaṃ.

Ime kho gahapati attha dhammā saṅkhittena vuttā vitthārena vibhattā ye ariyassa vinaye vohārasamucchedāya saṁvattanti, na tv-eva tāva ariyassa vinaye sabbena sabbaṁ sabbathā sabbaṁ vohārasamucchedo hotīti. — Yathākaṭhaṁ pana bhante ariyassa vinaye sabbena sabbaṁ sabbathā sabbaṁ vohārasamucchedo hoti. Sādhū me bhante Bhagavā tathā dhammaṁ desetu yathā ariyassa vinaye sabbena sabbaṁ sabbathā sabbaṁ vohārasamucchedo hotīti. — Tena hi gahapati supāhi sādhukaṁ manusikarohi, bhāsissāmi. Evaṁ bhante ti kho Potaliyo gahapati Bhagavato paccassaosi. Bhagavā etad-avoca:

/ Seyyathā pi gahapati kukkuro jīghacchādubbalyapareto goghātakasūnaṁ paccupatthito assa, tam-enāṁ dakkho goghātako vā goghātakantevāsī vā atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanāsaṁ lohitaṁ makkhitaṁ upacchubheyya; tam kim-maññasi gahapati: apī na so kukkuro amuṁ atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanāsaṁ lohitaṁ makkhitaṁ palīkhādanto jīghacchādubbalyaṁ paṭivineyyāti. — No h' etaṁ bhante, tam kiṁsa hetu: aduṁ hi bhante atthikaṅkalāṁ sunikantaṁ nikantaṁ nimmanāsaṁ lohitaṁ makkhitaṁ, yāva-eva ca pana so kukkuro kilamathassa viḥātassa bhūgi assāti. — Evaṁ-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Atthikaṅkalūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti evaṁ-etaṁ yathābhūtaṁ sammappaññāya disvā yā 'yaṁ upekkhā nānattā nānattasitā tam abhinivajjetvā yā 'yaṁ upekkhā ekattā ekattasitā yattha sabbaso lokāmisu-pādānā aparisesā nirujjhanti tam-ev' upekkhaṁ bhāveti.

Seyyathā pi gahapati gijjho vā kaṅko vā kulalo vā maṁsapesuṁ ādāya uddayeyya, tam-enāṁ gijjhā pi kaṅkā pi kulalā pi anupatitvā anupatitvā vitacehēyyaṁ virājeyyaṁ; tam kim-maññasi gahapati: sace so gijjho vā kaṅko vā kulalo vā tam maṁsapesuṁ na khīppam-eva paṭinissajeyya so tattonidānaṁ maraṇaṁ vā nigaccheyya maraṇamattaṁ vā dukkhaṁ ti. — Evaṁ bhante. — Evaṁ-eva kho gahapati ariyasāvako iti paṭisaṅcikkhati: Maṁsapesūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhūyyo ti

evam'etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekkhā nānattā nānattasitā taṃ abhinivajjeyvā yā 'yaṃ upekkhā ekattā ekattasitā yattha saḅbaso lokāmisupādānā aparisesā nirujjhaṇti taṃ 'ev' upekkhaṃ bhāveti.

Seyyathā pi gahapati puriso ādittaṃ tiṇukkāṃ ādāya pativātaṃ gaccheyya; taṃ kim'maññasi gahapati: soce so puriso taṃ ādittaṃ tiṇukkāṃ na khippam'eva paṇiṇissajeyya tassa sā ādittā tiṇukkā hatthaṃ vā daheyya bhāṇaṃ vā daheyya aññatarāṃ vā aṅgapaccāṅgaṃ daheyya, so tato nidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṇ'ti. — Evam'bhante. — Evam'eva kho gahapati ariyasāvako iti paṭisañcikkhati: 'Tiṇukkūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhaṃ bhāveti.

Seyyathā pi gahapati aṅgārakāsu sādhiḱaporisā purā aṅgārānaṃ vitaccikānaṃ vitadhūmānaṃ, atha puriso āgaccheyya jīvitukāmo amaritukāmo sukhakāmo dukkha-paṭikkūlo, taṃ 'enaṃ dve halavanto purisā nānābhāsu gahehvā aṅgārakāsuṃ upakaḍḍheyyuṃ; taṃ kim'maññasi gahapati: api nu so puriso iti c' iti c' eva kāyāṃ saṇṇameyyāti. — Evam'bhante, taṃ kiṃsa hetu: viditaṃ hi bhante tassa purisassa: imaṃ 'ce ahaṃ aṅgārakāseṭṭhū papatissāmi tato nidānaṃ maraṇaṃ vā nigacchāmi maraṇamattaṃ vā dukkhaṇ'ti. — Evam'eva kho gahapati ariyasāvako iti paṭisañcikkhati: Aṅgārakāsupamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhaṃ bhāveti.

Seyyathā pi gahapati puriso supinaṃ passeyya, āramarāmaṇeyyakāṃ vanarāmaṇeyyakāṃ bhūmirāmaṇeyyakāṃ pukkharanirāmaṇeyyakāṃ, so paṭibuddho na kiñci passeyya, evam'eva kho gahapati ariyasāvako iti paṭisañcikkhati: Supinakūpamā kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evam'etaṃ yathābhūtaṃ sammappaññāya disvā — pe — taṃ 'ev' upekkhaṃ bhāveti.

Seyyathā pi gahapati puriso yācitakāṃ bhogaṃ yācivā

yānāni poroseyyāni pavaramaṇikupḍalam so tehi yācitatehi bhogehi parakkhato parivuto antarāpanaṃ paṭipajjeyya, tam enaṃ jano disvā evaṃ vadeyya: bhogī vata bho puriso, evaṃ kira bhogino bhogāni bhūñjantīti, tam enaṃ sāmikā yattha yatth' eva passeyyuṃ tattha tatth' eva sāni hareyyuṃ; tam kim-maṇḍasi gaḥapati: alaṇ-ṇu kho tassa purisassa aññathattāyāti. — Evaṃ bhante, taṃ kisaṃ hetu: sūmino hi bhante sāni harantīti. — Evaṃ eva kho gaḥapati ariya-sāvako itī paṭisaṇcikkhati: Yācitakūpaṃ kāmā vuttā Bhagavatā bahudukkhā bahupāyāsā, ādinavo ettha bhīyyo ti evaṃ etaṃ yathābhūtaṃ sammappaññāya disvā — pe — tam ev' upekhaṃ bhāveti.

Seyyuthā pi gaḥapati gāmassa vā nigamassa vā avidūre tibbo vanasaṇḍo, tatr' assa rukkho sampannaphalo ca upapannaphalo ca, na cāssa kāñcei phalāni bhūmiyaṃ patitāni, atha puriso āgaccheyya phalatthiko phalagavesi phalapariyesanaṃ caramāno, so taṃ vanasaṇḍaṃ ajjhogāhitvā taṃ rukkhaṃ passeyya sampannaphalaṃ ca upapannaphalaṃ ca, tassa evaṃ assa: ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, na tthi ca kāñcei phalāni bhūmiyaṃ patitāni, jānāmi kho panāhaṃ rukkhaṃ ārohituṃ, yaṇ-nūnāhaṃ imaṃ rukkhaṃ ārohitvā yāvadatthaṃ ca khādeyyaṃ uccaṅgaṃ ca pūreyyaṇ-ti; so taṃ rukkhaṃ ārohitvā yāvadatthaṃ ca khādeyya uccaṅgaṃ ca pūreyya. Atha dutiyo puriso āgaccheyya phalatthiko phalagavesi phalapariyesanaṃ caramāno tiṇhaṃ kuṭhārīṃ ādāya, so taṃ vanasaṇḍaṃ ajjhogāhitvā taṃ rukkhaṃ passeyya sampannaphalaṃ ca upapannaphalaṃ ca, tassa evaṃ assa: ayaṃ kho rukkho sampannaphalo ca upapannaphalo ca, na tthi ca kāñcei phalāni bhūmiyaṃ patitāni, na kho panāhaṃ jānāmi rukkhaṃ ārohituṃ, yaṇ-nūnāhaṃ imaṃ rukkhaṃ mūlato chetvā yāvadatthaṃ ca khādeyyaṃ uccaṅgaṃ ca pūreyyaṇ-ti; so taṃ rukkhaṃ mūlato chindeyya. Taṃ kim-maṇḍasi gaḥapati: assa yo so puriso paṭhamāṃ rukkhaṃ ārūḷho sace so na klhippam eva orohēyya tassa so rukkho papataṇṭo hatthaṃ vā bhañjeyya pādaṃ vā bhañjeyya aññataraṃ vā aṅgapaccāṅgam bhañjeyya, so tato-

nidānaṃ maraṇaṃ va nigaocheyya maraṇamattaṃ vā dukkhaṃ
ti. — Evaṃ bhante. — Evaṃ eva kho gahapati ariyasāvako
iti patisañcikkhati: Rukkhaṃ phalūpamaṃ kāmā vuttā Bhaga-
vata bahudukkhā bahupāyāsā, ādinayo ettha bhiyyo ti evaṃ
etaṃ yathābhūtaṃ sammappaññāya disvā yā 'yaṃ upekkhā
nānattaṃ nānattasitā taṃ abhinivajjetvā yā 'yaṃ upekkhā
ekattaṃ ekattasitā yattha sabbaso lokānisupādānā apariseṣā
nirujjhanti taṃ ev' upekkhā bhāveti.

Sa kho so gahapati ariyasāvako imaṃ yeva anuttaraṃ
upekkhāsatipārisuddhiṃ āgamaṃ anekavihitaṃ pubbenivāsaṃ
anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātīyo tisso
pi jātīyo — pe — iti sākāraṃ sauddesaṃ anekavihitaṃ pubbe-
nivāsaṃ anussarati. Sa kho so gahapati ariyasāvako imaṃ
yeva anuttaraṃ upekkhāsatipārisuddhiṃ āgamaṃ dibbena cak-
khuṇā visuddhena atikkantamānusakena satte passati cava-
māne upapajjamāne, hīne papite suvaṇṇe dubbaṇṇe sugate
duḡgate — pe — yathākammūpage satte pajānāti. Sa kho so
gahapati ariyasāvako imaṃ yeva anuttaraṃ upekkhāsatipāri-
suddhiṃ āgamaṃ āsāvānaṃ khayā anāsavaṃ cetovimuttiṃ
paññāvimuttiṃ diṭṭhe va dhamme sayāṃ abhiññā sacchikavā
upasampajja viharati.

Ettavatā kho gahapati ariyassa vinaye sabbena sabbhaṃ
sabbathā sabbhaṃ vohārasamucchedo hoti. Taṃ kim-maññasi
gahapati: yathā ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo hoti, api nu tvaṃ etarūpaṃ vo-
hārasamucchedaṃ attani samanupassasīti. — Ko cāhaṃ
bhante ko ca ariyassa vinaye sabbena sabbhaṃ sabbathā
sabbhaṃ vohārasamucchedo. Ārakā 'haṃ bhante ariyassa
vinaye sabbena sabbhaṃ sabbathā sabbhaṃ vohārasamucchedo.
Mayaṃ hi bhante pubbe aññatitthiye paribhājake anājanīye
va samāne ājanīyā ti amaññimha, anājanīye va samāne
ājanīyabhojanaṃ bhojimha, anājanīye va samāne ājanī-
yatthāne ṭhapimha; bhikkhū pana mayāṃ bhante ājanīye va
samāne anājanīyā ti amaññimha, ājanīye va samāne
anājanīyabhojanaṃ bhojimha, ājanīye va samāne anā-
janīyatthāne ṭhapimha. Idāni pana mayāṃ bhante añña-

tīthiye paribbajake anājāniye va samāne anājāniyā ti jānissāma, anājāniye va samāne anājāniyabhojanam bhojissāma, anājāniye va samāne anājāniyatthāne thapissāma; bhikkhū pana mayam bhante ājāniye va samāne ājāniyā ti jānissāma, ājāniye va samāne ājāniyabhojanam bhojissāma, ājāniye va samāne ājāniyatthāne thapissāma. Ajaṇesi vata me bhante Bhagavā samānesu samānapemaṇi, samānesu samānappasādaṇi, samānesu samānagāravaṇi. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā nkujjeyya, paṭicchannaṃ vā rivaṇeyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhamanto rūpāni dakkhinti, evaṃ evaṃ Bhagavata anekapariyāyena dhammo pakāsitō. Esāhaṃ bhante Bhagavantaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ Bhagavā dhāretu ajjatangge paṇupetaṃ saraṇagataṃ ti.

POṬṬHASUTTANTAṀ CATUTTHAṀ.

55.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Rājagṛhe vibarati Jivakaṃsa Komārabhaccaṃsa umbarāṇe. Atha kho Jivako Komārabhaccō yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetyā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Jivako Komārabhaccō Bhagavantaṃ etad'avoca: Sutam meṭam bhante: samānaṃ Gotamaṃ uddiessa pānaṃ ārabhanti, taṃ samānaṃ Gotamaṃ jānaṃ uddissakataṃ maṃsaṃ paribbhaṇjati paṭiccekammaṃ ti. Ye te bhante evaṃ āhaṃsa: samānaṃ Gotamaṃ uddiessa pānaṃ ārabhanti, taṃ samānaṃ Gotamaṃ jānaṃ uddissakataṃ maṃsaṃ paribbhaṇjati paṭiccekammaṃ ti, kacci te bhante Bhagavato vuttavādino, na ca Bhagavantaṃ abhūtena abbhācikkhanti, dhammasa cānudhammaṃ byākaronti, na ca koci sahadhammiko vādāmvādo gārayhaṃ thānaṃ āgacchatīti. —

Ye te Jivaka evam āhaṃsu: samaṇaṃ Gotamaṃ uddissa pāyaṃ ārabhanti, taṃ samaṇo Gotamo jānaṃ uddissakataṃ maṇesaṃ paribhuñjati paṭiccekammaṃ ti, na me te vuttavādino, abbhācikkhanti ca paṇa maṇ-te asatā abhūtena. Tili kho ahaṃ Jivaka thānehi maṇesaṃ aparibhogan - ti vadāmi: diṭṭhaṃ suttaṃ parisāṅkitaṃ. Imehi kho ahaṃ Jivaka tili thānehi maṇesaṃ aparibhogan - ti vadāmi. Tili kho ahaṃ Jivaka thānehi maṇesaṃ paribhogan - ti vadāmi: adiṭṭhaṃ suttaṃ parisāṅkitaṃ. Imehi kho ahaṃ Jivaka tili thānehi maṇesaṃ paribhogan - ti vadāmi.

Idha Jivaka bhikkhu aśnataruṃ gāmaṃ vā nigamaṃ vā upanissāya viharati. So mettāsahagatena cetasā ekaṃ dīpaṃ pharitvā viharati, tathā dutiyaṃ tathā tatiyaṃ tathā catutthiṃ, iti uddham - adho tiriyaṃ sabbaḍhi sabhattatāya sabbhāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāpeṇa averena abyābhajhena pharitvā viharati. Tam - enaṃ gahapati vā gahapatiputto vā upasaṅkamitvā svātanāya bhuttena nimanteti. Akaṅkhamāno va Jivaka bhikkhu adhiyāseti. So tassa rattiyā accayena pubbanhasamayaṃ nivāsetvā pattacivaram - ādāya yena tassa gahapatiṃ vā gahapatiputtaṃ vā nivesanaṃ ten' upasaṅkamati, upasaṅkamitvā paññatte āsane nisidati, tam - enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti: sādhu vata māyaṃ gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, aho vata māyaṃ gahapati vā gahapatiputto vā āyatina - pi evaṃ piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So taṃ piṇḍapātaṃ agathito amucchito anajjhopanno ādinava - dassāvi nissarapapaṇho paribhuñjati. Taṃ kiṃ maṇāsā Jivaka: apī nu so bhikkhu tasmīṃ samaye uttabyābādhaṃ vā ceteti parabyābādhaṃ vā ceteti ubhayabyābādhaṃ vā cetetiti. — No h' etaṃ bhante. — Nānu so Jivaka bhikkhu tasmīṃ samaye anavaṃsaṃ yeva āhāraṃ āhāretiti. — Evaṃ bhante. Suttaṃ mōtaṃ bhante: Brahmā mettāvihārī ti. Tam - me idaṃ bhante Bhagavā sakkhi diṭṭho, Bhagavā hi bhante mettāvihārī ti. — Yena kho Jivaka rāgena yena

dosena yena mohena byāpādhavā assa so rāgo so doso so moho Tathāgataassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idam sandhāya bhāsitaṃ anujānāmi te etaṃ ti. — Etad eva kho pana me bhante sandhāya bhāsitaṃ.

Idha Jīvaka bhikkhu aññatarāṃ gāmaṃ vā nigamaṃ vā upanissāya viharatī. So karuṇāsahagatena cetasā — pe — muditāsahagatena cetasā — pe — upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharatī. tathā dutiyaṃ tathā tatiyaṃ tathā catuttimaṃ, itī oddham adho tiriyaṃ sabbadhū sabhattatāya sabbhāvantāṃ lokāṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābhajjhena pharitvā viharatī. Tam enaṃ gahapati vā gahapatiputto vā upasāṅkamtivā svātanāya bhattena nimanteti. Ākaṅkhamāno va Jīvaka bhikkhu adhivāsetī. So tassā rattiyā accayena pubbanhasamayāṃ nivāsetvā pattacivaram ādāya yena tassā gahapatissa vā gahapatiputtassa vā gavesanaṃ ten' upasāṅkamati, upasāṅkamtivā paññatte āsane nisidati, tam enaṃ so gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati. Tassa na evaṃ hoti; vādhu vata māyaṃ gahapati vā gahapatiputto vā paṇitena piṇḍapātena parivisati, uho vata māyaṃ gahapati vā gahapatiputto vā āyatim pi evarūpena paṇitena piṇḍapātena pariviseyyāti, evaṃ pi 'ssa na hoti. So tam piṇḍapātaṃ agathito amucchito anajjhopamo ādinavaddassāvī nissāraṇapaṇño paribhūṇati. Tam kim macchasi Jīvaka: api nu so bhikkhu tasmim samaye attabyābādhāya vā ceteti parabyābādhāya vā ceteti ubhayabyābādhāya vā cetetīti. — No h' etaṃ bhante. — Nann so Jīvaka bhikkhu tasmim samaye anavajjaṃ yeva āhāraṃ āhāretīti. — Evaṃ bhante. Sutaṃ mētaṃ bhante: Brahmā upekkhāvihārī ti. Tam me idam bhante Bhagavā sakku diṭṭho, Bhagavā hi bhante upekkhāvihārī ti. — Yena kho Jīvaka rāgena yena dosena yena mohena vihesāvā assa aratīvā assa paṭighavā assa so rāgo so doso so moho Tathāgataassa pahīno uccinnamūlo tālāvattukato anabhāvakato āyatim anuppādadhammo. Sace kho te Jīvaka idam sandhāya bhāsitaṃ anujānāmi

te etan'ti. — Etad'eva kho pana me bhante sandhāya bhāsitaṃ.

Yo kho Jīvaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāpaṃ ārabhati so pañcahi thānehi bahuṃ apuññaṃ pasavati; Yam'pi so evaṃ-āha: gacchatha amukaṃ nāma pāpaṃ ānethāti, iminā paṭhamena thānena bahuṃ apuññaṃ pasavati; yam'pi so pāpo galappavedhakeṇa āniyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā dutiyena thānena bahuṃ apuññaṃ pasavati; yam'pi so evaṃ-āha: gacchatha imaṃ pāpaṃ ārabhathāti, iminā tatiyena thānena bahuṃ apuññaṃ pasavati; yam'pi so pāpo ārabhiyamāno dukkhaṃ domanassaṃ paṭisaṃvedeti, iminā catutthena thānena bahuṃ apuññaṃ pasavati; yam'pi so Tathāgataṃ vā Tathāgatasāvakaṃ vā akappiyena āsādeti, iminā pañcamena thānena bahuṃ apuññaṃ pasavati. Yo kho Jīvaka Tathāgataṃ vā Tathāgatasāvakaṃ vā uddissa pāpaṃ ārabhati so imehi pañcahi thānehi bahuṃ apuññaṃ pasavatīti. Evaṃ vutte Jīvako Komārabhaeco Bhagavantaṃ etad'avoca: Acchariyaṃ bhante, abbhutaṃ bhante. Kappiyaṃ vata bhante bhikkhū āhāraṃ āhārenti, anavaḷḷaṃ vata bhante bhikkhū āhāraṃ āhārenti. Abbhikkantaṃ bhante, abbhikkantaṃ bhante — pe — upāsakaṃ maṃ Bhagavā dhāretu aḷḷatagge pāpupetaṃ saraṇagataṃ'ti.

JĪVAKASUTTANTAM PAŚCAMAṢ.

56.

Evaṃ me sutaṃ. Ekaṃ samayaṃ Bhagavā Nālandāyaṃ viharatī Pāvārikambavanaṃ. Tena kho pana samayena Nigaṇṭho Nātaputto Nālandāyaṃ paṭivasati mahatiyā nigaṇṭha-parisaṃ saddhiṃ. Atha kho Dighatapassā nigaṇṭho Nālandāyaṃ piṇḍiṃ caritvā paccābhataṃ piṇḍapātapaṭikkanto yena Pāvārikambavanaṃ yena Bhagavā ten' upasaṅkamī.

upasaṅkamitvā Bhagavatā saddhīm sammōdī, sammōdanīyaṃ kathaṃ sārāṇīyaṃ yitisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ thitaṃ kho Dighatapassīṃ nigaṇṭhaṃ Bhagavā etad - avoca: Samvijjanto kho Tapassī āsanāmi, sace ākaṅkhasi nisidāti. Evaṃ vutte Dighatapassī nigaṇṭho aññataroṃ nicaṃ āsanāṃ gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Dighatapassīṃ nigaṇṭhaṃ Bhagavā etad - avoca:

Kaṭi pana Tapassī Nigaṇṭho Nātaputto kammāni paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Na kho āvuso Gotama āciṇṇaṃ Nigaṇṭhasa Nātaputtassa kammaṃ kammaṇ - ti paṇṇāpetuṃ, dandaṃ dandaṇ - ti kho āvuso Gotama āciṇṇaṃ Nigaṇṭhasa Nātaputtassa paṇṇāpetan - ti. — Kaṭi pana Tapassī Nigaṇṭho Nātaputto dandaṇi paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. — Tiṇi kho āvuso Gotama Nigaṇṭho Nātaputto dandaṇi paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, seyyathidaṃ kāyadaṇḍaṃ vaci - daṇḍaṃ manodaṇḍan - ti. — Kiṃ pana Tapassī aññad - eva kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Aññad - eva āvuso Gotama kāyadaṇḍaṃ aññaṃ vacidaṇḍaṃ aññaṃ manodaṇḍan - ti. — Imesaṃ pana Tapassī tiṇṇaṃ dandaṇaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kata - maṃ dandaṃ Nigaṇṭho Nātaputto mahāsāvajjataroṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāyadaṇḍaṃ yadi vā vacidaṇḍaṃ yadi vā mano - daṇḍan - ti. — Imesaṃ kho āvuso Gotama tiṇṇaṃ dandaṇaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ Nigaṇṭho Nātaputto mahāsāvajjataroṃ paṇṇāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍaṃ no tathā manodaṇḍan - ti. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. — Kāyadaṇḍan - ti Tapassī vadesi. — Kāyadaṇḍan - ti āvuso Gotama vadāmi. Itiha Bhagavā Dighatapassīṃ nigaṇṭhaṃ imasmiṃ kathaṃvattusmiṃ yāva - tatiyakam paṭiṭṭhāpesi.

Evam vutte Dighatapassī nigaṇṭho Bhagavantam etad-
avoca: 'Tvaṃ paṇ' āvuso Gotama kati dandāni paññāpesi
pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti.
— Na kho Tapassī āciṇṇaṃ Tathāgataassa dandam dandaṇ-
ti paññāpetum: kammaṃ kammaṇ-^{ti} kho Tapassī āciṇṇaṃ
Tathāgataassa paññāpetum-^{ti}. — Tvaṃ paṇ' āvuso Gotama
kati kammāni paññāpesi pāpassa kammassa kiriyāya pāpassa
kammassa pavattiyā ti. — Tīṇi kho ahaṃ Tapassī kammāni
paññāpemi pāpassa kammassa kiriyāya pāpassa kammassa
pavattiyā, seyyathidaṃ kāyakammaṃ vacikammaṃ mano-
kammaṇ-^{ti}. — Kiṃ paṇ' āvuso Gotama aññad-^{eva} kāya-
kammaṃ aññaṃ vacikammaṃ aññaṃ manokammaṇ-^{ti}. —
Aññad-^{eva} Tapassī kāyakammaṃ aññaṃ vacikammaṃ aññaṃ
manokammaṇ-^{ti}. — Imesaṃ paṇ' āvuso Gotama tinnam
kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisittihānaṃ
katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kam-
massa kiriyāya pāpassa kammassa pavattiyā, yadi vā kāya-
kammaṃ yadi vā vacikammaṃ yadi vā manokammaṇ-^{ti}. —
Imesaṃ kho ahaṃ Tapassī tinnam kammānaṃ evaṃ paṭivi-
bhattānaṃ evaṃ paṭivisittihānaṃ manokammaṃ mahāsāvajja-
taraṃ paññāpemi pāpassa kammassa kiriyāya pāpassa kam-
massa pavattiyā, no tathā kāyakammaṃ no tathā vaci-
kammaṇ-^{ti}. — Manokammaṇ-^{ti} āvuso Gotama vadesi. —
Manokammaṇ-^{ti} Tapassī vadāmi — pe —. Manokammaṇ-^{ti}
āvuso Gotama vadesi. — Manokammaṇ-^{ti} Tapassī vadāmi.
Itiha Dighatapassī nigaṇṭho Bhagavantam imasmiṃ kathā-
vatthussmiṃ yāvatatiyokaṃ patitthāpetvā utthāy' āsanā yena
Nigaṇṭho Nātaputto ten' upasaṅkami.

Tena kho pana samayena Nigaṇṭho Nātaputto mahatiyā
mahatiyā gihiparisāya saddhiṃ nisīno hoti bālakīriyā Upāli-
pamukhāya. Addasā kho Nigaṇṭho Nātaputto Digha-
tapassīṃ nigaṇṭhaṃ dūrato va āgacchantaṃ, divāsa Digha-
tapassīṃ nigaṇṭhaṃ etad-avoca: Handa kuto nu tvaṃ Tapassī
āgacchasi divā divassāti. — Ito hi kho ahaṃ bhante āga-
chāmi samapassa Gotamassa santikā ti. — Ahaṃ pana te
Tapassī samanena Gotamena saddhiṃ kociḍ-^{eva} kathāsaṃlāpo

ti. — Ahu kho me bhante samaṇena Gotamena saddhīm kocid'eva kathāsallāpo ti. — Yathākaṭṭhaṃ pana te Tapassi ahu samaṇena Gotamena saddhīm kocid'eva kathāsallāpo ti. Atha kho Dighatapassi nigaṇṭho yāvatako nhoṣi Bhagavatā saddhīm kathāsallāpo taṃ sabbhaṃ Nigaṇṭhassa Nātaputtaassa ārocesi. Evaṃ vutte Nigaṇṭho Nātaputto Dighatapassinā nigaṇṭhaṃ etad'avoca: Sādhū sādhū Tapassi, yathā taṃ sutavatā sāvakena samma'd'eva satthu sāsanaṃ ājānantena evaṃ evaṃ Dighatapassinā nigaṇṭhena samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodando imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vaciḍaṇḍo no tathā manodando ti.

Evaṃ vutte Upāli gaṇapati Nigaṇṭhaṃ Nātaputtaṃ etad'avoca: Sādhū sādhū bhante Tapassi, yathā taṃ sutavatā sāvakena samma'd'eva satthu sāsanaṃ ājānantena evaṃ evaṃ bhaddantena Tapassinā samaṇassa Gotamassa byākataṃ; kiṃ hi sobhati chavo manodando imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vaciḍaṇḍo no tathā manodando. Handa cāhaṃ bhante gacchāmi samaṇassa Gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropessāmi. Sace me samaṇo Gotamo tathā patitṭhissati yathā bhaddantena Tapassinā patitṭhāpitaṃ, seyyathā pi nāma balavā paṇiso dīghalomikaṃ oḷakaṃ lomasa gahetvā ākaddheyya parikaddheyya samparikaddheyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikākammakaro mahantaṃ sonḍikākilaṇṇaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaddheyya parikaddheyya samparikaddheyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ ākaddhissāmi parikaddhissāmi samparikaddhissāmi; seyyathā pi nāma balavā sonḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya niddhuneyya nicchādeyya evaṃ evāhaṃ samaṇaṃ Gotamaṃ vādena vādaṃ odhu-

nissāmi niddhumissāmi nicchādessāmi; seyyathā pi nāma kusāro saṭṭhihāyano gambhīraṃ pokkharaniṃ ogūhivā saṇḍhoviḥaṃ nāma kilītaḍḍaṃ kilīti evaṃ evāhaṃ samapaṇi Gotamaṃ saṇḍhoviḥaṃ maṇe kilītaḍḍaṃ kilīssāmi. Haṇḍa cāhaṃ bhante gacchāmi samapaṇa Gotamassa imasmiṃ kathāvatthussmiṃ vādaṃ āropessāmi. — Gaccha tvaṃ gahapati samapaṇa Gotamassa imasmiṃ kathāvatthussmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samapaṇa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti.

Evam vutte Dighatapassi nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samapaṇa Gotamassa vādaṃ āropeyya; samaṇo hi bhante Gotamo māyāvi, āvattaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvatteti. — Atthānaṃ kho etaṃ Tapassi anavakāso yaṃ Upāli gahapati samapaṇa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatiṃ sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samapaṇa Gotamassa imasmiṃ kathāvatthussmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samapaṇa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti. Dutiyam pi kho — pe — tatiyam pi kho Dighatapassi nigaṇṭho Nigaṇṭhaṃ Nātaputtaṃ etad avoca: Na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samapaṇa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvi, āvattaniṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvatteti. — Atthānaṃ kho etaṃ Tapassei anavakāso yaṃ Upāli gahapati samapaṇa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatiṃ sāvakattaṃ upagaccheyya. Gaccha tvaṃ gahapati samapaṇa Gotamassa imasmiṃ kathāvatthussmiṃ vādaṃ āropehi; ahaṃ vā hi gahapati samapaṇa Gotamassa vādaṃ āropeyyaṃ Dighatapassi vā nigaṇṭho tvaṃ vā ti.

Evam bhante ti kho Upāli gahapati Nigaṇṭhassa Nātaputtassa paṭissutvā utthāy' āsanaṃ Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Pāvārikambavanaṃ

yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Upāli gaṇapati Bhagavantam etad'avoca: Āgamā nu khv'idha bhante Dighatapassī nigaṇṭho ti. — Āgamā khv'idha gaṇapati Dighatapassī nigaṇṭho ti. — Ahu pana te bhante Dighatapassinā nigaṇṭhena saddhiṃ kociḍ'eva kathāsallāpo ti. — Ahu kho me gaṇapati Dighatapassinā nigaṇṭhena saddhiṃ kociḍ'eva kathāsallāpo ti. — Yathākathaṃ pana te bhante ahu Dighatapassinā nigaṇṭhena saddhiṃ kociḍ'eva kathāsallāpo ti. Atha kho Bhagavā yāvatako abosi Dighatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ Upāliṃ gaṇapatissa ārocesi. Evaṃ vutte Upāli gaṇapati Bhagavantam etad'avoca: Sādhū sādhū bhante Tapassī, yathā taṃ sutavā sāvakena samma'd'eva satthū sāsanaṃ sījānuteva evaṃ evaṃ Dighatapassinā nigaṇṭhena Bhagavato byākataṃ, kiṃ hi aṇṇhati charo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. — Sacce kho tvaṃ gaṇapati sacce patitthāya manteyyāsi siyā no ettha kathāsallāpo ti. — Sacce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti.

Taṃ kim'maññasi gaṇapati; idh'assa nigaṇṭho ābādhiko dukkhiṭo bāḥagilāno sītodakapaṭikkhiṭto uṇhodakapaṭisevī, so sītodakam alabhamāno kūlaṃ kareyya. Imassa pana gaṇapati Nātaputto katthūpapattiṃ paññāpeti. — Atthi bhante Manosattā nāma devā, tattha so upapajjati, taṃ kiṃsa hetu: asu hi bhante manopātibaddho kūlaṃ karoti. — Gaṇapati gaṇapati, manasikarivā kho gaṇapati byākaroḥi, na kho te sandhiyati purimena vā pacchimanā pacchimanena vā purimaṃ. Bhāsita kho pana te gaṇapati esā vāca: sacce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kīncāpi bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, no tathā vacidaṇḍo no tathā manodaṇḍo ti. — Taṃ kim'maññasi

gahapati: idh' assa nigantho cātṇyūmasamvarasamvuto sabba-
vārivarito sabbavāriyuto sabbavāridhuto sabbavāriphuṭo so
abhiikkamanto paṭikkamanto bahū khuddake pāpe saṅghātān
āpādeti. Imassa pana gahapati Nigantho Nātaputto kam
vipākam paññāpetitti. — Asaṅcetanikaṃ bhante Nigantho
Nātaputto no mahāsāvajjam paññāpetitti. — Sacce pana gaha-
pati cetetitti. — Mahāsāvajjam bhante hotiti. — Cetanam
pana gahapati Nigantho Nātaputto kismim paññāpetitti. —
Manodandaśmim bhante ti. — Gahapati gahapati, manasi-
karitvā kho gahapati byākarohi, na kho te sandhiyati puri-
mena vā pacchimanā pacchimena vā purimanā. Bhūsitā kho
pana te gahapati esā vācā: sacce ahaṃ bhante patitthāya
mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi
bhante Bhagavā evaṃ āha, atha kho kāyadaṇḍo va mahā-
sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa
parattiyā no tathā vacīdaṇḍo no tathā manodaṇḍo ti.

Taṃ kim-maññasī gahapati: ayaṃ Nālandā iddhā e'
eva phitā ca, bahujanā ākiṇṇamanussā ti. — Evaṃ bhante,
ayaṃ Nālandā iddhā e' eva phitā ca, bahujanā ākiṇṇa-
manussā ti. — Taṃ kim-maññasī gahapati: idha puriso
āgaccheyya nkkhittāsiko, so evaṃ vadeyya: Ahaṃ yāvatikā
imissā Nālandāya pāpā te ekena khapena ekena muhuttena
ekamaṃsakhalaṃ ekamaṃsapuñjam karissāmiti. Taṃ kim-
maññasī gahapati: pahoti nu kho so puriso yāvatikā imissā
Nālandāya pāpā te ekena khapena ekena muhuttena eka-
maṃsakhalaṃ ekamaṃsapuñjam kātuṃ ti. — Dasa pi bhante
purisā vīsatiṃ pi purisā tiṃsam pi purisā cattārisam pi
purisā paññāsam pi purisā na ppahonti yāvatikā imissā
Nālandāya pāpā te ekena khapena ekena muhuttena eka-
maṃsakhalaṃ ekamaṃsapuñjam kātuṃ, kim hi sobhati eko
chavo puriso ti. — Taṃ kim-maññasī gahapati: idh' āga-
cheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto, so
evaṃ vadeyya: Ahaṃ imaṃ Nālandaṃ ekena manopadosena
bhasmaṃ karissāmiti. Taṃ kim-maññasī gahapati: pa-
hoti nu kho so samaṇo vā brāhmaṇo vā iddhimā ceto-
vasippatto imaṃ Nālandaṃ ekena manopadosena bhasmaṃ

kāṭṭan - ti. — Dasa pi bhante Nālandā viāstim - pi Nālandā tiṃṣam - pi Nālandā cattārīsam - pi Nālandā paññāsam - pi Nālandā pahoti so samano vā brāhmaṇo vā iddhimā ceto-vasippatto ekena mnopadosena bhasmaṃ kāṭṭan, kiṃ hī so bhāti ekā chavā Nālandā ti. — Gahapati gahapati, manasikarīvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsita kho pana te gahapati esā vācā: soce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti. — Kiñcāpi bhante Bhagavā evam āha, atha kho kāyadaṇḍo va mahā-sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa parattiyā, no tathā vaciḍaṇḍo no tathā manodaṇḍo ti. — Taṃ kim maññasi gahapati: sutam - te: Daṇḍakāraṇṇaṃ Kālīngāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan - ti. — Evaṃ bhante, sutam me: Daṇḍakāraṇṇaṃ Kālīngāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan - ti. — Taṃ kim maññasi gahapati: kinti te sutam: kena taṃ Daṇḍakāraṇṇaṃ Kālīngāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan - ti. — Sutam me tam bhante: isīnaṃ manopadosena taṃ Daṇḍakāraṇṇaṃ Kālīngāraṇṇaṃ Mejjhāraṇṇaṃ Mātāṅgāraṇṇaṃ araṇṇaṃ araṇṇabhūtan - ti. — Gahapati gahapati, manasikarīvā kho gahapati byākarohi, na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. Bhāsita kho pana te gahapati esā vācā: soce ahaṃ bhante patitthāya mantessāmi, hotu no ettha kathāsallāpo ti.

Purimen' evāhaṃ bhante opammena Bhagavato attamano abhiraddho, api cāhaṃ imāni Bhagavantaṃ vicitrāni paṭhapati bhāṇāni sotukāmo evāhaṃ Bhagavantaṃ paccanū-kātabhaṃ amasāmi. Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeya, patiechantam vā vivareyya, mūlhassa vā maggaṃ kēkkhweyya, ndhakāre vā telapajjotaṃ dhāreyya: cakkhamanto rūpāni dakkhanti, evam evaṃ Bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ bhante Bhagavantaṃ sarapaṃ gacchāmi

dhammañ - ca bhikkhusaṅghaṃ - ca, upāsakañ mañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇagatan - ti.

Anuviecakārañ kho gahapati karohi, anuviecakāro tumhādisānañ nātamanussānañ sādhu hotīti. — Iminā p' ahañ bhante Bhagavato bhīyyosomattāya attamano abhiraddho yañ mañ Bhagavā evaṃ āha: Anuviecakārañ kho gahapati karohi, anuviecakāro tumhādisānañ nātamanussānañ sādhu hotīti. Mañ hi bhante añnatitthiyā sāvakañ labhitrā kevalakappañ Nālandañ paṭākāñ parihareyyuñ: Upāl' amhākañ gahapati sāvakattūpagato ti. Atha ca pana mañ Bhagavā evaṃ āha: Anuviecakārañ kho gahapati karohi, anuviecakāro tumhādisānañ nātamanussānañ sādhu hotīti. Esāhañ bhante dutiyam - pi Bhagavantañ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṃ - ca, upāsakañ mañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇagatan - ti.

Digharattañ kho te gahapati nigantthānañ opānabhūtañ kulañ, yena nesañ upagatānañ piṇḍakañ dātabbhañ maññeyyāsi. — Iminā p' ahañ bhante Bhagavato bhīyyosomattāya attamano abhiraddho yañ mañ Bhagavā evaṃ āha: Digharattañ kho te gahapati nigantthānañ opānabhūtañ kulañ, yena nesañ upagatānañ piṇḍakañ dātabbhañ maññeyyāsi. Sutañ mōtañ bhante: Samano Gotamo evaṃ āha: mayham - eva dānañ dātabbhañ na aññesañ dānañ dātabbhañ, mayham - eva sāvakaṇaṃ dānañ dātabbhañ na aññesañ sāvakaṇaṃ dānañ dātabbhañ, mayham - eva dinnāñ mahapphalañ na aññesañ dinnāñ mahapphalañ, mayham - eva sāvakaṇaṃ dinnāñ mahapphalañ na aññesañ sāvakaṇaṃ dinnāñ mahapphalañ - ti. Atha ca pana mañ Bhagavā nigantthesu - pi dāne samādupeti. Api ca bhante mayam - ettha kulāñ jānissāma. Esāhañ bhante tatiyam - pi Bhagavantañ saraṇaṃ gacchāmi dhammañ - ca bhikkhusaṅghaṃ - ca, upāsakañ mañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇagatan - ti.

Atha kho Bhagavā Upālissa gahapatissa ānupubbikathañ kathesi, seyyathidañ dānakathañ silakathañ saggakathañ, kāmānañ ādinavañ okārañ sañkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā Bhagavā aññāsi Upālissa gahapatinā

kallacittān mudrocittān vinivarupacittān udaggacittān pasannacittān atha yā buddhānaṃ sāmukkamāṃkā dhammadeśanā taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathā pi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ samma-d-eva rajanaṃ patigaṇheyya, evaṃ evaṃ Upālissa gahapatissa taṃ yeva āsane virajaṃ vītamalaṃ dhammacakkuṃ udapādi; yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ - ti. Atha kho Upālī gahapati ditṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tinnavicikiccho vigatakathaṃ-kattha vesārajappatto aparappaccayo satthusaśana Bhagavantam etaḍ-avoca: Handa ca dāni mayaṃ bhante gacchāma, bahukiccā mayaṃ bahukaraṇiyyā ti. — Yassa dāni tvaṃ gahapati kilaṃ maññasīti.

Atha kho Upālī gahapati Bhagavato bhāsitaṃ abhīnanditvā anumoditvā utthāy' āsanā Bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ ten' upasaṅkami, upasaṅkamitvā dovārikaṃ āmāntesi: Ajjatagge samma dovārika āvarāmi dvāraṃ nī-ayāhānaṃ nigaṇṭhīnaṃ, anāvaṇaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace koci nigaṇṭho āgacchati taṃ enaṃ tvaṃ evaṃ vadeyyasī: tiṭṭha bhante, mā pāvisi, ajjatagge Upālī gahapati samapassa Gotamassa sāvakattaṃ upagato, āvaṇaṃ dvāraṃ nigaṇṭhīnaṃ nigaṇṭhīnaṃ, anāvaṇaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena aṭṭho etth' eva tiṭṭha, etth' eva te āhurissantīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paccassosi.

Assosi kho Dīghatapassī nigaṇṭho: Upālī kira gahapati samapassa Gotamassa sāvakattaṃ upagato ti. Atha kho Dīghatapassī nigaṇṭho yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ etaḍ-avoca: Sutaṃ mētaṃ bhante: Upālī kira gahapati samapassa Gotamassa sāvakattaṃ upagato ti. — Aṭṭhānaṃ kho etaṃ Tapassī anavakāso yaṃ Upālī gahapati samapassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagacchey-

yāti. Duttiyam - pi kho — pe — tatiyam - pi kho Dighatapassi nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Sutam mētam bhante: Upāli kira gahapati samaṇassa Gotamassa sāvakattam upagato ti. — Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānaṃ - ca kho etam vijjati yam samaṇo Gotamo Upāliassa gahapatissa sāvakattam upagaccheyyāti. — Handāham bhante gacchāmi yāva jānāmi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti. — Gaccha tvam Tapassi jānāhi yadi vā Upāli gahapati samaṇassa Gotamassa sāvakattam upagato yadi vā no ti.

Attha kho Dighatapassi nigaṇṭho yena Upāliassa gahapatissa nivesanam ten' upasaṅkami. Addasā kho dovāriko Dighatapassim nigaṇṭham dūrato va āgacchantam, disvāna Dighatapassim nigaṇṭham etad - avoca: Tittā bhante, mā pavisi. ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. āvatam dvāram nigaṇṭhānam nigaṇṭhinam, anāvataṃ dvāram Bhagavato bhikkhūnam bhikkhuminam upāsakūnam upāsikūnam; sace te bhante piṇḍakema attho etth' eva tittā. etth' eva te āharissantīti. Nā me āvuso piṇḍakema attho ti vatvā tato paṭinivattitvā yena Nigaṇṭho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagato. Etam kho te adham bhante nālattham: na kho mētam bhante ruocati yam Upāli gahapati samaṇassa Gotamassa vadam āropoyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭaniṃ māyam jānāti yāya anātittthiyanam sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyō māyeyāti. — Atthānam kho etam Tapassi anavakāso yam Upāli gahapati samaṇassa Gotamassa sāvakattam upagaccheyya, thānaṃ - ca kho etam vijjati yam samaṇo Gotamo Upāliassa gahapatissa sāvakattam upagaccheyyāti. Duttiyam - pi kho — pe — tatiyam - pi kho Dighatapassi nigaṇṭho Nigaṇṭham Nātaputtam etad - avoca: Saccam yeva kho bhante yam Upāli gahapati samaṇassa Gotamassa sāvakattam

upagato. Etam kho te ssaṃ bhante nālattham : na kho mētaṃ bhante ruccati yaṃ Upāli gahapati samaṇassa Gotamassa vādaṃ āropeyya, samaṇo hi bhante Gotamo māyāvi, āvaṭṭaṇiṃ māyaṃ jānāti yāya aññatitthiyānaṃ sāvake āvaṭṭetiti. Āvaṭṭo kho te bhante Upāli gahapati samaṇena Gotamena āvaṭṭaniyā māyūyāti. — Atthānaṃ kho etaṃ Tapassi anuvakāso yaṃ Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagaccheyya, thānaṃ ca kho etaṃ vijjati yaṃ samaṇo Gotamo Upālissa gahapatissa sāvakattaṃ upagaccheyya. Handa cāhaṃ Tapassi gacchāmi yāva sāmaṃ yeva jānāmi yandi vā Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato yadi vā no ti.

Atha kho Nigaṇṭho Nātaputto mahatiyā nigaṇṭhaparisaṃyā saddhiṃ yena Upālissa gahapatissa nivesanaṃ ten' upasaṅkami. Addasā kho dovāriko Nigaṇṭhaṃ Nātaputtaṃ dūrato va āgacchantāṃ, divāna Nigaṇṭhaṃ Nātaputtaṃ etad'avoca : Tittṭha bhanto, mā pāvisi, ajjatagge Upāli gahapati samaṇassa Gotamassa sāvakattaṃ upagato, āvaṭṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭṭaṃ dvāraṃ Bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ; sace te bhante piṇḍakena attho etth' eva tittṭha, etth' eva te āharissantiti. — Tena hi samma dovāriko yena Upāli gahapati ten' upasaṅkama, upasaṅkamitvā Upālīṃ gahapatiṃ evaṃ vadehi : Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhaparisaṃyā saddhiṃ bahudvārakoṭṭhake thito, so te dassanakāmo ti. Evaṃ bhante ti kho dovāriko Nigaṇṭhassa Nātaputtassa paṭissutvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīṃ gahapatiṃ etad'avoca : Nigaṇṭho bhante Nātaputto mahatiyā nigaṇṭhaparisaṃyā saddhiṃ bahudvārakoṭṭhake thito, so te dassanakāmo ti. — Tena hi samma dovāriko majjhimāya dvārasālāya āsanāni paññāpehiti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā majjhimāya dvārasālāya āsanāni paññāpetvā yena Upāli gahapati ten' upasaṅkami, upasaṅkamitvā Upālīṃ gahapatiṃ etad'avoca : Paññattāni kho te bhante majjhimāya dvārasālāya āsanāni, yassa dāni kālāni maññasitī. Atha kho Upāli gahapati yena

majjhimā dvārasālā ten' upasaṅkami, upasaṅkamitvā yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tattha nisīdītvā dovārikam āmanesi: Tena hi samma dovārika yena Nigantho Nātaputto ten' upasaṅkama, upasaṅkamitvā Nigantham Nātaputtam evaṃ vadehi: Upāli bhante gahapati evam - āha: Pavissa kira bhante sace ākaṅkhasīti. Evaṃ bhante ti kho dovāriko Upālissa gahapatissa paṭissutvā yena Nigantho Nātaputto ten' upasaṅkami, upasaṅkamitvā Nigantham Nātaputtam etad - avoca: Upāli bhante gahapati evam - āha: Pavissa kira bhante sace ākaṅkhasīti. Atha kho Nigantho Nātaputto mahatiyā niganthaparisiyā saddhīm yena majjhimā dvārasālā ten' upasaṅkani.

Atha kho Upāli gahapati yaṃ sudaṇṇi pubbe va yato passati Nigantham Nātaputtam dūrato va āgacchantam disvāna tato paccuggantvā yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tam uttarāsaṅgena pamañjitvā pariggahetvā nisīdāpeti, so dāni yaṃ tattha āsanam aggaṃ - ca seṭṭhaṃ - ca uttamaṃ - ca paṇitaṃ - ca tattha sāmam nisīdītvā Nigantham Nātaputtam etad - avoca: Samvijjante kho bhante āsunāni, ece ākaṅkhasi nisīdāti. Evaṃ vutte Nigantho Nātaputto Upālīm gahapatim etad - avoca: Ummatto si tvaṃ gahapati, datto si tvaṃ gahapati: gacchāṃ' ahaṃ bhante samagassa Gotamassa vādam āropessāmīti gantvā mahatā si vādasasūghātena paṭimukko āgato. Seyyathā pi gahapati puriso andahārako gantvā ubbhatehi andehi āgaccheyya, seyyathā vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya, evaṃ - eva kho tvaṃ gahapati: gacchāṃ' ahaṃ bhante samagassa Gotamassa vādam āropessāmīti gantvā mahatā si vādasasūghātena paṭimukko āgato. Āvaṭṭo si kho tvaṃ gahapati samagena Gotamena āvaṭṭaniyā māyāyāti.

Bhaddikā bhante āvaṭṭanī māyā, kalyāṇi bhante āvaṭṭanī māyā. Piya me bhante nātisālōhitā imāya āvaṭṭaniyā āvaṭṭeyyāṃ piyānam - pi me assa nātisālōhitānaṃ digharattam hitāya sukkhāya. Sabbe ce pi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyāṃ sabbesānaṃ p'assa khattiyānaṃ digharattam

hitāya sukhāya. Sabbe ce pi bhante brāhmaṇā — pe — vessā — pe — suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ sabbesūnaṃ p'assa suddānaṃ digharattaṃ hitāya sukhāya. Sadevako ce pi bhante loko samārako sabrahmakako sassamaṇabrāhmaṇo pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya sadevakassa p'assa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇāyā pajjya sadevamanussāya digharattaṃ hitāya sukhāya. Tena hi bhante upamaṇ-te karissāmi, upamāya p' idh' ekacce viṇṇū purisā bhāsitaṃ atthaṃ ājānanti.

Bhūtapabbhaṃ bhante aññaturassa brāhmaṇassa jippassa ruddhassa mahallakassa dāharā māṇavikā pajāpati ahoṣi gabbhini upavijāṇā. Atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Evaṃ vutte bhante so brāhmaṇo taṃ māṇavikaṃ etad'avoca: Agamehi tvaṃ bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpakaṃ kiṇtvā āneissāmi yo te kumārakassa kilāpanako bhavissatīti. Evaṃ pana tvaṃ bhoti kumārikaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpikaṃ kiṇtvā āneissāmi yā te kumārīkāya kilāpanikā bhavissatīti. Dutiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Dutiyam-pi kho bhante so brāhmaṇo taṃ māṇavikaṃ etad'avoca: Agamehi tvaṃ bhoti yāva vijāyasi; sace tvaṃ bhoti kumārakaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpakaṃ kiṇtvā āneissāmi yo te kumārakassa kilāpanako bhavissatīti; sace pana tvaṃ bhoti kumārikaṃ vijāyissasi tassā te ahaṃ āpaṇā makkatacchāpikaṃ kiṇtvā āneissāmi yā te kumārīkāya kilāpanikā bhavissatīti. Tatiyam-pi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etad'avoca: Gaccha tvaṃ brāhmaṇa āpaṇā makkatacchāpakaṃ kiṇtvā ānehi yo me kumārakassa kilāpanako bhavissatīti. Atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkatacchāpakaṃ kiṇtvā anetvā taṃ māṇavikaṃ etad'avoca: Ayaṇ-te bhoti āpaṇā makkatac-

chāpako kīritvā ānito yo te kumārakassa kilāpanako bhā-
vissatīti. Evaṃ vutte bhante sā mānavikā taṃ brāhmaṇaṃ
etaḍ avoca: Gaccha tvaṃ brāhmaṇa imaṃ makkaṭacchā-
pakaṃ ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama,
upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etaḍ vadehī:
Icchāmi' ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakaṃ
pitāvalepanaṃ nāma raṅgaṇātaṃ raṇḍitaṃ ākoṭitapaccākoṭitaṃ
ubhatobhāgavimaṭṭhaṃ - ti. Atha kho bhante so brāhmaṇo
tassa mānavikāya sāratto paṭibaddhacitto taṃ makkaṭacchā-
pakaṃ ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama,
upasaṅkamitvā Rattapāṇiṃ rajakaputtaṃ etaḍ avoca: Icchāmi'
ahaṃ samma Rattapāṇi imaṃ makkaṭacchāpakaṃ pitāvale-
panaṃ nāma raṅgaṇātaṃ raṇḍitaṃ ākoṭitapaccākoṭitaṃ ubha-
to-bhāgavimaṭṭhaṃ - ti. Evaṃ vutte bhante Rattapāṇi raja-
putto taṃ brāhmaṇaṃ etaḍ avoca: Ayaṃ kho te bhante
makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo
no vimajjanakkhamo ti. Evaṃ eva kho bhante bālānaṃ
nigantthānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍi-
tānaṃ, no anuyogakkhamo no vimajjanakkhamo. Atha kho
bhante so brāhmaṇo aparena samayena navaṃ dussayugaṃ
ādāya yena Rattapāṇi rajakaputto ten' upasaṅkama, upasaṅ-
kamitvā Rattapāṇiṃ rajakaputtaṃ etaḍ avoca: Icchāmi'
ahaṃ samma Rattapāṇi imaṃ navaṃ dussayugaṃ pitāvale-
panaṃ nāma raṅgaṇātaṃ raṇḍitaṃ ākoṭitapaccākoṭitaṃ ubha-
to-bhāgavimaṭṭhaṃ - ti. Evaṃ vutte bhante Rattapāṇi raja-
putto taṃ brāhmaṇaṃ etaḍ avoca: Idaṃ kho te bhante
navaṃ dussayugaṃ raṅgakkhamaṃ - e' eva ākoṭanakkhamaṃ -
ca vimajjanakkhamaṃ - cāti. Evaṃ eva kho bhante tassa
Bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo
e' eva paṇḍitānaṃ no bālānaṃ anuyogakkhamo ca vimajjanak-
khamo cāti.

Sarājikā kho taṃ gahapati parisā evaṃ jānāti: Upālī
gahapati Nigantthassa Nātaputtassa sāvako ti; kassa taṃ
gahapati sāvakaṃ dhāremāti. Evaṃ vutte Upālī gahapati
uttbhāy' āsanaṃ ekamsaṃ uttarāsanaṃ karitvā yena Bhagavā

ten' añjaliṃ-paṇāmetrā Nigantṭhaṃ Nātaputtāṃ atad-avoca:
Tena hi bhante saṇohi yassāhaṃ sāvako:

Dhīrassa vigatamohassa paḥhinnakkhīlassa vijitavijayassa
anigḥassa susamucittassa vuddhasiḥassa sādhuṇaṇḍassa
vessantarassa vimalassa Bhagavato tassa sāvako 'ham'-asmi.

Akathamkathūssa tusitassa vāṇulokāmisassa muditassa
katasamanassassa manujassa animesārīrassa narassa
anopimassa vīrajassa Bhagavato tassa sāvako 'ham'-asmi.

Asamsayassa kusalassa venayikassa sārathivarassa
anuttarassa ruciradhammassa nikkaṅkhassa paḥhāsakarassa
mānucchidassa vīrassa Bhagavato tassa sāvako 'ham'-asmi.

Nisubhassa appameyyassa gambhīrassa monaputtassa
khemamkarassa vedassa dhammatṭhassa saṃvutattassa
saṅgāṭhassa muttassa Bhagavato tassa sāvako 'ham'-asmi.

Nāgassa paṇṭisenassa khīṇasāṃhoyanassa muttassa
paṭimantakassa dhonassa paṇṇadhajassa vītarāgassa
dantassa nippapaṇḍassa Bhagavato tassa sāvako 'ham'-asmi.

Isisattamassa akulassa tevijjassa brahmaputtassa
nahātakassa padakassa paṇṇaddhassa viditavedussa
purindadussa sakkassa Bhagavato tassa sāvako 'ham'-asmi.

Ariyassa bhāvitattassa paṭtiputtassa veyyākaraṇassa
saṃmato vipassīssa anabhinatassa so apanataṇḍa
anejassa vasipputtassa Bhagavato tassa sāvako 'ham'-asmi.

Sammaggatassa jhāyissa ananugatanantarassa suddhassa
asitassa appahīnassa pavivittassa aggaputtassa
tiṇṇassa tārayantassa Bhagavato tassa sāvako 'ham'-asmi.

Santassa bhūripaṇḍassa mahāpaṇḍassa vītalohassa
tathāgatassa sugatassa appatipuggalassa asuṇṇassa
vīsāraddassa nipuṇassa Bhagavato tassa sāvako 'ham'-asmi.

Taṇhucchidassa buddhassa vīradhūmassa anupalittassa
āḷanneyyassa yakkhassa uttamapuggalassa atulassa
mahato yasaggaputtassa Bhagavato tassa sāvako 'ham'-asmi.

Kadā saṇṇūjā pana te gaḥapati ime samaṇassa Gota-
massa saṇṇū ti. — Seyyathā pi bhante nānūpupphānaṃ mahā

puppharūsi, tam enaṃ dakkho mālākāro vā mālākārantevāsi
vā vicitraṃ mūlaṃ gantheyya, evaṃ eva kho bhante so
Bhagavā anekavaṇṇo anekasatavaṇṇo. Ko hi bhante vaṇṇā-
rahassa vaṇṇaṃ na karissatīti.

Atha kho Nigaṇṭhassa Nātaputtassa Bhagavato sakkāraṃ
asahamānassa tatthi' eva ubhaṃ lobhaṃ mukhato uggaṇṇhīti.

UPĀLISUTTANTAM CHATTHAM.

57.

Evam me sutaṃ: Ekaṃ samnyam Bhagavā Koliyessa
vihāreti: Haliddavasanaṃ nāma Koliyānaṃ nigamo. Atha
kho Puṇṇo ca Koliyaputto govatiko acelo ca Seniyo kukkura-
vatiko yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamitvā
Puṇṇo Koliyaputto govatiko Bhagavantaṃ abhivādetvā ekam-
antaṃ nisīdi, acelo pana Seniyo kukkuravatiko Bhagavatā
saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ viti-
sāretvā kukkuro va palikujjivā ekamantaṃ nisīdi. Ekam-
antaṃ nisinno kho Puṇṇo Koliyaputto govatiko Bhaga-
vantaṃ etad' avoca: Ayaṃ bhante acelo Seniyo kukkura-
vatiko dukkarakārako, chamānikkhittaṃ bhaṇjati, tassa taṃ
kukkuravataṃ digharattaṃ samattaṃ samādiṇṇaṃ, tassa kā
gati ko abhisamparāyo ti. — Alaṃ Puṇṇa, tiṭṭhat' etaṃ,
mā maṃ etaṃ pucchīti. — Dutiyam' pi kho — pe — tati-
yam' pi kho Puṇṇo Koliyaputto govatiko Bhagavantaṃ etad'-
avoca: Ayaṃ bhante acelo Seniyo kukkuravatiko dukkara-
kārako, chamānikkhittaṃ bhaṇjati, tassa taṃ kukkuravataṃ
digharattaṃ samattaṃ samādiṇṇaṃ, tassa kā gati ko abhi-
samparāyo ti. — (Addhā kho te ahaṃ Puṇṇa na labhāmi:
alaṃ Puṇṇa, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchīti, apī ca te
ahaṃ byākarissāmi. Idha Puṇṇa ekacco kukkuravataṃ
bhāveti paripuṇṇaṃ abbokiṇṇaṃ, kukkurasiṇaṃ bhāveti
paripuṇṇaṃ abbokiṇṇaṃ, kukkuracittaṃ bhāveti paripuṇṇaṃ

abbokinnam, kukkurākappam bhāveti paripuṇṇam abbo-
kinnam. So kukkuravatam bhāvetvā paripuṇṇam abbokinnam,
kukkurasilam bhāvetvā paripuṇṇam abbokinnam, kukkura-
cittam bhāvetvā paripuṇṇam abbokinnam, kukkurākappam
bhāvetvā paripuṇṇam abbokinnam, kāyassa bhedaṃ param-
maraṇā kukkurānam sahaḃyatam upapajjati. Sace kho paṇ-
assa evaṃ diṭṭhi hoti: iminā 'ham sīlena vā vatena vā tapena
vā brahmacariyena vā devo vā bhaviṣṣāmī devaṇṇatara vā ti-
sā 'ssa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ Puṇṇa
dvinnam gatinam aḡṇataram gatiṃ vadāmi: nirayam vā
tiracchānayoṇim vā. Iti kho Puṇṇa sampajjamānam kukkura-
vatam kukkurānam sahaḃyatam upaneti, vipajjamānam
nirayan 'ti.

Evaṃ vutte acelo Seniyo kukkuravatiko parodī assūni
pavattesi. Atha kho Bhagavā Puṇṇam Koḷiyaputtam go-
vatikam etad'avoca: Etam kho te ahaṃ Puṇṇa nālattham:
alam Puṇṇa, tiṭṭhat' etam, mā maṃ etam pucchhi. —
Nāham bhante etam rodāmi yaṃ maṃ Bhagavā evaṃ āha.
Api ca me idam bhante kukkuravatam diḡharattam samattam
samādiṇṇam. Ayam bhante Puṇṇo Koḷiyaputto govatiko,
tassa taṃ govatam diḡharattam samattam samādiṇṇam, tassa
kā gati ko abhisamparāyo ti. — Alam Seniya, tiṭṭhat' etam,
mā maṃ etam pucchhi. Dutiyam pi kho — pe — tatiyam
pi kho acelo Seniyo kukkuravatiko Bhagavantam etad'avoca:
Ayam bhante Puṇṇo Koḷiyaputto govatiko, tassa taṃ go-
vatam diḡharattam samattam samādiṇṇam, tassa kā gati ko
abhisamparāyo ti. — Addhā kho te ahaṃ Seniya na labhāmi:
alam Seniya, tiṭṭhat' etam, mā maṃ etam pucchhi, api ca
te ahaṃ byākarissāmi. Idha Seniya ekacco govatam bhāveti
paripuṇṇam abbokinnam, goḷam bhāveti paripuṇṇam abbo-
kinnam, gocittam bhāveti paripuṇṇam abbokinnam, gavā-
kappam bhāveti paripuṇṇam abbokinnam. So govatam bhā-
vetvā paripuṇṇam abbokinnam, goḷam bhāvetvā paripuṇṇam
abbokinnam, gocittam bhāvetvā paripuṇṇam abbokinnam,
gavākappam bhāvetvā paripuṇṇam abbokinnam, kāyassa
bhedaṃ param-maraṇā gūṇam sahaḃyatam upapajjati. Sace

kho pan' aesa evaṃ diṭṭhi hoti: iminā 'haṃ silena vā vatena vā tapena vā brahmacariyena vā devo vā bhaviissāmi devaṇṇatara vā ti, sā 'esa hoti micchādiṭṭhi. Micchādiṭṭhissa kho ahaṃ Seniya dvinnasā gatinasā aṇṇatarasā gatiṃ vadāmi: nirayaṃ vā tiracchānanyoniṃ vā. Iti kho Seniya sampajjamānaṃ govataṃ gunṇaṃ saḥabyataṃ upaneti, vipajjamānaṃ nirayaṃ ti.

Evaṃ rutte Puṇṇo Koliyaputto govatiko parodi assūni pavattesi. Atha kho Bhagavā accelaṃ Seniyaṃ kukkuravatikaṃ etad'avoca: Etasā kho te ahaṃ Seniya nālatthasā: alaṃ Seniya, tiṭṭhat' etaṃ, mā maṃ etaṃ pucchhi. — Nāhaṃ bhante etaṃ rodāmi yaṃ maṃ Bhagavā evaṃ āha. Apī ca me idaṃ bhante govataṃ dīgharattaṃ samattaṃ samādiṇṇaṃ. Evaṃ passanto ahaṃ bhante Bhagavati: pahoti Bhagavā tathā dhammaṃ desetum yathā ahaṃ 'c' ev' imaṃ govataṃ pajaheyyāmi nyaṃ ca accela Seniya kukkuravatiko taṃ kukkurataṃ pajaheyyāti. — Tena hi Puṇṇa supāhi sūdhukaṃ manasikarohi, bhāsiessāmi ti. Evaṃ bhante ti kho Puṇṇo Koliyaputto govatiko Bhagavato paccassosi. Bhagavā etad'avoca:

Cattār' imāni Puṇṇa kammāni mayā sayasā abhiññā saccakavā pāveditāni, katamāni cattārī. Atthi Puṇṇa kammāni kanhasā kanhavipākāni, atthi Puṇṇa kammāni sukkaṃ sukkavipākāni, atthi Puṇṇa kammāni kaṇhasukkaṃ kaṇhasukkvipākāni, atthi Puṇṇa kammāni akaṇhasā akaṇhasukkvipākāni kammāni kammakkhayaṃ samvattati. Katsamā ca Puṇṇa kammāni kanhasā kanhavipākāni: Idha Puṇṇa ekacco sabyābajjhaṃ kāyasaṅkhārāṃ abhisāṅkharoti sabyābajjhaṃ vacisaṅkhārāṃ abhisāṅkharoti sabyābajjhaṃ manosaṅkhārāṃ abhisāṅkharoti. So sabyābajjhaṃ kāyasaṅkhārāṃ abhisāṅkharitvā sabyābajjhaṃ vacisaṅkhārāṃ abhisāṅkharitvā sabyābajjhaṃ manosaṅkhārāṃ abhisāṅkharitvā sabyābajjhaṃ lokaṃ upapajjati. Tam enaṃ sabyābajjhaṃ lokaṃ upapannaṃ samānaṃ sabyābajjha phassa phasanti. So sabyābajjheli phassehi phuttho samāno sabyābajjhaṃ vedanaṃ vedeti ekantadukkhāṃ seyyathā pi sattā

nerayikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam' enaṃ phassā phusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idhaṃ vuccati Puṇṇa kammaṃ kaṇham kaṇhavipākam. Katamaṃ' ca Puṇṇa kammaṃ sukkaṃ sukkavipākam: Idha Puṇṇa ekacco abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharoti abyābajjhaṃ vacisaṅkhāraṃ abhisaṅkharoti abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharoti. So abyābajjhaṃ kāyasaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ vacisaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ manosaṅkhāraṃ abhisaṅkharitvā abyābajjhaṃ lokam upapajjati. Tam' enaṃ abyābajjhaṃ lokam upapannam' samānaṃ abyābajjhā phassā phusanti. So abyābajjhehi phassehi phuttho samāno abyābajjhaṃ vedanaṃ vedeti ekāntasukhaṃ seyyathā pi devā Subhakiṃṇā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam' enaṃ phassā phusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idhaṃ vuccati Puṇṇa kammaṃ sukkaṃ sukkavipākam. Katamaṃ' ca Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam: Idha Puṇṇa ekacco sabyābajjham' pi abyābajjham' pi kāyasaṅkhāraṃ abhisaṅkharoti sabyābajjham' pi abyābajjham' pi vacisaṅkhāraṃ abhisaṅkharoti sabyābajjham' pi abyābajjham' pi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjham' pi abyābajjham' pi vacisaṅkhāraṃ abhisaṅkharitvā sabyābajjham' pi abyābajjham' pi manosaṅkhāraṃ abhisaṅkharitvā sabyābajjham' pi abyābajjham' pi lokam upapajjati. Tam' enaṃ sabyābajjham' pi abyābajjham' pi lokam upapannam' samānaṃ sabyābajjhā pi abyābajjhā pi phassā phusanti. So sabyābajjhehi pi abyābajjhehi pi phassehi phuttho samāno sabyābajjham' pi abyābajjham' pi vedanaṃ vedeti vokiṇṇam' sukhadukkham' seyyathā pi maṃussa ekacco ca devā ekacco ca vinipātikā. Iti kho Puṇṇa bhūtā bhūtassa upapatti hoti, yaṃ karoti tena upapajjati, upapannam' enaṃ phassā phusanti. Evaṃ p' abhāṃ Puṇṇa: kammadāyādā sattā ti vadāmi. Idhaṃ vuccati Puṇṇa kammaṃ kaṇhasukkaṃ kaṇhasukkvipākam. Kata-

mañ-ca Punnā kammañ aṇṇhañ asukkañ akāṇḍasukka-
vipākañ kammañ kammakkhayaṃ saṃvattati: Tatra Punnā
yam-idañ kammañ kaṇhañ kaṇhavipākañ tassa pahāṇāya
yā cetanā, yam-p' idañ kammañ sukkañ sukkavipākañ
tassa pahāṇāya yā cetanā, yam-p' idañ kammañ kaṇha-
sukkañ kaṇhasukhavipākañ tassa pahāṇāya yā cetanā, idañ
vuccati Punnā kammañ aṇṇhañ asukkañ akāṇḍasukka-
vipākañ kammañ kammakkhayaṃ saṃvattati. Imāni kho
Punnā cattāri kammāni mayā sayuṃ abhiññā sacchikātvā
paveditānti.

Evam vutte Punnā Koliyaputto govatiko Bhagavantāñ
etaḍ-avoca: Abhikkantañ bhante, abhikkantañ bhante,
Seyyathā pi bhante — pe — upāsakaṃ-maṃ Bhagavā dhā-
retu ajjatagge pāṇapetañ sarapagatañ-ti. Acelo paṇa Seniya
kukkuravatiko Bhagavantāñ etaḍ-avoca: Abhikkantañ
bhante, abhikkantañ bhante. Seyyathā pi bhante nikoj्ḍitañ
vā ukkuḍḍeyya, paṭicchannañ vā vivareyya, mūlhassa vā
maggañ ācikkheyya, anāhāre vā telapajjotañ dhāreyya:
cakkhumanto rūpāni dakkhanti, evaṃ-orañ Bhagavatā
anekapariyāyena dhammaṃ pakāseto. Esāhañ bhante Bhaga-
vantāñ sarapañ gacchāmi dhammañ-ca bhikkhusaṅghaṃ-ca.
Labheyyāhañ bhante Bhagavato santike pabbajjañ labhey-
yaṃ upasampadañ-ti. — Yo kho Seniya aṇṇatitthiyapubbo
imaṃ dhammavinaye ākaṇḍhāti pabbajjañ ākaṇḍhāti
upasampadañ so cattāro mūse parivassati, catunnañ māsānañ
accayena āradḍhacittā bhikkhū pabbājenti upasampādentī
bhikkhubhāvāya; api ca m' ettha puggalavemattatā viditā ti.
— Sace bhante aṇṇatitthiyapubbā imaṃ dhammavinaye
ākaṇḍhantā pabbajjañ ākaṇḍhantā upasampadañ cattāro
mūse parivassanti, catunnañ māsānañ accayena āradḍhacittā
bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahañ
cattāri vassāni parivassāmi, catunnañ mañ vassānañ acca-
yena āradḍhacittā bhikkhū pabbājentu upasampādentu
bhikkhubhāvāyāti. Alattha kho acelo Seniya kukkuravatiko
Bhagavato santike pabbajjañ alattha upasampadañ. Acirū-
pasampanno kho pan' āyasmā Seniya eko rūpakatṭho appa-

matto ātāpī pahitatto viharanto nacirass' eva yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ ditthe va dhamme sayam abhiññā sacchikavā upasampajja vihāsi; khīṇā jātī, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti abbhāññāsi. Aññataro kho pan' āyasmā Seniya arahataṃ ahoṣīti.

KURUKUAVATIKASUTTANTAM SATTAMAṆ.

58.

Evam' me sutanti. Ekaṃ samayaṃ Bhagavā Rājagaha viharati Veḷuvane Kalandakanivāpe. Atha kho Abhayo rājakumāro yena Nigantho Nātaputto ten' upasaṅkami. upasaṅkamitvā Niganthaṃ Nātaputtaṃ abhinēdetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Abhayaṃ rājakumāraṃ Nigantho Nātaputto etad-avoca: Ehi tvaṃ rājakumāra samagassa Gotamassa vādaṃ āropethi, evaṃ te mahāpo kittisaddo abbhuggasāhīti: Abhayaṃ rājakumāraṃ samagassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. — Yathākathaṃ panābaṃ bhante samagassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmīti. — Ehi tvaṃ rājakumāra yena samāgo Gotamo ten' upasaṅkama, upasaṅkamitvā samagaṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiṇṇaṃ amanāpā ti. Sace te samāgo Gotamo evaṃ puṭṭho evaṃ byākaroṭi: Bhāseyya rājakumāra Tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiṇṇaṃ amanāpā ti, taṃ-enaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ-carahi te bhante puthujjanena vāṇākarāṇaṃ, puthujjano pi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiṇṇaṃ amanāpā ti. Sace pana te samāgo Gotamo evaṃ puṭṭho evaṃ byākaroṭi: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā sā vācā

paṇesaṃ appiṃ āmanāpā ti. tam eṇaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ eṇaṃ te bhante Devadatto byākato: āpāyiko Devadatto, nerayiko Devadatto, kappattho Devadatto, atekiccho Devadatto ti. tāya ca pana te vācāya Devadatto kupito ahosi anattanano ti. Imāṃ kho te rājakumāra samaṇo Gotamo ubhatokotikāṃ pañhaṃ puttḥo samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ. Seyyathā pi nāma purisassa ayosiṅghātakāṃ kaṇṭhe viḷaggaṃ, so n' eva sakkuṇeyya uggilituṃ n' eva sakkuṇeyya ogilituṃ, evaṃ-eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokotikāṃ pañhaṃ puttḥo samāno n' eva sakkhīti uggilituṃ n' eva sakkhīti ogilituṃ ti.

Evam bhante ti kho Abhaya rājakumāro Nigantṭhassa Nātaputtassa pañjesutvā utthāy' āsānā Nigantṭhaṃ Nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upasaṅkami. Upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Abhayaṃ rājakumārassa suriyāṃ oloketvā etad' ahosi: Akālo kho aṃja Bhagavato vādaṃ āropetaṃ, eva dānāhaṃ sake nivesano Bhagavato vādaṃ āropessāmīti Bhagavantaṃ etad' avoca: Adhivāsetu me bhante Bhagavā evāṇāya attacattitḥo bhanta ti. Adhivāsesi Bhagavā tuṃhībhāvena. Atha kho Abhaya rājakumāro Bhagavato adhivāsanāṃ viditvā utthāy' āsānā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Attha kho Bhagavā tassā cattiyā accayena pubbanhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Abhayaṃ rājakumārassa nivesanaṃ ten' upasaṅkami, upasaṅkamitvā pañhatte āsāno nisīdi. Atha kho Abhaya rājakumāro Bhagavantaṃ pañitena khūdanīyena bhojaniyena sahatthā santappesi sampavāresi. Atha kho Abhaya rājakumāro Bhagavantaṃ bhuttāvaṃ onitapattapaṇaṃ aññataraṃ nicaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

Ekamantaṃ nisīno kho Abhaya rājakumāro Bhagavantaṃ etad' avoca: Bhāseyya nu kho bhante Tathāgato taṃ vācaṃ yā sā vācā paṇesaṃ appiṃ āmanāpā ti. — Na kho ittha rājakumāra ekaṃsenāti. — Ettha bhante anassaṃ rigaṇṭhā ti. — Kiṃ pana tvaṃ rājakumāra evaṃ vadesi:

ettha bhante anassuṃ nigaṇṭhā ti. — Idhāhaṃ bhante yena Nigaṇṭho Nātaputto ten' upasaṅkamāmi, upasaṅkamitvā Nigaṇṭhaṃ Nātaputtaṃ abhivādetvā ekamantaṃ nisīdmi. Ekamantaṃ nisinnāṃ kho maṃ bhante Nigaṇṭho Nātaputto etad' avoca: Ehi tvaṃ rājakumāra samagassa Gotamassa vādaṃ āropehi, evaṃ te kalyāṇo kiṭṭisaddo abhuggaṇṇhiti: Abhayena rājakumārena samagassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito ti. Evaṃ vutte ahaṃ bhante Nigaṇṭhaṃ Nātaputtaṃ etad' avocaṃ: Yathā-kathāṃ pañāsaṃ bhante samagassa Gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi. Ehi tvaṃ rājakumāra yena samaṇo Gotamo ten' upasaṅkamā, upasaṅkamitvā samagāṃ Gotamaṃ evaṃ vadehi: Bhāseyya nu kho bhante Tathāgato tuṃ vācaṃ yā-sā vācā paresaṃ appiṃ āmanāpā ti. Sace te samaṇo Gotamo evaṃ puttḥo evaṃ byākaroti: Bhāseyya rājakumāra Tathāgato taṃ vācaṃ yā-sā vācā paresaṃ appiṃ āmanāpā ti, tam' evaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ carahi te bhante puttḥojjanena nānākarapaṃ, puttḥojjano pi hi taṃ vācaṃ bhāseyya yā-sā vācā paresaṃ appiṃ āmanāpā ti. Sace pana te samaṇo Gotamo evaṃ puttḥo evaṃ byākaroti: Na rājakumāra Tathāgato taṃ vācaṃ bhāseyya yā-sā vācā paresaṃ appiṃ āmanāpā ti, tam' evaṃ tvaṃ evaṃ vadeyyāsi: Atha kiṃ carahi te bhante Devadatto byākatō: āpūyiko Devadatto, nerayiko Devadatto, kappattḥo Devadatto, atekiccho Devadatto ti, tāya ca pana te vūcāya Devadatto kupito ahoṣi anattāmano ti. Imāṃ kho te rājakumāra samaṇo Gotamo ubhatokoṭikaṃ pañāsaṃ puttḥo samāno n' eva sakkhīti ugghitūṃ n' eva sakkhīti ogilitūṃ. Seyyathā pi nāma purisassa ayosiṅghātakāṃ kappḥo vilaggaṃ, so n' eva sakkapēyya ugghitūṃ n' eva sakkapēyya ogilitūṃ, evaṃ eva kho te rājakumāra samaṇo Gotamo imaṃ ubhatokoṭikaṃ pañāsaṃ puttḥo samāno n' eva sakkhīti ugghitūṃ n' eva sakkhīti ogilitūṃ ti.

Tena kho pana samayena dāhaco kumāro mando uttāna-seyyako Abhayassa rājakumārassa aṅke nisīdano hoti. Atha kho Bhagavā Abhayaṃ rājakumāraṃ etad' avoca: Taṃ kiṃ

maññasi rājakumāra: sacāyāṃ kumārō tuyham vā pamādam' anvāya dhiṭṭiyā vā pamādam' anvāya kuttham vā kathalam vā mukhe āhareyya, kinti naṃ kareyyāsīti. — Āhareyy' assāham bhante. Sace aham bhante na sakkuṇeyyāṃ ādiken' eva ābhattum, vāmetta hatthena sīsam pariggahetvā dakkhiṇena hatthena vaṅkangulim karitvā salohitam - pi āhareyyāṃ, tam kissa hetu: atthi me bhante kumāre anukampā ti. — Evameva kho rājakumāra yaṃ Tathāgato vācam jānāti abhūtam ataceham anatthasamhūtam, sā ca paresam appiyā amanāpā, na tam Tathāgato vācam bhāsati; yaṃ - pi Tathāgato vācam jānāti bhūtam taceham anatthasamhūtam, sā ca paresam appiyā amanāpā, tam - pi Tathāgato vācam na bhāsati; yaṃ - ca kho Tathāgato vācam jānāti bhūtam taceham atthasamhūtam, sā ca paresam appiyā amanāpā, tatra kālānū Tathāgato hoti tassā vācāya veyyākaraṇāya. (Yaṃ Tathāgato vācam jānāti abhūtam ataceham anatthasamhūtam, sā ca paresam piyā manāpā, na tam Tathāgato vācam bhāsati; yaṃ - pi Tathāgato vācam jānāti bhūtam taceham anatthasamhūtam, sā ca paresam piyā manāpā, tam - pi Tathāgato vācam na bhāsati; yaṃ - ca kho Tathāgato vācam jānāti bhūtam taceham atthasamhūtam, sā ca paresam piyā manāpā, tatra kālānū Tathāgato hoti tassā vācāya veyyākaraṇāya, tam kissa hetu: Atthi rājakumāra Tathāgatassa satteṇ anukampā ti.

Ye 'me bhante khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gaḥapatipapaṇḍitā pi samaṇapaṇḍitā pi paṇham abhiśaṅkharitvā Tathāgataṃ upasaṅkamitvā pucchanti, pubbe va nu kho etaṃ bhante Bhagavato cetaso parivitakkitaṃ hoti: ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāham evaṃ piṭṭho evaṃ byākarissāmi, udāhu ṭhānaso v' etaṃ Tathāgataṃ patibhātīti. — Tena hi rājakumāra taṃ āev' ettha paṭipucchissāmi, yathā te khameyyā tathā naṃ byākareyyāsi. Tam kim maññasi rājakumāra: kusalo tvam rathassa aṅgapaccāṅgānaṃ - ti. — Evaṃ bhante, kusalo aham rathassa aṅgapaccāṅgānaṃ - ti. — Tam kim maññasi rājakumāra: ye tam upasaṅkamitvā evaṃ puccheyyūṃ: kim - nāṃ' idaṃ rathassa aṅgapaccāṅgaṃ - ti, pubbe va nu kho te etaṃ cetaso pari-

vitakkitaṃ nesa: ye maṃ upasaṅkamitvā evaṃ pucchissanti tesāhaṃ evaṃ byākariissāmi. idāha tūhāso v' etaṃ taṃ paṭibhāseyyāti. — Ahaṃ hi bhante rathiko saṅgāto kusalo rathassa aṅgapaccanāgāmaṃ, sabbhūni me rathassa aṅgapaccanāgāni suviditāni, tūhāso v' etaṃ maṃ paṭibhāseyyāti. — Evaṃ eva kho rājakumāro ye te khattiyapaṇḍitā pi brāhmaṇapaṇḍitā pi gahapatiapaṇḍitā pi samaṇapaṇḍitā pi pañhaṃ abhisankharitvā Tathāgataṃ upasaṅkamitvā pucchanti, tūhāso v' etaṃ Tathāgataṃ paṭibhāti, taṃ kissa hetu: Sā hi rājakumāro Tathāgatassa dhammaṃhūtu suppaṭividdhā yassa dhammadhātuyā suppaṭividdhattā tūhāso v' etaṃ Tathāgataṃ paṭibhāti.

Evaṃ vutte Abhaya rājakumāro Bhagavantaṃ etaḍavoca: Abhikkantaṃ bhante, abhikkantaṃ bhante. Seyyathā pi bhante nikujjitaṃ vā ukkujjeyya, paticchantaṃ vā sivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāro vā telapajjitaṃ dhāreyya: cakkhumanta rūpāni ākakkhinti, evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāseto. Esāhaṃ bhante Bhagavantaṃ sarapaṃ gacchāmi dhammaṃ ca bhikkhusaṅghaṃ ca. Upāsakaṃ maṃ Bhagavā dharetu ajjatagge pāpupetaṃ sarapagataṃ ti.

ABHAYARĀJAKUMĀRASUTTANTAṃ ATTHAMAṃ.

59.

Evaṃ me sutaṃ. Ekam samayam Bhagavā Sāvattihīyaṃ vihāreti Jetavana Anāthapiṇḍikassa ārāme. Aha kho Pañcakaṅgo thapati yen' āyasmā Udāyi ten' upasaṅkamā, upasaṅkamitvā āyasmantaṃ Udāyima abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Pañcakaṅgo thapati āyasmantaṃ Udāyima etaḍavoca: Kati nu kho bhante Udāyi vedanā vuttā Bhagavatā ti. — Tisso kho gahapati vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. — Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yañ bhante adukkhamasukhā vedanā, santasmiñ esā pañite sukhe vuttā Bhagavatā ti. Dutiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Dutiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yañ bhante adukkhamasukhā vedanā, santasmiñ esā pañite sukhe vuttā Bhagavatā ti. Tatiyam - pi kho āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ etad - avoca: Na kho gahapati dve vedanā vuttā Bhagavatā, tisso vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. Imā kho gahapati tisso vedanā vuttā Bhagavatā ti. Tatiyam - pi kho Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ etad - avoca: Na kho bhante Udāyi tisso vedanā vuttā Bhagavatā, dve vedanā vuttā Bhagavatā: sukhā vedanā, dukkhā vedanā. Yā 'yañ bhante adukkhamasukhā vedanā, santasmiñ esā pañite sukhe vuttā Bhagavatā ti. N' eva kho asakkihi āyasmā Udāyi Pañcakaṅgaṃ thapatiṃ saññāpetuṃ na pañāsakkihi Pañcakaṅgo thapati āyasmantaṃ Udāyiṃ saññāpetuṃ.

Assosi kho āyasmā Ānando āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ imaṃ kathāsaṁlāpaṃ. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando yāvatako aho si āyasmato Udāyissa Pañcakaṅgena thapatinā saddhiṃ kathāsaṁlāpaṃ taṃ sabbaṃ Bhagavato ārocesi. Evaṃ vutte Bhagavā āyasmantaṃ Ānandaṃ etad - avoca: Santaṃ yeva kho Ānanda pariyāyaṃ Pañcakaṅgo thapati Udāyissa nābbhanumodi, santaṃ yeva ca paṇa pariyāyaṃ Udāyi Pañcakaṅgassa thapatissa nābbhanumodi. Dve p' Ānanda vedanā vuttā mayā

pariyāyema, tisso pi vedanā vuttā mayā pariyāyena, pañca pi vedanā vuttā mayā pariyāyema, cha pi vedanā vuttā mayā pariyāyena, atthādasā pi vedanā vuttā mayā pariyāyena, chaṭṭhimsāpi vedanā vuttā mayā pariyāyena, atthasatam vedanāsatam pi vuttaṃ mayā pariyāyena. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesito kho Ānanda mayā dhamme ye aññamaññassa sabbāsitaṃ sulapitaṃ na samanujānissanti na samanummaññissanti na samanumodissanti tesam - etaṃ pāṭikaññikhaṃ: bhaṇḍanujātā kalaha-jātā vivādāpannā aññamaññam mukhasattihī vitudantā viharissanti. Evaṃ pariyāyadesito kho Ānanda mayā dhammo. Evaṃ pariyāyadesito kho Ānanda mayā dhamme ye aññamaññassa sabbāsitaṃ sulapitaṃ samanujānissanti samanummaññissanti samanumodissanti tesam - etaṃ pāṭikaññikhaṃ: sammaggā sammadamānā aviradamānā khīradakābhūtā aññamaññam piyacakkhūhi sampassantā viharissanti.

Pañca kho ime Ānanda kāmagunā, katame pañca: cakkhaviññeyyā rūpā itthā kantā manāpā piyarūpā kāmūpasamhita rajaniyā, sotaviññeyyā saddā — ghānaviññeyyā gandhā — jivhāviññeyyā rasā — kāyaviññeyyā phoṭṭhabbā itthā kantā manāpā piyarūpā kāmūpasamhita rajaniyā. Ime kho Ānanda pañca kāmagunā. Yaṃ kho Ānanda ime pañca kāmaguno pañce uppajjati sukhaṃ somanassam idaṃ vuccati kāmasukhaṃ.

Yo kho Ānanda evaṃ vadeyya: Etapparamaṃ sattā sukhaṃ somanassam paṭisaṃvedentīti, idaṃ - assa nānujānāmi, taṃ kiṃsa hetu: Attā' Ānanda etamhā sukhā aññam sukhaṃ abhikkantatarāṃ - ca papītatarāṃ - ca. Katamaṃ - e' Ānanda etamhā sukhā aññam sukhaṃ abhikkantatarāṃ - ca papītatarāṃ - ca: Idh' Ānanda bhikkhu vivicca eva kāmehi vivicca akusalehi dhammehi sāvitaṃsaṃ savičāraṃ vivekajam pīti-sukhaṃ paṭhamam jhānam upasampajja viharati. Idaṃ kho Ānanda etamhā sukhā aññam sukhaṃ abhikkantatarāṃ - ca papītatarāṃ - ca.

Yo kho Ānanda evaṃ vadeyya: Etapparamaṃ sattā sukhaṃ somanassam paṭisaṃvedentīti, idaṃ - assa nānujānāmi,

taṃ kiṃsa hetu: Attā' Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca. Katsamaṃ o' Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca: Idh' Ānanda bhikkhu vitakkavicārānaṃ vāpasamaṃ ajjhantaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicārāṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhaṃ - ca kāyena paṭisaṃvedeti yaṃ - taṃ ariyā ñeik-khanti: upekkhako satimā sukhavihārī ti tatiyaṃ jhānaṃ upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbe va somaṇassadomanassānaṃ atthagamaṃ adukkhaṃ asukhaṃ upekkhāsatipārissuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamaṃ patighasaññānaṃ atthagamaṃ nānattasaññānaṃ amanasikārā; ananto ākāso ti ākāsañāṇeāyatanam upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso ākāsañāṇeāyatanam samatikkamma; anantaṃ viññānaṃ - ti viññāṇaṇeāyatanam upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇitatarāṃ - ca: Idh' Ānanda bhikkhu sabbaso viññāṇaṇeāyatanam samatikkamma; na' tthi kiñceti ākiñcaṇeāyatanam upasampajja viharati. Idam kho Ānanda etambā sukhā aññaṃ sukhāṃ abhikkantatarāṃ - ca paṇitatarāṃ - ca.

Yo kho Ānanda — pe — paṇītataṇṇaṃ — ca: Idh' Ānanda bhikkhu sabbaso ākiñcaṇṇāyatanaṃ samatikkamma neva-saṇṇāsaṇṇāyatanaṃ upasampajja viharati. Idaṃ kho Ānanda etaṃhā sukhā aññaṃ sukhaṃ abhikkantataṇṇaṃ — ca paṇī-taṇṇaṃ — ca.

Yo kho Ānanda evaṃ vadeyya: Etaparamaṃ sattā sukhāṃ somanassaṃ paṭisaṃvedentīti, idam'assa nānūjānāmi, taṃ kiṃssu hetu: Atth' Ānanda etaṃhā sukhā aññaṃ sukhaṃ abhikkantataṇṇaṃ — ca paṇītataṇṇaṃ — ca. Katamaṃ — o' Ānanda etaṃhā sukhā aññaṃ sukhaṃ abhikkantataṇṇaṃ — ca paṇī-taṇṇaṃ — ca: Idh' Ānanda bhikkhu sabbaso nevasaṇṇāsaṇṇā-yatanaṃ samatikkamma saṇṇāvedayitanirodhaṃ upasampajja viharati. Idaṃ kho Ānanda etaṃhā sukhā aññaṃ sukhaṃ abhikkantataṇṇaṃ — ca paṇītataṇṇaṃ — ca.

Thānaṃ kho paṇ' etaṃ Ānanda vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ: Saṇṇāvedayitanirodhaṃ samāpo Gotamo āha taṃ — ca sukhasmīṃ paññāpeti, ta — y — idam' kiṃ su, ta — y — idam' kathaṃ sūti. Evaṃvādino Ananda aññatitthiyā paribbājakā evaṃ — assu vacanīyā: Na kho āvuso Bhagavā sukhāṃ yeva vedanaṃ sandhāya sukhasmīṃ paññāpeti, api e' āvuso yattha yattha sukhāṃ upalabbhati yaṃ yaṃ tathā — taṃ Tathāgato sukhasmīṃ paññāpeti.

Idam' avoca Bhagavā. Attamaṇo āyasmā Ānando Bhagavato bhāsitaṃ abhinandati.

BAHUVEDANĪYASUTTANTAM NAVAMAṂ.

60.

Evam' me sutaṃ. Ekam' samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena Sāli-nāma Kosalināṃ brāhmaṇagāmo tad' avasari. Assosun' kho Sāleyyakā brāhmaṇagahapatikā: Samāpo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Kosalesu cārikaṃ caramāno

mahatā bhikkhusaṅghena saddhiṃ Sāmaṃ anuppatto. Tam kho pana bhavantaṃ Gotamaṃ evaṃ kalyāṇo kittiaddho abbhaggato: Ihi pi so Bhagavā arahantaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. So imaṃ lokam sadevakam samarakam sābrahmakam saśamaṇa-brāhmaṇam pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhe-kalyāṇam pariyosānakalyāṇam sūttam sabyañjanaṃ, kevala-paripuggam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānaṃ arahantaṃ dassanaṃ hotiti. Atha kho Sāleyyakā brāhmaṇagahapatikā yena Bhagavā ten' upasaṅkamisū, upasaṅkamitvā app-ekacce Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu, app-ekacce Bhagavatā saddhiṃ sammodimsu, sammodaniyam katham sārāṇiyam vītisaṅgetvā ekamantaṃ nisidimsu, app-ekacce yena Bhagavā ten' añjalim-paṇāmetvā ekamantaṃ nisidimsu, app-ekacce Bhagavato santike nāmagottam sāvetvā ekamantaṃ nisidimsu, app-ekacce tuṇhībhuṭi ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho Sāleyyake brāhmaṇagahapatike Bhagavā etad-avoca: Atthi pana vo gahapatayo koci manāpo satthā yasmim vo ākāravati saddhā paṭiladdhā ti. — Na-tthi kho no bhante koci manāpo satthā yasmim no ākāravati saddhā paṭiladdhā ti. — Manāpaṃ vo gahapatayo satthāraṃ alabhanthehi ayaṃ apañnako dhammo samādāya vuttitabbo. Apañnako hi gahapatayo dhammo samatto samādiṇṇo so vo bhavissati diḡharattam hitāya sukhāya. Katamo ca gahapatayo apañnako dhammo:

Santi gahapatayo eke samapabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: Na-tthi dinnam na-tthi yijjham na-tthi hutam, na-tthi sakaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, na-tthi ayaṃ loko na-tthi paro loko, na-tthi mātā na-tthi pitā, na-tthi sattā opapātikā, na-tthi loke samapabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṃ-ca lokam paraṃ-ca lokam sayam abhiññā sacchikatvā pavedentī. Tesam yeva kho gahapatayo samapabrāhmaṇānaṃ eke

samaṇabrāhmaṇā ujūvipaccanīkavādā, te evaṃ'āhuṃsu: Atthi dīnaṃ atthi yitthaṃ atthi hutāṃ, atthi sukaṭaḍḍakkaṭṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loka samaṇabrāhmaṇā sammaggatā sammūpaṭiṇaṇā ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavedentīti. Tasmā kim'maṇṇuttha galispatayo: nana 'me samaṇabrāhmaṇā aññamaññassa ujūvipaccanīkavādā ti. — Evaṃ bhante.

Tatra galapatalayo ye te samaṇabrāhmaṇā evaṃvādīno evaṃdittīhīno: Na'tthi dīnaṃ na'tthi yitthaṃ na'tthi hutāṃ, na'tthi sukaṭaḍḍakkaṭṭānaṃ kammānaṃ phalaṃ vipāko, na'tthi ayaṃ loko na'tthi paro loko, na'tthi mātā na'tthi pitā, na'tthi sattā opapātikā, na'tthi loka samaṇabrāhmaṇā sammaggatā sammūpaṭiṇaṇā ye imaṃ ca lokāṃ paraṃ ca lokāṃ sayāṃ abhiññā sacchikatvā pavedentīti, tesam'etaṃ pātikaṅkhaṃ: yaṃ idaṃ kāyasucaritaṃ vaci-sucaritaṃ manosucaritaṃ ime tayo kusale dhamme abhinivajjetvā yaṃ idaṃ kāyaduccaritaṃ vaci-duc-caritaṃ manoduccaritaṃ ime tayo akusale dhamme samādāya vattissanti, taṃ kissa hetu: Na hi te bhonto samaṇabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ rodānupakkhaṃ. Santaṃ yeva kho pana paraṃ lokāṃ: na'tthi paro loko ti'ssa dittihi hoti, sā'ssa hoti micchādittihi. Santaṃ yeva kho pana paraṃ lokāṃ: na'tthi paro loko ti saṅkappeti, svāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana paraṃ lokāṃ: na'tthi paro loko ti vācaṃ bhāsati, sā'ssa hoti micchāvācā. Santaṃ yeva kho pana paraṃ lokāṃ: na'tthi paro loko ti āha, ye te arahanto paralokaṇiduno tesam'ayaṃ paccanīkaṃ karoti. Santaṃ yeva kho pana paraṃ lokāṃ: na'tthi paro loko ti paraṃ saṅkappeti, sā'ssa hoti asaddhammasaṅgati, tāya ca pana asaddhammasaṅgattiyā attān' nikkamseti paraṃ vambheti.) Iti pubbe va kho pan'essa susīlyāṃ pahīnaṃ hoti, dussīlyāṃ paccupattitāṃ; ayaṃ ca micchādittihi micchāsaṅkappo micchāvācā ariyānaṃ paccanīkatā asaddhammasaṅgattī attukkaṃsaṇā paravambhanā evaṃ's' ime aneke pāpakā akusalā dhammā sambhavanti micchādittihipaccaya.

Tatra gahapatayo viññū puriso itī paṭisaheikkhati: Sace kho na' itthi paro loko evaṃ'ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ sotthim' attānaṃ karissati, sace kho atthi paro loko evaṃ'ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. Kāmaṃ kho pana mā' hu paro loko, hotu nesaṃ bhavataṃ samapabrāhmaṇānaṃ saccatā vacanaṃ, atha ca pañāyaṃ bhavaṃ purisapuggalo diṭṭhe va dhamme viññūnaṃ gārayho: dussilo purisapuggalo micchādiṭṭhi natthikavādo ti. Sace kho atthi' eva paro loko evaṃ imassa bhoṭo purisapuggalassa ubhayaṭṭha kaliggaho: yaṃ' ca diṭṭhe va dhamme viññūnaṃ gārayho, yaṃ' ca kāyassa bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjissati. (Evaṃ' assāyaṃ apapaṅko dhammo dussamatto sammādiṅṇo ekamsaṃ pharivā tittṭhati, rīseṭti kusalaṃ jhānaṃ.

Tatra gahapatayo ye te samapabrāhmaṇā evasivādiṇo evaṃdiṭṭhino: Atthi dīmaṃ atthi yitthaṃ atthi hutāṃ, atthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi attā opa-pūtā, atthi loko samapabrāhmaṇā sammaggatā sammāpaṭi-janā ye imaṃ' ca lokāṃ paraṃ' ca lokāṃ sayāṃ abhiññā sacchikavā pavesentīti, tesam' etaṃ paṭikaṅkhaṃ: yaṃ' idaṃ kāyaduccaritaṃ vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme abhinivajjetvā yaṃ' idaṃ kāyasucaritaṃ vacisucaritaṃ manosucaritaṃ ime tayo kusale dhamme sammādiṅṇa vuttissanti, taṃ kissa hetu: Pussanti hi te bhonto samapabrāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vadāṇspakkhaṃ. Santaṃ yeva kho pana paraṃ lokāṃ: atthi paro loko ti' ssa diṭṭhi hoti, sā' ssa hoti sammādiṭṭhi. Santaṃ yeva kho pana paraṃ lokāṃ: atthi paro loko ti saṅkappeti, sevāssa hoti sammāsaṅkappo. Santaṃ yeva kho pana paraṃ lokāṃ: atthi paro loko ti vācāṃ bhāsati, sā' ssa hoti sammāvācā. Santaṃ yeva kho pana paraṃ lokāṃ: atthi paro loko ti āha, ye te arabhāto paralokaviduno tesam' ayaṃ na paccanīkaṃ karoti. Santaṃ yeva kho pana paraṃ lokāṃ: atthi paro loko ti

param saṁnapeti. eā 'ssa' hoti saddhammasaṁnatti. tāya ca pana saddhammasaṁnattiya n' ev' attān' ukkaṁseti na param vambheti. Iti pubbe va kho pan' assa dussilyaṁ pahinaṁ hoti, susilyaṁ paccupatthitaṁ; ayaṁ ca sammāditthi sammāsaṅkappo sammāvācā ariyānaṁ apaccanikataṁ saddhammasaṁnatti anattakkaṁsaṁ aparavambhaṇā evaṁ - s' ime aneke kusala dhammā sambhavanti sammāditthipaccaya.

Tatra gahapatayo eiaṇṇu puriso iti paṭisaṁcikkhati: Sace kho atthi paro loko evaṁ - ayaṁ bhavaṁ purisapuggalo kāyassa bhodā param - maraṇā sugatiṁ saggaṁ lokaṁ upapajjissati. Kāmaṁ kho pana mā 'hu paro loko, hotu nesaṁ bhavatiṁ samaṇabrāhmaṇānaṁ saccaṁ vacanaṁ, aha ca paṇāyaṁ bhavaṁ purisapuggalo ditthe va dhamme viññānaṁ pāsāṁso; silavā purisapuggalo sammāditthi atthikavādo ti. Sace kho atthi' eva paro loko evaṁ imassa bhoto purisapuggalassa ubhayattha kataggaho: yaṇ' ca ditthe va dhamme viññānaṁ pāsāṁso, yaṇ' ca kāyassa bhodā param - maraṇā sugatiṁ saggaṁ lokaṁ upapajjissati. Evaṁ - assāyaṁ apapaṅko dhammo susamatto sammādiṇṇo ubhayaniṣaṁ pharitsvā tiṭṭhati, rificati akusalaṁ thānaṁ.

Santi gahapatayo eke samaṇabrāhmaṇā evaṁvādiṇo evaṁditthino: Karato kārayato chindato chedāpayato pacato pācayato socayato kilamayato phandato phandāpayato pāpaṁ atimāpayato adinnaṁ ādiyato sandhiṁ chindato nillopaṁ harato ekāgārikaṁ karoto paripante tiṭṭhato parādāraṁ gacchato musā bhāpato, karato na karīyati pāpaṁ; khura-pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṇḍakhalāṁ ekamaṇḍapātijaṁ kareyya, na - tthi tattonidānaṁ pāpaṁ, na - tthi pāpassa āgamo; dakkhiṇaṁ - ce pi Gaṅgāya tiraṁ gaccheyya hananto ghātento chindanto chedāpento pācanto pācanto, na - tthi tattonidānaṁ pāpaṁ, na - tthi pāpassa āgamo; uttaraṁ - ce pi Gaṅgāya tiraṁ gaccheyya dadanto dāpento yujanto yājento, na - tthi tattonidānaṁ th puññaṁ, na - tthi puñṇassa āgamo; dāneṇa dāmeṇa saṇiyameṇa saccavajjena na - tthi puññaṁ, na - tthi puñṇassa āgamo ti. Tesāṁ yeva kho gahapatayo samaṇabrāhmaṇānaṁ eke samaṇabrāhmaṇā

ujuvipaccanikavādā, te evam - āhamsu: Karato kārāyato
 chindato chedāpayato pacato pācayato socayato kilamayato
 phandato phandāpayato pāpam - atimāpayato adiṇṇam ādiyato
 sandhīm chindato nillopanā harato ekagārikam karoto pari-
 panthe tiṭṭhato paradāram gacchato musā bhagato, karato
 kariyati pāpam; khurapariyantema ce pi eakkena yo imissā
 pathaviyā pāṇe ekamaṇṣakhalam ekamaṇṣapuñjam kareyya,
 atthi tatonidānam pāpam. atthi pāpassa āgamo; dakkhiṇam
 ce pi Gaṅgāya tiram gaccheyya hananto ghātento chindanto
 chedāpento pacanto pācanto, atthi tatonidānam pāpam, atthi
 pāpassa āgamo; uttarā - ce pi Gaṅgāya tiram gaccheyya
 dadanto dāpento yajanto yājento, atthi tatonidānam puñnam,
 atthi puñṇassa āgamo; dāneṇa dāneṇa saṃyamena sacca-
 vajjena atthi puñnam, atthi puñṇassa āgamo ti. Tam kim-
 manātha gahapatayo: nanu 'me samānabrāhmaṇā añña-
 manāssa ujuvipaccanikavādā ti. — Evaṃ bhante.

Tatra gahapatayo ye te samānabrāhmaṇā evaṃvādiṇo
 evaṃdiṭṭhiṇo: Karato kārāyato — pe — na - tthi puñṇassa
 āgamo ti, tesam - etam pāṭikaṭṭham: yam - idaṃ kāya-
 sūcaritam vacīsūcaritam manosūcaritam ime tayo kusale dhamme
 abhīnivajjjetvā yam - idaṃ kāyaduccaritam vaciduccaritam mano-
 duccaritam ime tayo akusale dhamme samādaya vattissanti, tam
 kissa hetu: Na hi te bhonto samānabrāhmaṇā passanti akusalā-
 nam dhammānam ādinavaṃ okāram saṅkilesam, kusalanam
 dhammānam nekkhamme anisaṃsam vodānapakkham. San-
 tam yeva kho pana kiriyam: na - tthi kiriyā ti 'ssa diṭṭhi
 hoti, sā 'ssa hoti micchādiṭṭhi. Santam yeva kho pana kiri-
 yam: na - tthi kiriyā ti saṅkappeti, evāssa hoti micchā-
 saṅkappo. Santam yeva kho pana kiriyam: na - tthi kiriyā
 ti vācam bhāsati, sā 'ssa hoti micchāvācā. Santam yeva kho
 pana kiriyam: na - tthi kiriyā ti āha, ye te arahanto kiriya-
 vādā tesam - ayaṃ paccanikam kroti. Santam yeva kho
 pana kiriyam: na - tthi kiriyā ti param saṇṇapeti, sā 'ssa
 hoti asaddhammasaṇṇatti, tāya ca pana asaddhammasaṇṇattiyā
 attān' ukkaṃseti param vambhethi. Iti pubbe va kho pan'
 assa sūliyam pahīnaṃ hoti, dussūliyam paccupatṭhitam; ayaṃ

ca micchādītthi micchāsāṅkappo micchāvācā ariyānaṃ paccan-
katā asaddhammesāññati attukkaṃsaṇā puravambhaṇā evaṃ-
s' ime aneke pāpakā akusale dhammā sambhavanti micchā-
dītthipaccayā.

Tatra gaḥapatayo viññū puriso itī paṭisaṃcekkhati: Sace
kho na tthi kiriyā evaṃ ayaṃ bhavaṃ purisapuggalo kā-
yassa bheda sotthim-attānaṃ karissati, sace kho atthi kiriyā
evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bheda param-
marapā apāyaṃ duggatīṃ vinipātāṃ nirayaṃ upapajjissati.
Kāmaṃ kho pana mī 'hu kiriyā, hotu neesaṃ bhavataṃ
samanabrāhmaṇānaṃ saccāṃ vacanaṃ, aha ca paṇāyaṃ
bhavaṃ purisapuggalo dītthe va dhamme viññūnaṃ gārayho:
dussilo purisapuggalo micchādītthi akiriyavādo ti. Sace kho
att' eva kiriyā evaṃ imassa bhoto purisapuggalassa ubha-
yatha kaliggaḥo: yaṃ ca dītthe va dhamme viññūnaṃ
gārayho, yaṃ ca kāyassa bheda param-maraṇā apāyaṃ
duggatīṃ vinipātāṃ nirayaṃ upapajjissati. Evaṃ assāyaṃ
apaṇako dhammo dussamatto samādiṇṇo ekaṃsaṃ pharivā
tītthati, rīḥcuti kusalaṃ thanaṃ.

Tatra gaḥapatayo ye te sammabrāhmaṇā evaṃvādīna
evaṃdītthīna: Karato kāraṇato — pe — atthi puñṇassa āgamo
ti, tesam-etaṃ pātikanikhaṇ: yaṃ idaṃ kāyaduccaritaṃ
vaciduccaritaṃ manoduccaritaṃ ime tayo akusale dhamme
abhinivajjettvā yaṃ idaṃ kāyaduccaritaṃ vaciduccaritaṃ man-
oduccaritaṃ ime tayo kusale dhamme samādāya vattissanti, taṃ
kiṃsa hetu: Passanti hi te bhonto sammabrāhmaṇā akusalā-
naṃ dhammānaṃ ādinavaṃ okāraṇ saṅkilesaṃ, kusalānaṃ
dhammānaṃ nekkhamme ānisaṇsaṃ vodānapakkhaṇ. San-
taṃ yeva kho pana kiriyāṃ: atthi kiriyā ti 'ssa dītthi hoti,
sā 'ssa hoti sammādītthi. Santaṃ yeva kho pana kiriyāṃ:
atthi kiriyā ti saṅkappeti, svāssa hoti sammāsāṅkappo. San-
taṃ yeva kho pana kiriyāṃ: atthi kiriyā ti vācāṃ bhūṃsati,
sā 'ssa hoti sammāvācā. Santaṃ yeva kho pana kiriyāṃ:
attthi kiriyā ti āha, ye te arabanto kiriyavādā tesam-ayaṃ
na paccanikaṃ karoti. Santaṃ yeva kho pana kiriyāṃ: attthi
kiriyā ti param saṅkappeti, sā 'ssa hoti saddhammassaṇñati,

lāya ca pana saddhammasaṇṇattiyā n' ev' attān' ukkaṃseti na paraṃ vambhēti. Iti pubbe va kho pan' assa dussilyaṃ pahīnaṃ hoti, sūsiyaṃ paccupatthitān; ayaṃ ca sammā-ditthi sammāsaṅkappo sammāvācā ariyānaṃ apaccanīkatā saddhammasaṇṇatti anattukkaṃsaṇā aparavambhanā evaṃ-s' ime aneke kusalā dhammā sambhavanti sammāditthipaccayā.

Tatra gahapatayo viṇṇū puriso iti paṭisaṅcikkhati: Sace kho atthi kiriyā evaṃ ayaṃ bhavaṃ purisapuggalo kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Kāmaṃ kho pana mā 'hu kiriyā, hotu nesaṃ bhavatāṃ samāṇabrāhmaṇānaṃ saccaṃ vacanaṃ, aha ca paṇāyaṃ bhavaṃ purisapuggalo ditthe va dhamme viṇṇūnaṃ pāsaṃso: silavā purisapuggalo sammāditthi kiriyāvādo ti. Sace kho atth' eva kiriyā evaṃ imassa bhoṭo purisapuggalaṃ ubhayattha kataggaho: yaṃ ca ditthe va dhamme viṇṇūnaṃ pāsaṃso, yaṃ ca kāyassa bhedā param-maraṇā sugatiṃ saggaṃ lokaṃ upapajjissati. Evam' assāyaṃ apānako dhammo susamatto samādiṇṇo ubhayaṃsaṃ pharivā tittḥati, rīreṇa akusalaṃ thānaṃ.

Santi gahapatayo eke samāṇabrāhmaṇā evaṃvādino evamditthino: Na-tthi hetu na-tthi paccayo sattānaṃ saṅkilesāya, ahetu appaccayā-sattā saṅkilissanti; na-tthi hetu na-tthi paccayo sattānaṃ visuddhiyā, ahetu appaccayā sattā visujjhanti; na-tthi balaṃ na-tthi viriyaṃ na-tthi purisatthāmo na-tthi purisaparakkamo, sabbe sattā sabbe pāpā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgati-bhāvaparipatā chass-evābhijātisu sukhadukkhāṃ paṭisaṃvedentīti. Tesāṃ yeva kho gahapatayo samāṇabrāhmaṇānaṃ eke samāṇabrāhmaṇā űjavipaccanīkavādā, te evam' āhāsiu: Atthi hetu atthi paccayo sattānaṃ saṅkilesāya, sahetu sappaccayā sattā saṅkilissanti; atthi hetu atthi paccayo sattānaṃ visuddhiyā, sahetu sappaccayā sattā visujjhanti; atthi balaṃ atthi viriyaṃ atthi purisatthāmo atthi purisaparakkamo, na sabbe sattā sabbe pāpā sabbe bhūtā sabbe jīvā avasā abalā aviriyaṃ niyatisaṅgati-bhāvaparipatā chass-evābhijātisu sukhadukkhāṃ paṭisaṃvedentīti. Taṃ kim' asānatha gahapatayo;

namu 'me samagabrāhmaṇā aññamaññassa ajuvupaccanikavādā
ti. — Evaṃ bhante.

Tatra gahapatayo ye te samagabrāhmaṇā evamvādino
evamditthino: Na tthi hetu na tthi paccayo — pe — sukha-
dukkhaṃ paṭisaṃvedentīti, tesam etam paṭikāṅkham: yam
idaṃ kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ ime tayo
kusale dhamme abhinivajjetvā yam idaṃ kāyaduṣṣucaritaṃ
vacīduṣṣucaritaṃ manoduṣṣucaritaṃ ime tayo akusale dhamme
samiḍḍāya vattissanti, taṃ kissa hetu: Na hi te bhonto
samagabrāhmaṇā passanti akusalānaṃ dhammānaṃ ādinavaṃ
okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme
ānisaṃsaṃ vodānapakkhaṃ. Santaṃ yeva kho pana hetuṃ:
na tthi hetu ti 'ssa ditthi hoti, sā 'ssa hoti micchāditthi.
Santaṃ yeva kho pana hetuṃ: na tthi hetūti saṅkappeti,
avāssa hoti micchāsaṅkappo. Santaṃ yeva kho pana hetuṃ:
na tthi hetūti vācaṃ bhāsatī, sā 'ssa hoti micchāvācā.
Santaṃ yeva kho pana hetuṃ: na tthi hetūti āha, ye te
arahanto hetuvādā tesam ayaṃ paccanikaṃ karoti. Santaṃ
yeva kho pana hetuṃ: na tthi hetūti paraṃ saṇṇapeti, sā
'ssa hoti asaddhammasaṇṇatti, tāya ca pana asaddhamma-
saṇṇattiyā attān' ukkaṃseti paraṃ vambheti. Iti pubbe va
kho pan' assa sossilyaṃ pahīnaṃ hoti, dassilyaṃ paccupatthi-
taṃ; ayaṃ ca micchāditthi micchāsaṅkappo micchāvācā ari-
yānaṃ paccanikatā asaddhammasaṇṇatti attukkamaṇaṃ para-
vambhanaṃ evaṃ 's' ime aneke pāpakā akusalā dhammā
sambhavanti micchāditthipaccayā.

Tatra gahapatayo vinnū puriso itī paṭisañeikkhati: Sace
kho na tthi hetu evam ayaṃ bhavaṃ purisapuggalo kā-
yassa bhedaṃ sotthim attānaṃ karissatī, sace kho atthi hetu
evam ayaṃ bhavaṃ purisapuggalo kāyassa bhedaṃ paraṃ
naraṇā apāyaṃ duggatim vinipātaṃ nirayaṃ upapujjissati.
Kāmaṃ kho pana mā 'hu hetu, hetu nesaṃ bhavataṃ
samagabrāhmaṇānaṃ saccaṃ vacanaṃ, attha ca paṇāyaṃ
bhavaṃ purisapuggalo ditthe va dhamme vinnūnaṃ gūrayho:
dassilo purisapuggalo micchāditthi ahetuvādo ti. Sace kho
atth' eva hetu evaṃ imassa bhoto purisapuggalassa ubhayattha

kaliggaḥo: yañ-ca diṭṭhe va dhamme viññūnaṃ gārayho,
yañ-ca kāyassa bhedaṃ param-maraṇā apāyaṃ duggatīṃ
vinipātaṃ nirayaṃ upapajjissati. Evaṃ-assāyaṃ apapako
dhammo dussamatto sammādiṭṭhe ekamissa pharivā tiṭṭhati,
rūceti kusalāṃ dhāmaṃ.

Tatra gahapatayo ye te samānabrāhmaṇā evaṃvādinō
evaṃdiṭṭhino: Atthi hetu atthi paccayo — pe — sukhadukkhaṃ
paṭisaavedenti, tesam-etam paṭikaṅkhaṃ: yaṃ-idaṃ kāya-
duccaritaṃ vacīduccaritaṃ manoduccaritaṃ ime tayo akusale
dhamme abhinivajjeyā yaṃ-idaṃ kāyasucaritaṃ vacī-
sucaritaṃ manosucaritaṃ ime tayo kusale dhamme sammādiṭṭhe
vattissanti. tam kissa hetu: Passanti hi te bhonto samā-
brāhmaṇā akusalānaṃ dhammānaṃ ādinavaṃ okāraṃ sa-
kilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ
vodānapakkaṃ. Santaṃ yeva kho pana hetuṃ: atthi hetu
ti 'ssa diṭṭhi hoti, sā 'ssa hoti sammādiṭṭhi. Santaṃ yeva
kho pana hetuṃ: atthi hetūti saṅkappeti, svassa hoti sammā-
saṅkappo. Santaṃ yeva kho pana hetuṃ: atthi hetūti
vācaṃ bhāseti, sā 'ssa hoti sammāvācā. Santaṃ yeva kho
pana hetuṃ: atthi hetūti āha, ye te arahanto hetuvādā
tesam-ayaṃ na paccanikaṃ karoti. Santaṃ yeva kho pana
hetuṃ: atthi hetūti parim saṅṅapeti, sā 'ssa hoti saddhamma-
saṅṅatti, tūya ca pana saddhammasaṅṅattiyā n' ev' attān'
ukkaṃseti na paraṃ vambheti. Iti pubbe va kho pan' assa
dussilyaṃ pahinaṃ hoti, susilyaṃ paccupatṭhitaṃ: ayaṃ-ca
sammādiṭṭhi sammāsaṅkappo sammāvācā ariyānaṃ apaccanī-
katā saddhammasaṅṅatti anattukkaṃsaṃ aparavambhanā
evaṃ-s' ime aneke kusalā dhammā sambhavanti sammā-
diṭṭhipaccayā.

Tatra gahapatayo viññū puriso iti paṭisaṃseikkhati: Sace
kho atthi hetu evaṃ-ayaṃ bhavaṃ purisapuggalo kāyassa
bhedaṃ param-maraṇā sugatīṃ saggaṃ lokaṃ upapajjissati.
Kāmaṃ kho pana mā 'ha hetu, hetu nesaṃ bhavataṃ samā-
brāhmaṇānaṃ saccaṃ vacanaṃ, attha ca paṇāyaṃ bhavaṃ
purisapuggalo diṭṭhe va dhamme viññūnaṃ pōsaṃso: silatā
purisapuggalo sammādiṭṭhi hetuvādo ti. Sace kho atth' eva

letu evaṃ imassa bhoto purisapuggalassa ubhayattha kaṭag-
gaho: yaṃ-ca diṭṭhe vā dhamme viññūnaṃ pāsaṃso, yaṃ-ca
kāyassa bhedaṃ param-maraṇā sugatīm saggaṃ lokāṃ upa-
pajjisati. Evaṃ-assāyaṃ apañṇako dhammo susamatto
samādiṇṇo ubhayaṃsaṃ pharivā tiṭṭhati, rāceti akasaṃ
thānaṃ.

Santi gaḥapatayo eke samaṇabrāhmaṇā evaṃvādiṇo
evaṃdiṭṭhiṇo: Na tthi sabbaso āruppā ti. Tesaṃ yeva kho
gaḥapatayo samaṇabrāhmaṇānaṃ eke samaṇabrāhmaṇā uju-
vipaccanikavādā, te evaṃ-āhaṃsu: Atthi sabbaso āruppā
ti. Taṃ kim-masītha gaḥapatayo: nana-me samaṇa-
brāhmaṇā aññamaññaṃ ujuvipaccanikavādā ti. — Evaṃ
bhante. — Tatra gaḥapatayo viññū puriso iti paṭisañcikkhati:
Ye kho te bhonto samaṇabrāhmaṇā evaṃvādiṇo evaṃ-
diṭṭhiṇo: na tthi sabbaso āruppā ti, idaṃ-me aditṭhaṃ;
ye pi te bhonto samaṇabrāhmaṇā evaṃvādiṇo evaṃdiṭṭhiṇo:
atthi sabbaso āruppā ti, idaṃ-me aviditaṃ. Ahaṃ-c' eva
kho pana ajānanto apassanto ekaṃsena ādāya vohareyyaṃ:
idaṃ-eva saccāṃ, moghaṃ-aññat-ti, na me taṃ assa pati-
rūpaṃ. Ye kho te bhonto samaṇabrāhmaṇā evaṃvādiṇo
evaṃdiṭṭhiṇo: na tthi sabbaso āruppā ti, sace tesaṃ bha-
vataṃ samaṇabrāhmaṇānaṃ saccāṃ vacanaṃ thānaṃ-etaṃ
vijjati ye te devā rūpiṇo manomayā apañṇakam-me tat-rū-
papatti bhavissati: ye pana te bhonto samaṇabrāhmaṇā
evaṃvādiṇo evaṃdiṭṭhiṇo: atthi sabbaso āruppā ti, sace tesaṃ
bhavataṃ samaṇabrāhmaṇānaṃ saccāṃ vacanaṃ thānaṃ-etaṃ
vijjati ye te devā arūpiṇo saññamayā apañṇakam-me tat-rū-
papatti bhavissati. Dissante kho pana rūpādhi-karaṇaṃ
daṇḍādāna-satthādāna-kalaha-viggaha-vivāda-tuvarātva-
pesāṇa-musāvādā, na tthi kho paṇ-etaṃ sabbaso arūpe ti.
So iti paṭisañkhāya rūpaṇaṃ yeva nibbīdāya virāgāya niro-
dhāya paṭipanno hoti.

Santi gaḥapatayo eke samaṇabrāhmaṇā evaṃvādiṇo
evaṃdiṭṭhiṇo: Na tthi sabbaso bhavanirodho ti. Tesaṃ
yeva kho gaḥapatayo samaṇabrāhmaṇānaṃ eke samaṇa-
brāhmaṇā ujuvipaccanikavādā, te evaṃ-āhaṃsu: Atthi

sabbaso bhavanīrodho ti. Tam kin-mānatha gahapatayo:
 nanu 'me samapabrāhmaṇā aññamaññassa ujuvipaccanikavādā
 ti. — Evaṃ bhante. — Tatra gahapatayo viññā puriso iti
 patisaṅcikkhati. Ye kho te bhonto samapabrāhmaṇā evaṃ-
 vādino evaṃdiṭṭhino: na tthi sabbaso bhavanīrodho ti, idam
 me aditṭham; ye pi te bhonto samapabrāhmaṇā evaṃvādino
 evaṃdiṭṭhino: atthi sabbaso bhavanīrodho ti, idam-me avi-
 ditam. Ahaṃ-e'eva kho pana ajānanto apassanto ekamsena
 ādāya vohareyyam; idam-eva saccaṃ, mogham aññan-ti,
 na me taṃ assa patirupam. Ye kho te bhonto samapa-
 brāhmaṇā evaṃvādino evaṃdiṭṭhino: na tthi sabbaso bhava-
 nīrodho ti, sace tesam bhavataṃ samapabrāhmaṇānaṃ
 saccaṃ vacanaṃ thānam etaṃ vijjati ye te devā arūpino
 sabbāmayā apaṇṇakam-me tatrōpapatti bhavissati; ye pana
 te bhonto samapabrāhmaṇā evaṃvādino evaṃdiṭṭhino: atthi
 sabbaso bhavanīrodho ti, sace tesam bhavataṃ samapa-
 brāhmaṇānaṃ saccaṃ vacanaṃ thānam etaṃ vijjati yaṃ
 diṭṭhe va dhamme parinibbāyissāmi. Ye kho te bhonto
 samapabrāhmaṇā evaṃvādino evaṃdiṭṭhino: na tthi sabbaso
 bhavanīrodho ti, tesam-ayaṃ diṭṭhi sārāgāya santike saṃ-
 yogāya santike abhinandanāya santike ajjhosānāya santike
 upādānāya santike; ye pana te bhonto samapabrāhmaṇā
 evaṃvādino evaṃdiṭṭhino: atthi sabbaso bhavanīrodho ti,
 tesam-ayaṃ diṭṭhi asārāgāya santike asāmyogāya santike
 anabhinandanāya santike anajjhosānāya santike anupādānāya
 santike ti. So iti paṭisaṅkhāya bhavānaṃ yeva nibbidāya
 virāgāya nirodhāya paṭipanno hoti.

Oattāro 'me gahapatayo puggalā santo saṃvijjamānā
 lokasmim, katame cattāro: Idha gahapatayo ekacco puggalo
 attantapo hoti attaparitāpanānuyogaṃ anuyutto. Idha gaha-
 patayo ekacco puggalo parantapo hoti paraparitāpanānuyogaṃ
 anuyutto. Idha gahapatayo ekacco puggalo attantapo ca
 hoti attaparitāpanānuyogaṃ anuyutto parantapo ca para-
 paritāpanānuyogaṃ anuyutto. Idha gahapatayo ekacco
 puggalo n' ev' attantapo hoti nāttaparitāpanānuyogaṃ anu-
 yutto na parantapo na paraparitāpanānuyogaṃ anuyutto, so

anattantapo aparantapo dīṭṭhe ve dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṁvedī brahmabhūtena attanā viharati. Katamo ca gahapatayo puggalo attantapo attaparitāpanānuyogaṁ anuyutto: Idha gahapatayo ekacco puggalo acelako hoti muttācāro hatthāpalekhano — yathā Kandarakaṁttantam tathā vittharo — iti evarūpaṁ anekavihitaṁ kāyassa ātāpana-paritāpanānuyogaṁ anuyutto viharati. Ayaṁ vuccati gahapatayo puggalo attantapo attaparitāpanānuyogaṁ anuyutto. Katamo ca gahapatayo puggalo parantapo paraparitāpanānuyogaṁ anuyutto: Idha gahapatayo ekacco puggalo orabbhiko hoti sūkariko — pe — ye vā pan' aṇṇe pi keci kurūra-kammantā. Ayaṁ vuccati gahapatayo puggalo parantapo paraparitāpanānuyogaṁ anuyutto. Katamo ca gahapatayo puggalo attantapo ca attaparitāpanānuyogaṁ anuyutto parantapo ca paraparitāpanānuyogaṁ anuyutto: Idha gahapatayo ekacco puggalo rājā vā hoti khuttiyo muddhāvasitto — pe — te pi daḍḍatajjitā bhayatajjitā assamukhā rudamānā parikkammāni karonti. Ayaṁ vuccati gahapatayo puggalo attantapo ca attaparitāpanānuyogaṁ anuyutto parantapo ca paraparitāpanānuyogaṁ anuyutto. Katamo ca gahapatayo puggalo n' ev' attantapo nāttaparitāpanānuyogaṁ anuyutto na parantapo na paraparitāpanānuyogaṁ anuyutto, so anattantapo aparantapo dīṭṭhe va dhamme nicchāto nibbuto sītibhūto sukhapaṭisaṁvedī brahmabhūtena attanā viharati: Idha gahapatayo Tathāgato loke uppajjati araham sammā-sambuddho — pe —. So ime pañca nīvarane pañāya cetaso upakkilese paññāya dubbalikarane vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam piṭṭ-sukham paṭhamam jhānam — dutiyam jhānam — tatiyam jhānam — catuttham jhānam upasampajja viharati. So evaṁ samāhite citta pariśuddhe pariyodāte anaṅgaṇe vīgatū-pakkilese mudubbhūte kammāniye thite ānejjappatte pubbenivāsānussatthāpāya cittaṁ abhinivāpēti. So anekavihitaṁ pubbenivāsaṁ anussarati, seyyathidaṁ: ekam -pi jātūṁ dve pi jātiyo — pe — iti sākāraṁ sauddesaṁ anekavihitaṁ pubbenivāsaṁ anussarati. So evaṁ samāhite citta pari-

suddhe pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye tīthe ānejjappatte sattānaṃ outūpapātānaṃsya cittaṃ abhininnāmeti. So dibbeva cakkhunā visuddhena atikkantaṃanusakena satto passati eavamāne upapajjamāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathā-kammūpage satte pajānāti. So evaṃ samāhūte citte pariyodāte anāgaṇe vigatūpakkilese mudubbhūte kammaniye tīthe ānejjappatte āsavānaṃ khayānnūya cittaṃ abhininnāmeti. So: idaṃ dukkhaṃ - tī yathābhūtaṃ pajānāti — pe — ayaṃ āsavanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam - itī āṇaṃ hoti; kkhīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāsyāti pajānāti. Ayaṃ vuccati gaḥapatayo puggalo n' ev' attantapo nāttapariṭāpanānuyogaṃ anuyutto na parantapo na parapariṭāpanānuyogaṃ anuyutto, so anattantapo aparantapo ditthe va dhamme nicchāto nibbato sītibhūto sukhapaṭisaṃvedī brahmabhūtena attanā viharatīti.

Evaṃ vutte Sāleyyukā brāhmaṇagahapatikā Bhagavantaṃ etad - avocun: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchanuṃ vā vivareyya, mūlhiassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhamanto rūpāni dakkhīntīti, evaṃ - evaṃ bhotā Gotamena anekapariyāyena dhammo pakāsito. Ete mayaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāma dhammaṃ - ca bhikkhusaṅghaṃ - ca. Upāsake no bhavaṃ Gotamo dhāreṭu ajjatagge pāṇapeto saraṇagato ti.

APANNAKASUTTANTAM DASAMAM.

GAHAPATIVAGGO PATHAMO.

61.

Evam' me sutaṃ. Ekaṃ samayaṃ Bhagavā Rājagahe viharatī Vesuvane Kalandakanivāpe. Tena kho pana samayena āyasmā Rāhulo Ambalaṭṭhikāyaṃ vīharatī. Atha kho Bhagavā sāyanhasamayaṃ patisaṅkāṇā vutthito yen' Ambalaṭṭhikā yen' āyasmā Rāhulo ten' apasaṅkami. Addasā kho āyasmā Rāhulo Bhagavantam dūrato va āgacchantaṃ, disvāna āsanaṃ paṇḍāpesi udakaṃ ca pādānaṃ. Nisīdi Bhagavā paṇḍatte āsane, olaṅṅa pāde pakkhālesi. Āyasmā pi kho Rāhulo Bhagavantam abhivādetvā ekumantaṃ nisīdi.

Atha kho Bhagavā parittaṃ udakāvasesaṃ udakādhāne thapetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no traṃ Rāhula imaṃ parittaṃ udakāvasesaṃ udakādhāne thapitaṃ ti. — Evam' bhante. — Evaṃ parittaṃ kho Rāhula tesaṃ sāmaṇṇaṃ yesaṃ na'tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no traṃ Rāhula taṃ parittaṃ udakāvasesaṃ chaḍḍitaṃ ti. — Evam' bhante. — Evaṃ chaḍḍitvā kho Rāhula tesaṃ sāmaṇṇaṃ yesaṃ na'tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ nikujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no traṃ Rāhula imaṃ udakādhānaṃ nikujjitaṃ ti. — Evam' bhante. — Evaṃ nikujjitaṃ kho Rāhula tesaṃ sāmaṇṇaṃ yesaṃ na'tthi sampajānamusāvāde lajjā ti. Atha kho Bhagavā taṃ udakādhānaṃ ukkujjitvā āyasmantaṃ Rāhulaṃ āmantesi: Passasi no traṃ Rāhula imaṃ udakādhānaṃ rittaṃ tucchā ti. — Evam' bhante. — Evarō rittaṃ tucchāṃ kho Rāhula tesaṃ sāmaṇṇaṃ yesaṃ na'tthi sampajānamusāvāde lajjā.

Seyyathā pi Rāhula raṇṇo nāgo isādaṇṇo abhūḥhavā bhijjāto saṅgāmaṃ racaro, so saṅgāmagato purimehi pi pādehi kammaṃ karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti, sisena pi kammaṃ karoti, kaṇṇehi pi kammaṃ karoti, dāntehi pi kammaṃ karoti, naṅgutthēna pi

kammaṃ karoti, rakkhat' eva soṇḍaṃ; tattha hatthārohasa-
evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūjhavā 'bhijāto
saṅgāmāvacaro saṅgāmagato purimehi pi pādehi kammaṃ
karoti pacchimehi pi pādehi kammaṃ karoti, purimena pi
kāyena kammaṃ karoti pacchimena pi kāyena kammaṃ karoti,
āseṇa pi kammaṃ karoti, kaṇṇe pi kammaṃ karoti, dantehi
pi kammaṃ karoti, naṅgutthena pi kammaṃ karoti, rakkhat'
eva soṇḍaṃ; aparicecattaṃ kho rañño nāgassa jīvitā - ti.
Yato kho Rāhula rañño nāgo isādanto ubbūjhavā 'bhijāto
saṅgāmāvacaro saṅgāmagato — pe — naṅgutthena pi kam-
maṃ karoti, soṇḍāya pi kammaṃ karoti; tattha hatthārohasa-
evaṃ hoti: Ayaṃ kho rañño nāgo isādanto ubbūjhavā 'bhijāto
saṅgāmāvacaro saṅgāmagato — pe — naṅgutthena pi kam-
maṃ karoti, soṇḍāya pi kammaṃ karoti; paricecattaṃ kho
rañño nāgassa jīvitāṃ, na - tthi dāci kiñci rañño nāgassa
akaraṇīyaṃ - ti. Evam - eva kho Rāhula yassa kassaci sampā-
jānamusā - dāte na - tthi lajjā nāhaṃ - tassa kiñci papaṃ akara-
ṇīyaṃ - ti vadāmi. Tasmātiha te Rāhula: hassā pi na musā
bhaṇissāmi - ti evaṃ hi te Rāhula sikkhitabbhaṃ.

Taṃ kim - maññasi Rāhula: kimatthiyo ādāso - ti. —
Paccavekkhanattho bhaṇte - ti. — Evam - eva kho Rāhula
paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbhaṃ,
paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbhaṃ,
paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbhaṃ.

Yad - eva tvaṃ Rāhula kāyena kammaṃ kattukāmo ho-
tad - eva te kāyakammaṃ paccavekkhitabbhaṃ: Yaṃ nu kho
ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ - me kāya-
kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi
saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ
idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace
tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho
ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ - me kāya-
kammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi
saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ
idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, eva-
rūpaṃ - te Rāhula kāyena kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ n' ev' attabyābādhāya saṃvatteyya na para-byābādhāya saṃvatteyya na ubhayabyābādhāya saṃvatteyya, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ - ti, evarūpaṃ - te Rāhula kāyena kammaṃ karaṇiyaṃ. Karontena pi te Rāhula kāyena kammaṃ tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, poṭṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ n' ev' attabyābādhāya saṃvattati na parabyābādhāya saṃvattati na ubhayabyābādhāya saṃvattati, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadaḍḍheyyāsi tvaṃ Rāhula evarūpaṃ kāyakammaṃ. Katvā pi te Rāhula kāyena kammaṃ tad - eva te kāyakammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpaṃ - te Rāhula kāyakammaṃ satthari vā viññūsu vā sabrahmacārisu desetabbaṃ vivaritabbaṃ uttānikātabbaṃ, desetvā vivaritvā uttānikatvā śyatiṃ saṃ-

varaṇi āpajjitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāseṃ idaṃ-me kāyakammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ-ti, ten' eva tvaṃ Rāhula pitipāmujjena vihareyyāsi aliorattānussikkhī kusalesu dhammesu.

Yad-eva tvaṃ Rāhula vācāya kammaṃ kattukāmo hosi tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ attabyābādhāya pi saṃvatteyya parabyābādhāya pi saṃvatteyya ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvatteyya, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti, evarūpaṃ-te Rāhula vācāya kammaṃ sasukkaṃ na karaṇiyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ-me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṃvatteyya, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ-ti, evarūpaṃ-te Rāhula vācāya kammaṃ karaṇiyaṃ. Karontena pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ karomī idaṃ-me vacīkammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomī idaṃ-me vacīkammaṃ — pe — ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ-ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ vacīkammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomī idaṃ-me vacīkammaṃ n' ev' attabyābādhāya — pe —

na ubhayabyābādhāya saṁvattati, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadajjeyyāsi tvaṃ Rāhula evaṃrūpaṃ vacīkammaṃ. Katvā pi te Rāhula vācāya kammaṃ tad-eva te vacīkammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ vācāya kammaṃ akāśiṃ idaṃ - me vacīkammaṃ attabyābādhāya pi saṁvatti parabyābādhāya pi saṁvatti ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāśiṃ idaṃ - me vacīkammaṃ — pe — ubhayabyābādhāya pi saṁvatti, akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evaṃrūpaṃ - te Rāhula vacīkammaṃ satthari vā rīnūsū vā sabrahmacārisu desetabbaṃ vivarītābbaṃ uttānikātābbaṃ, desetvā vivaritvā uttānikatvā āyatīṃ saṁharaṃ āpajjitābbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāśiṃ idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatti, kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Yad-eva tvaṃ Rāhula manasā kammaṃ kattukāmo hosi tad-eva te manokammaṃ paccavekkhitābbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ attabyābādhāya pi saṁvatteyya parabyābādhāya pi saṁvatteyya ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me manokammaṃ — pe — ubhayabyābādhāya pi saṁvatteyya, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evaṃrūpaṃ - te Rāhula manasā kammaṃ sasakkaṃ na karaṇīyaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ - me vacīkammaṃ n' ev' attabyābādhāya — pe — na ubhayabyābādhāya saṁvatteyya, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pītipāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

drayaṃ sukhavipākaṃ - ti, evarūpaṃ - te Rāhula manasā kammaṃ karuṇiṃ. Karontena pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ attabyābādhāya pi saṃvattati parabyābādhāya pi saṃvattati ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ - pe - ubhayabyābādhāya pi saṃvattati, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, paṭisaṃhareyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ - me manokammaṃ n' ev' attabyābādhāya - pe - na ubhayabyābādhāya saṃvattati, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, anupadañjeyyāsi tvaṃ Rāhula evarūpaṃ manokammaṃ. Ktvā pi te Rāhula manasā kammaṃ tad - eva te manokammaṃ paccavekkhitabbaṃ: Yaṃ nu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ attabyābādhāya pi saṃvatti parabyābādhāya pi saṃvatti ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti. Sace tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ - pe - ubhayabyābādhāya pi saṃvatti, akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ - ti, evarūpe te Rāhula manokamme aññi - tabbaṃ harāyitabbaṃ jigucchitabbaṃ, aññivā harāyivā jigucchitvā āyatīṃ saṃvaraṃ āpaññitabbaṃ. Sace pana tvaṃ Rāhula paccavekkhamāno evaṃ jāneyyāsi: Yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ - me manokammaṃ n' ev' attabyābādhāya saṃvatti na parabyābādhāya saṃvatti na ubhayabyābādhāya saṃvatti, kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ - ti, ten' eva tvaṃ Rāhula pīti - pāmujjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

Ye hi keci Rāhula atītam - addhānaṃ samaṇā vā brāh-
maṇā vā kāyakammaṃ parisodhesuṃ vacīkammaṃ pari-
sodhesuṃ manokammaṃ parisodhesuṃ, sabbe te evaṃ - evaṃ
paccavekkhītvā paccavekkhītvā kāyakammaṃ parisodhesuṃ,
paccavekkhītvā paccavekkhītvā vacīkammaṃ parisodhesuṃ,
paccavekkhītvā paccavekkhītvā manokammaṃ parisodhesuṃ.
Ye hi pi keci Rāhula anāgataṃ - addhānaṃ samaṇā vā brāh-
maṇā vā kāyakammaṃ parisodhessanti vacīkammaṃ pari-
sodhessanti manokammaṃ parisodhessanti, sabbe te evaṃ - evaṃ
paccavekkhītvā paccavekkhītvā kāyakammaṃ parisodhessanti,
paccavekkhītvā paccavekkhītvā vacīkammaṃ parisodhessanti,
paccavekkhītvā paccavekkhītvā manokammaṃ parisodhessanti.
Ye hi pi keci Rāhula etarahi samaṇā vā brāhmaṇā vā kāya-
kammaṃ parisodhenti vacīkammaṃ parisodhenti manokammaṃ
parisodhenti, sabbe te evaṃ - evaṃ paccavekkhītvā paccavekkhītvā
kāyakammaṃ parisodhenti, paccavekkhītvā paccavekkhītvā
vacīkammaṃ parisodhenti, paccavekkhītvā paccavekkhītvā
manokammaṃ parisodhenti. Tasmātiha Rāhula:
paccavekkhītvā paccavekkhītvā kāyakammaṃ parisodhessāma,
paccavekkhītvā paccavekkhītvā vacīkammaṃ parisodhessāma,
paccavekkhītvā paccavekkhītvā manokammaṃ parisodhessāmāti
evaṃ hi vo Rāhula sikkhitabban - ti.

Idam - avoca Bhagavā. Attamaṇo āyasmā Rāhulo Bha-
gavato bhūtaṃ abhinandīti.

AMBALATTHIKA-RĀHULO VĀDASUTTANTAM PĀTHAKAM.

62.

Etam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthi-
yaṃ vibarati Jetavana Anāthapiṇḍikassa ārāme. Atha kho
Bhagavā pubbanhasamayaṃ nivāsetvā pattavīvaraṃ ādāya
Sāvatthiṃ piṇḍāya pāvisi. Āyasmā pi kho Rāhulo pubbanha-

samayaṃ nivāsetvā pattācivarāṃ ādāya Bhagavantāṃ piṭṭhito piṭṭhito anubandhi. Atha kho Bhagavā apaloketvā āyasmantaṃ Rāhulaṃ āmantesi: Yaṃ kiñci Rāhula rūpaṃ atitānāgataaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, oḷārikaṃ vā sukkhumaṃ vā, hinaṃ vā paṇītaṃ vā, yaṃ dūre santike vā, sabbaṃ rūpaṃ: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ etaṃ yaṭhābhūtaṃ sammappaññāya dattṭhabban-
ti. — Rūpaṃ eva nu kho Bhagavā, rūpaṃ eva nu kho Sagatāti. — Rūpaṃ pi Rāhula, vedanā pi Rāhula, saññā pi Rāhula, saṅkhārā pi Rāhula, viññāṇaṃ pi Rāhulāti.

Atha kho āyasmā Rāhulo: ko n' ajja Bhagavatā sammukhā evādena evadito gāmaṃ piṇḍāya pavasisattiti tato paṇivattitvā ānātarasmiṃ rukkhamaṇḍe nisīdi pallaṅkaṃ ābhujitvā ujaṃ kāyaṃ paṇidhāya parimukhaṃ eṭṭiṃ upatṭhapetvā. Addasā kho āyasmā Sāriputto āyasmantaṃ Rāhulaṃ ānātarasmiṃ rukkhamaṇḍe nisinnaṃ pallaṅkaṃ ābhujitvā ujaṃ kāyaṃ paṇidhāya parimukhaṃ eṭṭiṃ upatṭhapetvā. diāvāna āyasmantaṃ Rāhulaṃ āmantesi: Ānāpānasatiṃ Rāhula bhāvaṃ bhāvehi, ānāpānasati Rāhula bhāvitaṃ bahulikataṃ mahapphalā hoti mahānisamsā ti. Atha kho āyasmā Rāhulo sīyāṇhasamayaṃ paṭisallāpā vuttṭhito yena Bhagavā ten' upasāṅkamaṃ, upasāṅkamitvā Bhagavantāṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā Rāhulo Bhagavantāṃ etaṃ avoca: Kathaṃ bhāvitaṃ nu kho bhante ānāpānasati kathaṃ bahulikataṃ mahapphalā hoti mahānisamsā ti.

Yaṃ kiñci Rāhula ajjhattaṃ paccattaṃ kakkhaṇaṃ kharigataṃ upādinnaṃ, seyyathidaṃ keṣā lomā nakhā dantā taso maṃsaṃ mūhāru aṭṭhi aṭṭhimiṇḍā vakkāṃ hadayaṃ yakanāṃ kilomakāṃ piṭṭakāṃ papphāsāṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ, yaṃ vā paṇ' aññaṃ pi kiñci ajjhattaṃ paccattaṃ kakkhaṇaṃ kharigataṃ upādinnaṃ, yaṃ vuccati Rāhula ajjhattikā paṭhavīdhātu. Yā e' eva kho pana ajjhattikā paṭhavīdhātu yā ca bhāirā paṭhavīdhātu paṭhavīdhātū ev' esā. Tam: n' etaṃ mama, n' eso 'ham' asmi, na me so attā ti evaṃ etaṃ yaṭhābhūtaṃ sammappaññāya dattṭhabbaṃ.

Evam'etaṃ yathābhūtaṃ sammappaññāya disvā paṭhavi-dhātuyā nibbindati, paṭhavidhātuyā cittaṃ virājeti.

Katamā ca Rāhula āpodhātu: āpodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā āpodhātu: yaṃ ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, seyyathidaṃ pittaṃ sumhaṃ pubbo lohitaṃ sedo medo assu vasā khelo siṅghānikā lasikā muttaṃ, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ āpo āpogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā āpodhātu. Yā c' eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu āpodhātur'ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ'asmi, na meṣo attā ti evam'etaṃ yathābhūtaṃ sammappaññāya dattṭhabbaṃ. Evam'etaṃ yathābhūtaṃ sammappaññāya disvā āpodhātuyā nibbindati, āpodhātuyā cittaṃ virājeti.

Katamā ca Rāhula tejodhātu: tejodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā tejodhātu: yaṃ ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, seyyathidaṃ yena ca santappati yena ca jīriyati yena ca pariḍayhati yena ca asitapītakkhāyitasāyitaṃ sammā pariñāmaṃ gacchati, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ tejo tejogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā tejodhātu. Yā c' eva kho pana ajjhattikā tejodhātu yā ca bāhirā tejodhātu tejodhātur'ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ'asmi, na meṣo attā ti evam'etaṃ yathābhūtaṃ sammappaññāya dattṭhabbaṃ. Evam'etaṃ yathābhūtaṃ sammappaññāya disvā tejodhātuyā nibbindati, tejodhātuyā cittaṃ virājeti.

Katamā ca Rāhula vāyodhātu: vāyodhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā vāyodhātu: yaṃ ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, seyyathidaṃ uddhaṅgamā vātā, adhogamā vātā, kucchisayā vātā, koṭṭha-sayā vātā, aṅgamaṅgānusārino vātā, assāso passāso iti, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ vāyo vāyogataṃ upādinnaṃ, ayaṃ vuccati Rāhula ajjhattikā vāyodhātu. Yā c' eva kho pana ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu vāyodhātur'ev' esā. Taṃ: n' etaṃ mama, n' eso 'haṃ'asmi, na meṣo attā ti evam'etaṃ yathābhūtaṃ

sammappaññāya datṭhabbān. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā vāyodhātuyā nibbindati, vāyodhātuyā cittaṃ virājeti.

Katamā ca Rāhula ākāsadhātu: ākāsadhātu siyā ajjhattikā siyā bāhirā. Katamā ca Rāhula ajjhattikā ākāsadhātu: yaṃ ajjhattaṃ paccattaṃ ākāseṃ ākāsagataṃ upādiṇṇaṃ, seyyathidaṃ kaṇṇacchiddaṃ nāsacchiddaṃ mukhadvāraṃ, yena ca asitapitakhāyitasāyitaṃ ajjho harati, yattha ca asitapitakhāyitasāyitaṃ santiṭṭhati, yena ca asitapitakhāyitasāyitaṃ adho bhāgā nikkhamati, yaṃ vā paṇ' aññaṃ - pi kiñci ajjhattaṃ paccattaṃ ākāseṃ ākāsagataṃ upādiṇṇaṃ, ayaṃ vuccati Rāhula ajjhattikā ākāsadhātu. Yā c' eva kho paṇa ajjhattikā ākāsadhātu yā ca bāhirā ākāsadhātu ākāsadhāturo - ev' esā. Taṃ: n' etaṃ mama, n' eso 'ham' asmi, na mēso attā ti evam' etaṃ yathābhūtaṃ sammappaññāya datṭhabbān. Evam' etaṃ yathābhūtaṃ sammappaññāya disvā ākāsadhātuyā nibbindati, ākāsadhātuyā cittaṃ virājeti.

Paṭhavisamaṃ Rāhula bhāvanaṃ bhāvehi, paṭhavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula paṭhaviyā sucim' - pi nikkhipanti asucim' - pi nikkhipanti gūṭhagatam' - pi nikkhipanti muttagatam' - pi nikkhipanti kheḷagatam' - pi nikkhipanti pubbagatam' - pi nikkhipanti lohitaḡatam' - pi nikkhipanti, na ca tena paṭhavi attīyati vā harīyati vā jigucchati vā, evam' eva kho tvaṃ Rāhula paṭhavisamaṃ bhāvanaṃ bhāvehi, paṭhavisamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti.

Āposamaṃ Rāhula bhāvanaṃ bhāvehi, āposamaṃ hi te Rāhula bhāvanaṃ bhāvayato uppannā manāpāmanāpā phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula āposamīṃ sucim' - pi dhovanti asucim' - pi dhovanti gūṭhagatam' - pi dhovanti muttagatam' - pi dhovanti kheḷagatam' - pi dhovanti pubbagatam' - pi dhovanti lohitaḡatam' - pi dhovanti, na ca tena āpo attīyati vā harīyati vā jigucchati vā, evam' eva

kho tvaṃ Rāhula sposamaṃ bhāvanam bhāvehi — pe —
 ṭhassanti.

Tejosaṃ Rāhula bhāvanam bhāvehi, tejosaṃ hi te
 Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā phassā
 cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula tejo
 asucim pi dahati asucim pi dahati gūthagatam pi dahati
 muttagatam pi dahati kheḷagatam pi dahati pubbagatam pi
 dahati lohitaḡatam pi dahati, na ca tena tejo attiyati vā
 harāyati vā jigucchati vā, evaṃ eva kho tvaṃ Rāhula tejo-
 samaṃ bhāvanam bhāvehi — pe — ṭhassanti.

Vāyosaṃ Rāhula bhāvanam bhāvehi, vāyosaṃ hi
 te Rāhula cittaṃ bhāvayato uppannā manāpāmanāpā phassā
 cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula vāyo
 asucim pi upavāyati asucim pi upavāyati gūthagatam pi
 upavāyati muttagatam pi upavāyati kheḷagatam pi upa-
 vāyati pubbagatam pi upavāyati lohitaḡatam pi upavāyati,
 na ca tena vāyo attiyati vā harāyati vā jigucchati vā, evaṃ
 eva kho tvaṃ Rāhula vāyosaṃ bhāvanam bhāvehi — pe —
 ṭhassanti.

Ākāsaṃ Rāhula bhāvanam bhāvehi, ākāsaṃ hi te
 Rāhula bhāvanam bhāvayato uppannā manāpāmanāpā
 phassā cittaṃ na pariyādāya ṭhassanti. Seyyathā pi Rāhula
 ākāso na katthaci patiṭṭhito, evaṃ eva kho tvaṃ Rāhula
 ākāsaṃ bhāvanam bhāvehi, ākāsaṃ hi te Rāhula
 bhāvanam bhāvayato uppannā manāpāmanāpā phassā cittaṃ
 na pariyādāya ṭhassanti.

Mettaṃ Rāhula bhāvanam bhāvehi, mettaṃ hi te Rāhula
 bhāvanam bhāvayato yo byāpādo so pahiyissati. Karuṇā
 Rāhula bhāvanam bhāvehi, karuṇā hi te Rāhula bhāvanam
 bhāvayato yā vihesā sā pahiyissati. Muditaṃ Rāhula bhā-
 vanam bhāvehi, muditaṃ hi te Rāhula bhāvanam bhāvayato
 yā arati sā pahiyissati. Upekkhā Rāhula bhāvanam bhā-
 vehi, upekkhā hi te Rāhula bhāvanam bhāvayato yo paṭi-
 gho so pahiyissati. Asubhaṃ Rāhula bhāvanam bhāvehi,
 asubhaṃ hi te Rāhula bhāvanam bhāvayato yo rāgo so
 pahiyissati. Aniccasaṇṇaṃ Rāhula bhāvanam bhāvehi,

aniccasaññam hi te Rāhula bhāvanam bhāvayāto yo asmi-
māno so pahiyissati.

Ānāpānasatiṃ Rāhula bhāvaṇaṃ bhāvēhi, ānāpānasati
Rāhula bhāvitā bahulikatā mahapphalā hoti mahānisaṃsā.
Kathaṃ bhāvitā ca Rāhula ānāpānasati kathaṃ bahulikatā
mahapphalā hoti mahānisaṃsā: Idha Rāhula bhikkhu
araññagato vā rukkhamūlagato vā suññāgāragato vā nisīdati
pallankam ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ
satim upatthapetvā. So sato va assasati, sato passasati.
Dighaṃ vā assasanto: dighaṃ assasāmiti pajānāti, dighaṃ
vā passasanto: dighaṃ passasāmiti pajānāti; rassaṃ vā assa-
santo: rassaṃ assasāmiti pajānāti, rassaṃ vā passasanto:
rassaṃ passasāmiti pajānāti. Sabbakāyapaṭisaṃvedī assa-
sissāmiti sikkhati, sabbakāyapaṭisaṃvedī passasissāmiti sik-
khati. Passambhayaṃ kāyasaṅkhāraṃ assasissāmiti sikkhati,
passambhayaṃ kāyasaṅkhāraṃ passasissāmiti sikkhati. Pīti-
paṭisaṃvedī assasissāmiti sikkhati, pītipaṭisaṃvedī passu-
sissāmiti sikkhati. Sukhapaṭisaṃvedī assasissāmiti sikkhati,
sukhapaṭisaṃvedī passasissāmiti sikkhati. Cittasaṅkhāra-
paṭisaṃvedī assasissāmiti sikkhati, cittasaṅkhārapaṭisaṃvedī
passasissāmiti sikkhati. Passambhayaṃ cittasaṅkhāraṃ assa-
sissāmiti sikkhati, passambhayaṃ cittasaṅkhāraṃ passasissā-
miti sikkhati. Cittapaṭisaṃvedī assasissāmiti sikkhati, citta-
paṭisaṃvedī passasissāmiti sikkhati. Abhippamodayaṃ cit-
taṃ assasissāmiti sikkhati, abhippamodayaṃ cittaṃ passa-
sissāmiti sikkhati. Samādahaṃ cittaṃ assasissāmiti sikkhati,
samādahaṃ cittaṃ passasissāmiti sikkhati. Vimocayaṃ cit-
taṃ assasissāmiti sikkhati, vimocayaṃ cittaṃ passasissāmiti
sikkhati. Aniccānupassī assasissāmiti sikkhati, aniccānu-
passī passasissāmiti sikkhati. Virāgānupassī assasissāmiti
sikkhati, virāgānupassī passasissāmiti sikkhati. Nirodhānu-
passī assasissāmiti sikkhati, nirodhānupassī passasissāmiti
sikkhati. Patinissaggānupassī assasissāmiti sikkhati, paṭi-
nissaggānupassī passasissāmiti sikkhati. Evaṃ bhāvitā kho
Rāhula ānāpānasati evaṃ bahulikatā mahapphalā hoti
mahānisaṃsā. Evaṃ bhāvitāya kho Rāhula ānāpānasatiyā

evam bahulikātāya ye pi te carimakā assāsapassūsā te pi viditā va nirujjhanti no aviditā ti.

Idam - uvoce Bhagavā. Attamano āyasmū Rāhulo Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-RĀHULO VĀDASUTTĀNTAM HUTITAM.

63.

Evam - me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavana Anāthapiṇḍikassa ārāme. Atha kho āyasmato Māluṅkyāputtassa rahogatassa paṭisallīnassa evam cetaso parivīṭakko udapādi: Yān' imāni diṭṭhigatāni Bhagavatā abyākatāni ṭhapitāni paṭikkhittāni: Sassato loko iti pi, asassato loko iti pi, antavā loko iti pi, anantavā loko iti pi, taṃ jīvaṃ taṃ sarīraṃ iti pi, aññaṃ jīvaṃ aññaṃ sarīraṃ iti pi, hoti tathāgato param - maraṇā iti pi, na hoti tathāgato param - maraṇā iti pi, hoti ca na ca' hoti tathāgato param - maraṇā iti pi, n' eva hoti na na hoti tathāgato param - maraṇā iti pi, tāni me Bhagavā na byākaroti; yāni me Bhagavā na byākaroti tam - me na ruccati, tam - me na khamati, so 'haṃ Bhagavantam upasaṅkamitvā etam - atthaṃ pucchissāmi. Sacce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā, antavā loko ti vā, anantavā loko ti vā, taṃ jīvaṃ taṃ sarīraṃ - ti vā, aññaṃ jīvaṃ aññaṃ sarīraṃ - ti vā, hoti tathāgato param - maraṇā ti vā, na hoti tathāgato param - maraṇā ti vā, hoti ca na ca hoti tathāgato param - maraṇā ti vā, n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ Bhagavati brahmacariyaṃ carissāmi. No ce me Bhagavā byākarissati: Sassato loko ti vā, asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param - maraṇā ti vā, evāhaṃ sikkhaṃ paccakkhāya hināy' āvattissāmi.

Bhagavā byākarotu; sace Bhagavā jānāti: na hoti tathāgato param-maraṇā ti, na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti tathāgato param-maraṇā ti vā na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi. Sace Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti, hoti ca na ca hoti tathāgato param-maraṇā ti me Bhagavā byākarotu; sace Bhagavā jānāti: n' eva hoti na na hoti tathāgato param-maraṇā ti, n' eva hoti na na hoti tathāgato param-maraṇā ti me Bhagavā byākarotu. No ce Bhagavā jānāti: hoti ca na ca hoti tathāgato param-maraṇā ti vā n' eva hoti na na hoti tathāgato param-maraṇā ti vā, ajānato kho pana apassato etad-eva ujukaṃ hoti yadidaṃ: na jānāmi na passāmi.

Kin-na tāhaṃ Māluṅkyāputta evaṃ avacaṃ: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Tvaṃ vā pana maṃ evaṃ avaca: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi, Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. — No h' etaṃ bhante. — Iti kira Māluṅkyāputta n' evāhaṃ taṃ vadāmi: ehi tvaṃ Māluṅkyāputta mayi brahmacariyaṃ cara, ahaṃ te byākarissāmi: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti; na pi kira maṃ tvaṃ vadasi: ahaṃ bhante Bhagavati brahmacariyaṃ carissāmi. Bhagavā me byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti. Evaṃ sante moghapurisa ke santo kaṃ puccācikkhasi.

Yo kho Māluṅkyāputta evaṃ vadeyya: Na tāvāhaṃ Bhagavati brahmacariyaṃ carissāmi yāva me Bhagavā na byākarissati: sassato loko ti vā asassato loko ti vā — pe — n' eva hoti na na hoti tathāgato param-maraṇā ti vā ti;

abyākatam - eva taṃ Māluṅkyāputta Taṭṭhigutena assa aṭṭha
 so paṇḍalo kālāṃ kareyya. Seyyathī pi Māluṅkyāputta
 pariṣo sallena viddho assa suvisena gāḷhapalepanena, tassa
 mittāmaccā nātisālohitā bhisakkaṃ sallakattaṃ upatṭha-
 peyyuṃ. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 riṣṣāmi yāva na taṃ purisaṃ jānāmi yen' aṃhi viddho:
 khattiyo vā brāhmaṇo vā vesso vā suddo vā ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 purisaṃ jānāmi yen' aṃhi viddho: evaṃnāmo evaṃgotto itī
 vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 riṣṣāmi yāva na taṃ purisaṃ jānāmi yen' aṃhi viddho:
 digho vā rasso vā majjhimo vā ti. So evaṃ vadeyya: na
 tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ purisaṃ
 jānāmi yen' aṃhi viddho: kāḷo vā sāmo vā maṇḍuracchavi
 vā ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āha-
 riṣṣāmi yāva na taṃ purisaṃ jānāmi yen' aṃhi viddho:
 asukasmiṃ gāme vā nigame vā nagare vā ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 dhanuṃ jānāmi yen' aṃhi viddho yadi vā cāpo yadi vā
 kodanḍo ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ
 āharissāmi yāva na taṃ jīvaṃ jānāmi yāy' aṃhi viddho yadi
 vā akkassa yadi vā saṇṭhassa yadi vā nahārussa yadi vā
 maruvāya yadi vā khirapaṇṇino ti. So evaṃ vadeyya: na
 tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ kaṇḍaṃ
 jānāmi yen' aṃhi viddho yadi vā kacchaṃ yadi vā ropinaṃ
 ti. So evaṃ vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi
 yāva na taṃ kaṇḍaṃ jānāmi yen' aṃhi viddho yassa pattehi
 vājitāṃ, yadi vā gūjhaṃ yadi vā kankussa yadi vā kula-
 lassa yadi vā morassa yadi vā eṭṭhāhamano ti. So evaṃ
 vadeyya: na tāvāhaṃ imaṃ sallāṃ āharissāmi yāva na taṃ
 kaṇḍaṃ jānāmi yen' aṃhi viddho yassa nahārūṇā parikkhi-
 tāṃ, yadi vā gavyassa yadi vā mahiṣassa yadi vā roruvassa
 yadi vā samhārassāti. So evaṃ vadeyya: na tāvāhaṃ imaṃ
 sallāṃ āharissāmi yāva na taṃ sallāṃ jānāmi yen' aṃhi
 viddho yadi vā sallāṃ yadi vā khurappaṃ yadi vā vekaḍḍaṃ
 yadi vā nārācaṃ yadi vā vacchadantaṃ yadi vā karavīra-

pattan'ti. Ahañtam'eva tañ Māluṅkyāputta tena parisena
 ssa atha so puriso kālāṃ kareyya. Evam'eva kho Māluṅkyā-
 putta yo evañ vadeyya: Na tādāhañ Bhagavati brahma-
 cariyaṃ carissāmi yāva me Bhagavā na byākariseati: sassato
 loko ti vā asassato loko ti vā — pe — n' eva hoti na na
 hoti tathāgato param'maraṇā ti vā ti, abyākatam'eva tañ
 Māluṅkyāputta Tathāgatena ssa atha so puggalo kālāṃ
 kareyya.

Sassato loko ti Māluṅkyāputta diṭṭhiyā sati brahma-
 cariyavāso abhavissāti evañ no. Asassato loko ti Māluṅkyā-
 putta diṭṭhiyā sati brahmacariyavāso abhavissāti evam'pi
 no. Sassato loko ti Māluṅkyāputta diṭṭhiyā sati asassato
 loko ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ
 santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ diṭṭhe
 va dhamme nighātāṃ paññapemi. Antavā loko ti Māluṅkyā-
 putta diṭṭhiyā sati brahmacariyavāso abhavissāti evañ no.
 Anantavā loko ti Māluṅkyāputta diṭṭhiyā sati brahma-
 cariyavāso abhavissāti evam'pi no. Antavā loko ti Māluṅkyā-
 putta diṭṭhiyā sati anantavā loko ti vā diṭṭhiyā sati atth'
 eva jāti atthi jarā atthi maraṇaṃ santi sokaparidevadukkha-
 domanassupāyāsā yesāhaṃ diṭṭhe va dhamme nighātāṃ
 paññapemi. Tañ jīvāṃ tañ sarīraṃ ti Māluṅkyāputta diṭ-
 ṭhiyā sati brahmacariyavāso abhavissāti evañ no. Aññaṃ
 jīvāṃ aññaṃ sarīraṃ ti Māluṅkyāputta diṭṭhiyā sati brahma-
 cariyavāso abhavissāti evam'pi no. Tañ jīvāṃ tañ sarī-
 raṃ ti Māluṅkyāputta diṭṭhiyā sati aññaṃ jīvāṃ aññaṃ
 sarīraṃ ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi
 maraṇaṃ santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ
 diṭṭhe va dhamme nighātāṃ paññapemi. Hoti tathāgato
 param'maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahma-
 cariyavāso abhavissāti evañ no. Na hoti tathāgato param-
 maraṇā ti Māluṅkyāputta diṭṭhiyā sati brahmacariyavāso
 abhavissāti evam'pi no. Hoti tathāgato param'maraṇā ti
 Māluṅkyāputta diṭṭhiyā sati na hoti tathāgato param'maraṇā
 ti vā diṭṭhiyā sati atth' eva jāti atthi jarā atthi maraṇaṃ

santi sokaparidevadukkhadomanassupāyāsā yesāhaṃ dīṭṭhe
va dhamme nighātāṃ paññapemi. Hoti ca na ca hoti tathā-
gato param-maraṇā ti Māluṅkyāputta dīṭṭhiyā sati brahma-
cariyavāso abhavissāti evaṃ no. N' eva hoti na na hoti
tathāgato param-maraṇā ti Māluṅkyāputta dīṭṭhiyā sati
brahmācariyavāso abhavissāti evaṃ pi no. Hoti ca na ca
hoti tathāgato param-maraṇā ti Māluṅkyāputta dīṭṭhiyā
sati n' eva hoti na na hoti tathāgato param-maraṇā ti vā
dīṭṭhiyā sati attli' eva jāti attli' jarā attli' maraṇaṃ santi
sokaparidevadukkhadomanassupāyāsā yesāhaṃ dīṭṭhe va
dhamme nighātāṃ paññapemi.

Tasmātiha Māluṅkyāputta abyākataṃ-ca me abyākatato
dhūretha, byākataṃ-ca me byākatato dhūretha. Kiṃ-ca
Māluṅkyāputta mayā abyākataṃ: Sassato loko ti Māluṅkyā-
putta mayā abyākataṃ, asassato loko ti mayā abyā-
kataṃ, antavā loko ti mayā abyākataṃ, anantavā loko ti
mayā abyākataṃ, taṃ jīvaṃ taṃ sarīraṃ-ti mayā abyā-
kataṃ, aññaṃ jīvaṃ aññaṃ sarīraṃ-ti mayā abyākataṃ,
hoti tathāgato param-maraṇā ti mayā abyākataṃ, na hoti
tathāgato param-maraṇā ti mayā abyākataṃ, hoti ca na
ca hoti tathāgato param-maraṇā ti mayā abyākataṃ, n'
eva hoti na na hoti tathāgato param-maraṇā ti mayā abyā-
kataṃ. Kasimā c' etaṃ Māluṅkyāputta mayā abyākataṃ:
Na h' etaṃ Māluṅkyāputta atthasamūhitaṃ n' ādibrahma-
cariyikaṃ, na nibbidāya na virāgāya na nirodhāya na upa-
samāya na abhinnāya na sambodhāya na nibbānāya saṃ-
vattiati, tasmā taṃ mayā abyākataṃ. Kiṃ-ca Māluṅkyāputta
mayā byākataṃ: Idaṃ dukkhaṃ-ti Māluṅkyāputta mayā
byākataṃ, ayaṃ dukkhasamudayo ti mayā byākataṃ, ayaṃ
dukkhanirodho ti mayā byākataṃ, ayaṃ dukkhanirodha-
gāminī paṭipadā ti mayā byākataṃ, Kasimā c' etaṃ Māluṅkyā-
putta mayā byākataṃ: Etaṃ hi Māluṅkyāputta atthasamū-
hitaṃ, etaṃ ādibrahmācariyikaṃ, etaṃ nibbidāya virāgāya
nirodhāya upasamāya abhinnāya sambodhāya nibbānāya saṃ-
vattiati, tasmā taṃ mayā byākataṃ. Tasmātiha Māluṅkyā-

putta abyākataṃ - ca me abyākatato dhāretha, byākataṃ - ca me byākatato dhārethāti.

Idam - avoca Bhagavā. Attamuno kyaṃ Māluṅkyāputto Bhagavato bhāsitaṃ abhinanditi.

CŪLA-MĀLUṆKATASUTTANTO TATIYAM

64.

Evam - me sutaṃ. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhavo ti. Bhudante ti te bhikkhū Bhagavato paccassusū. Bhagavā etad - avoca: Dhāretha no tvahe bhikkhave mayā desitāni pañc' orambhāgiyāni saṃyojanāni. Evaṃ vutta kyaṃ Māluṅkyāputto Bhagavantaṃ etad - avoca: Ahaṃ kho bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāni. — Yathākatam paṇa tvaṃ Māluṅkyāputta dhāresi mayā desitāni pañc' orambhāgiyāni saṃyojanāni. — Sakkāyaditthim kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Vicikicchaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Silabbataparāmaṣaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Kāmacchandaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Byāpādaṃ kho ahaṃ bhante Bhagavatā orambhāgiyaṃ saṃyojanaṃ desitaṃ dhāremi. Evaṃ kho ahaṃ bhante dhāremi Bhagavatā desitāni pañc' orambhāgiyāni saṃyojanāni.

Kassa kho nāma tvaṃ Māluṅkyāputta mayā evaṃ pañc' orambhāgiyāni saṃyojanāni desitāni dhāresi. Nana Māluṅkyāputta aśatitthiyā paribbajakā iminā tarupūpamena upārambhena upārambhissati: Dhamassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sakkāyo ti pi na hoti.

kuto pan' assa uppajjissati sakkāyaditthi; anuseti tv - ev' assa sakkāyaditthānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa dhammā ti pi na hoti, kuto pan' assa uppajjissati dhammesu vicikicchā; anuseti tv - ev' assa vicikicchānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sīlā ti pi na hoti, kuto pan' assa uppajjissati sīlesu silabbataparāmāso; anuseti tv - ev' assa silabbataparāmāsānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa kāmā ti pi na hoti, kuto pan' assa uppajjissati kāmesu kāmacchando; anuseti tv - ev' assa kāmārāgānusayo. Dāharassa hi Māluṅkyāputta kumārassa mandassa uttānaseyyakassa sattā ti pi na hoti, kuto pan' assa uppajjissati sattesu byāpādo; anuseti tv - ev' assa byāpādānusayo. Nānu Māluṅkyāputta aññatitthiyā paribhājakū iminā tarupūpamena upārambhena upārambhissantiti. Evaṃ rutte āyasmā Ānando Bhagavantaṃ etad - avoca: Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā pañe' orambhāgiyaṃ saṃyojanāṃ deseeṃ. Bhagavato eutvā bhikkhū dhāressantiti. — Tena h' Ānanda suṇohi sādḍhukāṃ manasikarohi, bhāssissāmiti. Evaṃ bhante ti kho āyasmā Ānando Bhagavato paccassosi. Bhagavā etad - avoca:

Idh' Ānanda assutavā puthujjano ariyānaṃ adassāvi ariyadhammassa akovido ariyadhamme avinīto, sappurisaṇaṃ adassāvi sappurisaḍḍhammassa akovido sappurisaḍḍhamme avinīto, sakkāyaditthipariyutthitena cetasā viharati sakkāyaditthiparetena, uppannāya ca sakkāyaditthiyā nissaraṇaṃ yathābhūtaṃ na - ppajānāti; tassa sā sakkāyaditthi thāmagatā appatvivinītā orambhāgiyaṃ saṃyojanāṃ. Vicikicchāpariyutthitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ na - ppajānāti; tassa sā vicikicchā thāmagatā appatvivinītā orambhāgiyaṃ saṃyojanāṃ. Silabbataparāmāsapariyutthitena cetasā viharati silabbataparāmāsaparetena, uppannassa ca silabbataparāmāsa nissaraṇaṃ yathābhūtaṃ na - ppajānāti; tassa so silabbataparāmāso thāmagato appatvivinīto orambhāgiyaṃ saṃyojanāṃ. Kāmarāgāpariyutthitena cetasā viharati kāma-

rāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so kāmarāgo thāmagato appatvivinīto orambhāgiyaṃ saṃyojanaṃ. Byāpādapariyutthitena cetasā viharati byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ na ppajānāti; tassa so byāpādo thāmagato appatvivinīto orambhāgiyaṃ saṃyojanaṃ. Sutavā ca kho Ānanda ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisdhammassa kovido sappurisdhamme suvinīto, na sakkāyaditthipariyutthitena cetasā viharati na sakkāyaditthiparetena, uppannāya ca sakkāyaditthiā nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā sakkāyaditthi sānusaya pahiyati. Na vicikicchāpariyutthitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti; tassa sā vicikicchā sānusaya pahiyati. Na silabbataparāmāsāpariyutthitena cetasā viharati na silabbataparāmāsāparetena, uppannassa ca silabbataparāmāsassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so silabbataparāmāso sānusayo pahiyati. Na kāmarāgapariyutthitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so kāmarāgo sānusayo pahiyati. Na byāpādapariyutthitena cetasā viharati na byāpādaparetena, uppannassa ca byāpādassa nissaraṇaṃ yathābhūtaṃ pajānāti; tassa so byāpādo sānusayo pahiyati.

Yo Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni āhassati vā dakkhīti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Seyyathā pi Ānanda mahato rukkhassa tiṭṭhato sāravato taccaṃ acchetvā phegguṃ acchetvā sārucchedo bhavissatīti n' etaṃ thānaṃ vijjati, evaṃ eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ anāgama pañc' orambhāgiyāni saṃyojanāni āhassati vā dakkhīti vā pajahissati vā ti n' etaṃ thānaṃ vijjati. Yo ca kho Ānanda maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya

taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni āsati vā dakkhiti vā pajabhissati vā ti thānam etaṃ vijjati. Seyyathā pi Ānanda mahato rūkkhassa titthato sāravato taccaṃ chetvā phegguṃ chetvā sāracheho bhavissati thānam etaṃ vijjati, evam eva kho Ānanda yo maggo yā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya taṃ maggaṃ taṃ paṭipadaṃ āgama pañc' orambhāgiyāni saṃyojanāni āsati vā dakkhiti vā pajabhissati vā ti thānam etaṃ vijjati. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa samatittikā kākapeyyā, atha dubbhalako puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gacchāmi, so na sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gantuṃ, evam eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ na pakkhandaṭṭi na passidati na santiṭṭhati na vimuccati seyyathā pi so dubbhalako puriso evam ete dātṭhabbā. Seyyathā pi Ānanda Gaṅgā nadi pūrā udakassa samatittikā kākapeyyā, atha balavā puriso āgaccheyya: ahaṃ imissā Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gacchāmi, so sakkuṇeyya Gaṅgāya nadiyā tiriyaṃ bāhāya sotam chetvā sotthinā pāram gantuṃ, evam eva kho Ānanda yassa kassaci sakkāyanirodhāya dhamme desiyamāne cittaṃ pakkhandaṭṭi passidati santiṭṭhati vimuccati seyyathā pi so balavā puriso evam ete dātṭhabbā.

Katamo e' Ānanda maggo katamā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya: Idh' Ānanda bhikkhu upadhirivekā akusalānaṃ dhammānaṃ pahānā abbaso kāyaduṭṭhullānaṃ patippassaddhiyā vivico' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajam pitisukhaṃ paṭhamam jhānam upasampajja viharati. So yaḍ eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññānagataṃ te dhamme aniccato dukkhato rogato gaṇḍato sallato aghato ābādhatto parato palokato anānato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya

dhātuyā cittaṃ upasaṃharati; etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbaśaṅkhārasamatho sabbūpadhipatīnisaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tthito āsavānaṃ khayāṃ pāpuṇāti; so ce āsavānaṃ khayāṃ pāpuṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tattheparinibbāyī anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu vitakkavicārānaṃ rūpasamā nījhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ - tatiyaṃ jhānaṃ - catutthaṃ jhānaṃ apasampajja viharati. So yad' eva tattha hoti rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ - pe - anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nūcattasaññānaṃ amanasikārā ananto ākāso ti ākāśānañcāyatanāṃ apasampajja viharati. So yad' eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ - pe - anāvattidhammo tasmā lokā. Ayam - pi kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānāya.

Puna ca paraṃ Ānanda bhikkhu sabbaso ākāśānañcāyatanāṃ samatikkamma anantaṃ viññāpano - ti viññāṇañcāyatanāṃ apasampajja viharati - pe - sabbaso viññāṇañcāyatanāṃ samatikkamma na - tthi kiñciti ākiñcānañcāyatanāṃ apasampajja viharati. So yad' eva tattha hoti vedanāgataṃ saññāgataṃ saṅkhārāgataṃ viññāpagataṃ te dhamme aniccato dukkhato rogato gaḍḍato sallato aghato ābādḍhato parito palokato suññato anattato samanupassati. So tehi dhammehi cittaṃ paṭivāpeti, so tehi dhammehi cittaṃ paṭivāpetvā amatāya dhātuyā cittaṃ upasaṃharati; etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ sabbaśaṅkhārasamatho sabbūpadhipatīnisaggo taṇhakkhayo virāgo nirodho nibbānaṃ - ti. So tattha - tthito

āsavānaṃ khayam apapaṇāti; no ce āsavānaṃ khayam pāpapaṇāti ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti tatthaparinibbāyi anāvattidhammo tasmā lokā. Ayaṃ kho Ānanda maggo ayaṃ paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānīyāti.

Eso ce bhante maggo esā paṭipadā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ pahānīyā, atha kiā carahi idhi ekacce bhikkhū cetovimuttino ekacce pañnāvimuttino ti. — Ettha kho teṣāhaṃ Ānanda indriyāvevuttataṃ vadāmi.

Idam avoca Bhagavā. Attamaṇo āyasmā Ānando Bhagavato bhāsitaṃ abhinanditi.

MAHĀ-MĀLUKKYASUTTANTAM CATUTTHAM.

65.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: Bhikkhave ti. Bhādante ti te bhikkhū Bhagavato parassosum. Bhagavā etad avoca: Ahaṃ kho bhikkhave ekāsanabhojanaṃ bhuñjāmi; ekāsanabhojanaṃ kho ahaṃ bhikkhave bhuñjamāno appābādhataṃ - ca sañjānāmi appātānkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - ca. Ettha tumhe pi bhikkhave ekāsanabhojanaṃ bhuñjatha; ekāsanabhojanaṃ kho bhikkhave tumhe pi bhuñjamānā appābādhataṃ - ca sañjānissatha appātānkataṃ - ca lahuṭṭhānaṃ - ca balaṃ - ca phāsuvihāraṃ - cāti. Evaṃ vutte āyasmā Bhaddālī Bhagavantaṃ etad avoca: Ahaṃ kho bhante na ussahāmi ekāsanabhojanaṃ bhuñjitum; ekāsanabhojanaṃ hi me bhante bhuñjato siyā kukkucāni siyā vippaṭṭisāro ti. — Tena hi tvaṃ Bhaddālī yattha nimantito assasā tattha ekadesaṃ bhuñjītvā ekadesaṃ niharitvā pi bhuñjeyyāsi; evam - pi

kho tvaṃ Bhaddālī bhuñjamāno yāpessasīti. — Evaṃ-pi kho ahaṃ bhante na ussahāmi bhuñjitaṃ; evaṃ-pi hi me bhante bhuñjato siyā kukkuccaṃ siyā vippattisāro ti. Atha kho Āyasmā Bhaddālī Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi. Atha kho āyasmā Bhaddālī sabbaṃ-taṃ temāsāṃ na Bhagavato sammukkhūbhāvaṃ adāsi yathā taṃ satthusāsane sikkhāya aparipūrakārī.

Tena kho pana samayena sambhulā bhikkhū Bhagavato oīvarakammaṃ karonti: utthitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Atha kho āyasmā Bhaddālī yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā tehi bhikkhūhi saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāpiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Bhaddālīṃ te bhikkhū etad'avocaṃ: Idarū kho āvuso Bhaddālī Bhagavato oīvarakammaṃ kariyati: utthitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatīti. Iṅh' āvuso Bhaddālī etarū deśakaṃ sādhukenaṃ manasikarohi, mā te pucchā dukkaratararū ahoṣīti. Evaṃ-āvuso ti kho āyasmā Bhaddālī tesāṃ bhikkhūnaṃ paṭissutvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmā Bhaddālī Bhagavantaṃ etad'avoca: Accayo maṃ bhante accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesūṃ. Tassa me bhante Bhagavā accayaṃ accayato patiganhātu āyatīṃ saṃvarāyati. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paññāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavedesi.

Samayo pi kho te Bhaddālī appaṭividdho ahoṣi: Bhagavā kho Sāvatthiyaṃ viharati, Bhagavā pi maṃ jānissati: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam-pi kho te Bhaddālī samayo appaṭividdho ahoṣi. Samayo pi kho te Bhaddālī appaṭividdho ahoṣi: sambhulā

kho bhikkhū Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddālī samayo appativeddho ahoṣi. Samayo pi kho te Bhaddālī appativeddho ahoṣi: sambahulā kho bhikkhuniyo Sāvatthiyaṃ vassaṃ upagatā, tā pi maṃ jānissanti — pe — sambahulā kho upāsakā Sāvatthiyaṃ paṭivasanti, te pi maṃ jānissanti — sambahulā kho upāsikā Sāvatthiyaṃ paṭivasanti, tā pi maṃ jānissanti: Bhaddālī nāma bhikkhu satthusāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddālī samayo appativeddho ahoṣi. Samayo pi kho te Bhaddālī appativeddho ahoṣi: sambahula kho nānātitthiyā sammanabrāhmaṇā Sāvatthiyaṃ vassaṃ upagatā, te pi maṃ jānissanti: Bhaddālī nāma bhikkhu samapassa Gotamaṣsa sāvako theranñhataro satthu sāsane sikkhāya aparipūrakārī ti. Ayam - pi kho te Bhaddālī samayo appativeddho ahoṣi. — Accayo maṃ bhante accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yo 'haṃ Bhagavatā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavēdesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patiganhātu āyatim samvarāyāti. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūlhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavēdesi.

Taṃ kim - maññasi Bhaddālī: idh' assa bhikkhu ubhato bhāgavimutto, taṃ ahaṃ etañ vadeyyaṃ: Eli me tvaṃ bhikkhu pañke saṅkamo hohāti. Apī nu so saṅkameyya vā, aññena vā kāyaṃ saṇḍameyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddālī: idh' assa bhikkhu paṇḍāvimutto — kāyasakkhī — dīṭṭhipatto — siddhāvimutto — dhammānūsārī — saddhānūsārī, taṃ ahaṃ etañ vadeyyaṃ: Eli me tvaṃ bhikkhu pañke saṅkamo hohāti. Apī nu so saṅkameyya vā, aññena vā kāyaṃ saṇḍameyya, no ti vā vadeyyāti. — No h' etaṃ bhante. — Taṃ kim - maññasi Bhaddālī: apī nu tvaṃ Bhaddālī tasmiṃ samaye ubhatobhāgavimutto vā hoṣi paṇḍā-

vimutto vā kāyasakkhī vā dīṭṭhippatto vā saddhāvimutto vā dhammānūsārī vā saddhānūsārī vā ti. — No h' etaṃ bhante. — Nann tvaṃ Bhaddālī tasmīm samaye ritto tucchō aparaddhō ti. — Evaṃ bhante. Accayo maṃ bhante accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yo haṃ Bhagavatā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavadesiṃ. Tassa me bhante Bhagavā accayaṃ accayato patigaṇhātu āyatīm samvaramāyāti. — Taggha tvaṃ Bhaddālī accayo accagamā yathā bālaṃ yathā mūḷhaṃ yathā akusalaṃ, yaṃ tvaṃ mayā sikkhāpade paṇḍāpiyamāne bhikkhusaṅghe sikkhaṃ samādiyamāne anussāhaṃ pavadesi. Yato ca kho tvaṃ Bhaddālī accayaṃ accayato disvā yathādhammaṃ patikarosi, taṃ te mayaṃ patigaṇhāma. Vuddhi h' esā Bhaddālī ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ patikaroti āyatīm samvaram āpajjati.

Idha Bhaddālī ekacco bhikkhu satthusāsane aparipūrākārī hoti; tassa evaṃ hoti: yaṃ-nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ, app'eva nūnāhaṃ uttariṃ manussadhammā alamaṛiyaññapaḍassanavisesaṃ sacchikareyyaṃ ti. So vivittaṃ senāsanaṃ bhajati, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ. Tassa tatthā rūpakatthassa viharato satthā pi upavadati, anuvicca viññū sabbrahmacārī upavadanti, devatā pi upavadanti, attā pi attānaṃ upavadati. So satthārā pi upavadito anuvicca viññūhi sabbrahmacārīhi upavadito devatāhi pi upavadito attanā pi attānaṃ upavadito na uttariṃ manussadhammā alamaṛiyaññapaḍassanavisesaṃ sacchikaroti; taṃ kiṃsa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthusāsane sikkhāya aparipūrakārissa.

Idha pana Bhaddālī ekacco bhikkhu satthusāsane sikkhāya paripūrākārī hoti; tassa evaṃ hoti: yaṃ-nūnāhaṃ vivittaṃ senāsanaṃ bhajeyyaṃ, araṇṇaṃ rukkhamaḷaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ

kāsam palālapuñjam, app'eva nāmāham uttariṃ manussa-
dhammā alamariyaññadassanavisesam sacchikareyyan'ti. So
vivittam seṇāsanaṃ bhujati, araṇṇaṃ rukkhamaḷam pubbatam
palālapuñjam. Tassa tathā vūpakatṭhassa viharato satthā pi
na upavadati, anavicca viññū sabbhmacāri na upavadanti,
devatā pi na upavadanti, attā pi attānaṃ na upavadati. So
satthārā pi anupavadito anavicca viññūhi sabbhmacārihi
anupavadito devatāhi pi anupavadito attanā pi attānaṃ anu-
pavadito uttariṃ manussadhammā alamariyaññadassanavisesam
sacchikeroti. So vivice' eva kāmehi vivicca akusalehi dham-
mehi savitakkam savicāram vivekajam pītisukham paṭhanam
jhānaṃ upasampajja viharati; tam kissa hetu: Evaṃ h' etaṃ
Bhaddāli hoti yathā tam satthusāsane sikkhāya paripūra-
kārissa. Puna ca paraṃ Bhaddāli bhikkhu vitakkevīcārānaṃ
vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avi-
takkaṃ avicāram samādhijam pītisukham ditiyaṃ jhānaṃ
upasampajja viharati; tam kissa hetu: Evaṃ h' etaṃ Bhad-
dāli hoti yathā tam satthusāsane sikkhāya paripūrakārissa.
Puna ca paraṃ Bhaddāli bhikkhu pitiyā ca virāgā upekkhako
ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃ-
vedeti yan'tam ariyā ācikkhanti: upekkhako satimā sukha-
vihāri ti tatiyaṃ jhānaṃ upasampajja viharati; tam kissa
hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā tam satthusāsane
sikkhāya paripūrakārissa. Puna ca paraṃ Bhaddāli bhikkhu
sukhasa ca pabhānā dukkhasa ca pabhānā pubbe va soma-
nassadomanassānaṃ atthagamaṃ adukkham asukham opekkhā-
satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati; tam
kissa hetu: Evaṃ h' etaṃ Bhaddāli hoti yathā tam satthu-
sāsane sikkhāya paripūrakārissa.

So evaṃ samāhite cītte parisuddhe pariyodāte anaṅgaṃ
vigatūpakkilēse mudubbhūte kammaṇiye thīte ānejjappatte
pubbenivāsānussatiññāya cittaṃ abhininnāmeti. So ane-
kavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam'pi
jātiṃ dve pi jātiyo — pe — iti sākāraṃ sauddesaṃ ane-
kavihitaṃ pubbenivāsaṃ anussarati; tam kissa hetu: Evaṃ h'

etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissa. So evaṃ samāhite cित्ते pariuddhe pariyodāte anaṅgaṃ vigatūpakkilese mudabbhūte kammaniye tūte ānejjappatte sattānaṃ cutūpapātaśūpāya cittaṃ abhinnaṇāmeti. So dībbena cakkhunā visuddhena atikkantaṇṇasakena satte passati cavaṃāne upapejjaṃāne hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti: taṃ kiṃsa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissa. So evaṃ samāhite cित्ते pariuddhe pariyodāte anaṅgaṃ vigatūpakkilese mudabbhūte kammaniye tūte ānejjappatte āsavānaṃ khayadānāya cittaṃ abhinnaṇāmeti. So: idaṃ dukkhaṇ-ti yathābhūtaṃ pajānāti — pe — ayaṃ dukkhaṇirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti; ime āsavā ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavānirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmiṃ vimuttam iti āṇaṃ hoti; khīṇā jātī, vuseitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyāti pajānāti. Taṃ kiṃsa hetu: Evaṃ h' etaṃ Bhaddālī hoti yathā taṃ satthussāsane sikkhāya paripūrakārissati.

Evaṃ vutte āyasmā Bhaddālī Bhagavantaṃ etad'avoca: Ko nu kho bhante hetu ko paccayo yena 'm' idh' ekaccaṃ bhikkhūṃ pavayha pavayha kāraṇaṃ karonti; ko pana bhante hetu ko paccayo yena 'm' idh' ekaccaṃ bhikkhūṃ no tathā pavayha pavayha kāraṇaṃ karontīti. — Idha Bhaddālī ekacco bhikkhu abhiñhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ-ca doṣaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomāṃ pāteti, na nīthāraṃ vattati, yena saṅgho attamano hoti taṃ karomāti n' āha. Tatra Bhaddālī bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhiñhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopāṇ-ca doṣaṇ-ca appaccayaṇ-ca pātukaroti, na sammā vattati, na lomāṃ pāteti, na nīthāraṃ vattati, yena saṅgho attamano

hoti taṃ karomīti n' āha. Sādhū va' āyasmanto imassa bhikkhuno' tathā tathā upaparikkhatha yathā 'ss' idaṃ adhikaraṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddālī bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhikaraṇaṃ na khippam-eva vūpasammāti. Idha paṃ Bhaddālī ekacco bhikkhu abhinhāpattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-^{ca} dosaṇ-^{ca} appaccayaṇ-^{ca} pātukaroti, sammā vattati, lomaṃ pāṭeti, nīttāraṃ vattati, yena saṅgho attamaṇo hoti taṃ karomīti āha. Tatra Bhaddālī bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu abhinhāpattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, na bahiddhā kathaṃ apanāmeti, na kopaṇ-^{ca} dosaṇ-^{ca} appaccayaṇ-^{ca} pātukaroti, sammā vattati, lomaṃ pāṭeti, nīttāraṃ vattati, yena saṅgho attamaṇo hoti taṃ karomīti āha. Sādhū va' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhikaraṇaṃ khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddālī bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhikaraṇaṃ khippam-eva vūpasammāti.

Idha Bhaddālī ekacco bhikkhu adhiceṣṭattiko hoti āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ-^{ca} dosaṇ-^{ca} appaccayaṇ-^{ca} pātukaroti, na sammā vattati, na lomaṃ pāṭeti, na nīttāraṃ vattati, yena saṅgho attamaṇo hoti taṃ karomīti n' āha. Tatra Bhaddālī bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiceṣṭattiko āpattibahulo, so bhikkhūhi vuccamāno aññen' aññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇ-^{ca} dosaṇ-^{ca} appaccayaṇ-^{ca} pātukaroti, na sammā vattati, na lomaṃ pāṭeti, na nīttāraṃ vattati, yena saṅgho attamaṇo hoti taṃ karomīti n' āha. Sādhū va' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'ss' idaṃ adhikaraṇaṃ na khippam-eva vūpasammeyyāti. Tassa kho etaṃ Bhaddālī bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'ss' idaṃ adhi-

karapaṇaṃ na khippam-eva vūpasammati. Idha pana Bhaddāli ekacco bhikkhu adhiċcāpattiko hoti anāpattibahulo, so bhikkhūhi vuccamāno nānān' aṇṇaṃ paṭicarati. na bahiddhā kathaṃ apanāmeti. na kopāṇ' ca dosaṇ' ca appaccayaṇ' ca pātukaroti, sammā vattati, lomaṇ pāteti, nīttārassa vattati. yena saṅgho attamaṇo hoti taṃ karomhi āha. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu adhiċcāpattiko anāpattibahulo, so bhikkhūhi vuccamāno nānān' aṇṇaṃ paṭicarati. na bahiddhā kathaṃ apanāmeti, na kopāṇ' ca dosaṇ' ca appaccayaṇ' ca pātukaroti. sammā vattati, lomaṇ pāteti, nīttārassa vattati. yena saṅgho attamaṇo hoti taṃ karomhi āha. Sādhu vat' āyasmanto imassa bhikkhuno tathā tathā upaparikkhatha yathā 'es' idaṃ adhi-karapaṇaṃ khippam-eva vūpasamameyyāti. Tassa kho etaṃ Bhaddāli bhikkhuno bhikkhū tathā tathā upaparikkhanti yathā 'es' idaṃ adhi-karapaṇaṃ khippam-eva vūpasammati.

Idha Bhaddāli ekacco bhikkhu saddhānattakena vahati pemamattakena. Tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhānattakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhūnaṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhānattakaṃ pemamattakaṃ tamhā pi parihāyiti. Seyyathā pi Bhaddāli purisassa ekaṃ cakkhūnaṃ, tassa mittāmaccaṃ nātisālohitā taṃ ekaṃ cakkhūnaṃ rakkheyyuṃ; mā yaṃ pi 'ssa taṃ ekaṃ cakkhūnaṃ tamhā pi parihāyiti; evaṃ-eva kho Bhaddāli idh' ekacco bhikkhu saddhānattakena vahati pemamattakena; tatra Bhaddāli bhikkhūnaṃ evaṃ hoti: Ayaṃ kho āvuso bhikkhu saddhānattakena vahati pemamattakena; sace mayaṃ imaṃ bhikkhūnaṃ pavayha pavayha kāraṇaṃ karissāma, mā yaṃ pi 'ssa taṃ saddhānattakaṃ pemamattakaṃ tamhā pi parihāyiti.

Ayaṃ kho Bhaddāli hetu ayaṃ paccayo yena 'm' idh' ekaccoṃ bhikkhūnaṃ pavayha pavayha kāraṇaṃ karonti; ayaṃ pana Bhaddāli hetu ayaṃ paccayo yena 'm' idh' ekaccoṃ bhikkhūnaṃ no tathā pavayha pavayha kāraṇaṃ karontiti.

Ko nu kho bhante hetu ko paccayo yena pubbe appa-

tarāni e' eva sikkhāpadāni ahesuṃ bahutarā ca bhikkhū
 aññāya saṅghahimsu; ko pana bhante hetu ko paccayo yen'
 etarālī bahutarāni e' eva sikkhāpadāni honti appatarā ca
 bhikkhū aññāya saṅghahantīti. — Evaṃ h' etaṃ Bhaddālī
 hoti: sattesu hāyamānesu saddhamme antaraddhāyamūpe
 bahutarāni e' eva sikkhāpadāni honti appatarā ca bhikkhū
 aññāya saṅghahanti. Na tāva Bhaddālī satthā sāvakaṇaṃ
 sikkhāpadāni paññāpeti yāva na idh' ekacce āsavatthāniyā
 dhammāsaṅghe pātubhavanti. Yato ca kho Bhaddālī idh' ekacce
 āsavatthāniyā dhammā saṅghe pātubhavanti, atha satthā
 sāvakaṇaṃ sikkhāpadāni paññāpeti tesāni yeva āsavatthāni-
 yānaṃ dhammānaṃ paṭighātāya. Na tāva Bhaddālī idh'
 ekacce āsavatthāniyā dhammā saṅghe pātubhavanti yāva na
 saṅghe mahattaṃ patto hoti. Yato ca kho Bhaddālī saṅghe
 mahattaṃ patto hoti atha idh' ekacce āsavatthāniyā dhammā
 saṅghe pātubhavanti, atha satthā sāvakaṇaṃ sikkhāpadāni
 paññāpeti tesāni yeva āsavatthāniyānaṃ dhammānaṃ paṭi-
 ghātāya. Na tāva Bhaddālī idh' ekacce āsavatthāniyā
 dhammā saṅghe pātubhavanti yāva na saṅghe lābhaggaṃ
 patto hoti — pe — yasaggaṃ patto hoti — bāhusaccaṃ patto
 hoti — rattaññūtaṃ patto hoti. Yato ca kho Bhaddālī
 saṅghe rattaññūtaṃ patto hoti atha idh' ekacce āsavatthāniyā
 dhammā saṅghe pātubhavanti, atha satthā sāvakaṇaṃ sikkhā-
 padāni paññāpeti tesāni yeva āsavatthāniyānaṃ dhammānaṃ
 paṭighātāya.

Appakā kho tumhe Bhaddālī tena samayena ahuvattha
 yadā vo ahaṃ ājānīyasusūpanaṃ dhammapariyāyaṃ desesiṃ:
 sarasā tvaṃ Bhaddālīti. — No h' etaṃ bhante. — Tatra
 Bhaddālī kaṃ hetuṃ pacesīti. — So hi nūnāhaṃ bhante
 digharattaṃ satthusāsane sikkhāya aparipūrakāri ahoṃti.
 — Na kho Bhaddālī e' eva hetu eṣa paccayo; apī ca me
 tvaṃ Bhaddālī digharattaṃ cetasa ceto paricca vidīto; na
 vāyaṃ moghapuriso mayā dhamme desiyamāno atthikavā
 manassikavā sabbacetaso samaññāharitvā obhitasoto dhammaṃ
 supāṭīti. Apī ca te ahaṃ Bhaddālī ājānīyasusūpanaṃ
 dhammapariyāyaṃ desissāmi, taṃ supāhī sādhukaṃ manasi-

karohi, bhūsisseṃmiti. Evañ bhante ti kho āyasmā Bhaddālī Bhagavato paccassosi. Bhagavā etad avoca:

Seyyathā pi Bhaddālī dakkho assadamako bhadrāṃ assājāniyaṃ lebbitvā paṭhamen' eva mukhādhāne kāraṇaṃ kāreti. tassa mukhādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kāñci kāñci yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbāyati. Yato kho Bhaddālī bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbuto hoti, taṃ enaṃ assadamako uttarīṃ kāraṇaṃ kāreti yugādhāne, tassa yugādhāne kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kāñci kāñci yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbāyati. Yato kho Bhaddālī bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbuto hoti, taṃ enaṃ assadamako uttarīṃ kāraṇaṃ kāreti anukkame maṇḍale khurakāye dhāve ravatthe rājagūṇe rājamañse uttame jaye uttame hāye uttame sākhalāye, tassa uttame jaye uttame hāye uttame sākhalāye kāraṇaṃ kāriyamānassa honti yeva visūkāyitāni visēvitāni vipphanditāni kāñci kāñci yathā taṃ akāritapubbaṃ kāraṇaṃ kāriyamānassa, so abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbāyati. Yato ca kho Bhaddālī bhadro assājāniyo abhiñhakāraṇā anupubbakāraṇā tasmīn thāne parinibbuto hoti, taṃ enaṃ assadamako uttarīṃ vaṇṇiyaṃ ca valiyaṃ ca anuppavecchati. Imehi kho Bhaddālī dasaḥ' aṅgehi samannāgato bhadro assājāniyo rājāraho hoti rājabhoggo raṇṇo aṅgaṃ't' eva saṅkhaṃ gacchati. Evaṃ eva kho Bhaddālī dasaḥ' dhammehi samannāgato bhikkhu āhunēyyo hoti pāhunēyyo dakkhiṇēyyo aṅgalikarāniyo anuttaraṃ paṇaakkhettaṃ lokassa: katamehi dasaḥ: Idha Bhaddālī bhikkhu asekkhāya sammādiṭṭhiyā samannāgato hoti, asekkena sammāsaṅkappena samannāgato hoti, asekkhāya sammāvācāya samannāgato hoti, asekkena sammakummantena samannāgato hoti, asekkena sammāññīvena samannāgato hoti, asekkena sammāvāyāmena samannāgato hoti, asekkhāya

sammāsatiyā samannāgato hoti, asekkhena sammāsamādhinā samannāgato hoti, asekkhena sammāñāṇena samannāgato hoti, asekkhāya sammāvimuttiyā samannāgato hoti. Imehi kho Bhaddāli dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram paññakkhettam lokassāti.

Idam avoca Bhagavā. Attamano āyasmā Bhaddāli Bhagavato bhāsitaṃ abhinanditi.

BHADDĀLISUTTANTAM PAÑCAMAM

66.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Aṅguttarā-peṇa viharati; Āpaṇaṃ nāma Aṅguttarāpāṇaṃ nigama. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Āpaṇaṃ piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Āyasmā pi kho Udāyi pubbanhasamayaṃ nivāsetvā pattacivaraṃ ādāya Āpaṇaṃ piṇḍāya pāvisi, Āpaṇe piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto yena so vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogāhitvā aññatarasmiṃ rukkhamūle divāvihāraṃ nisīdi. Atha kho āyasmato Udāyissa rahogatassa patisallinassa evaṃ cetaso parivitaḅko udapādi: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ upahattā, bahunnaṃ vata no Bhagavā sukhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ upahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti. Atha kho āyasmā Udāyi sāyanhasamayaṃ patisallāṇā vutthito yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādovvā ekamantaṃ

nlādi. Ekamantaṃ nisinna kho āyasmā Udāyī Bhagavantaṃ etad avoca:

Idha mayhaṃ bhante rabhogatassa patisaḷḷinassa evaṃ cetaso parivitaḷḷo udapādi: bahunnaṃ vata no Bhagavā... kusalaṇṇaṃ dhammānaṃ upahattā ti. Mayāṃ hi bhante pubbe sāyaṃ - e' eva bhuñjāma pāto ca divā ca vikāle. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: lūgha tumhe bhikkhave etaṃ divā vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no saddhā gahapatikā divā vikāle paṇitaṃ khādaniyaṃ bhojaniyaṃ denti, tassa pi no Bhagavā pajānaṃ - āha, tassa pi no Sugato paṇinissaggam - āhāti. Te mayāṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ divā vikālabhojanaṃ pajahimbā. Te mayāṃ bhante sāyaṃ - e' eva bhuñjāma pāto ca. Ahu kho so bhante samayo yaṃ Bhagavā bhikkhū āmantesi: lūgha tumhe bhikkhave etaṃ rattiṃ vikālabhojanaṃ pajahathāti. Tassa mayhaṃ bhante ahud - eva aññathattaṃ ahu domanassaṃ: yaṃ - pi no imesaṃ dvīnaṃ bhattānaṃ paṇitasāṅkhiṭṭataraṃ, tassa pi no Bhagavā pajānaṃ - āha, tassa pi no Sugato paṇinissaggam - āhāti. Bhūtapubbaṃ bhante aññataro puriso divā sūpeyyaṃ labhivā evaṃ - āha: Handa ca imaṃ nikkhīpatha, sāyaṃ sabbe va samaggā bhuñjissāmāti. Yā kacci bhante saṅkhatiyo sabbā tā rattiṃ, appā divā. Te mayāṃ bhante Bhagavati pemaṃ - ca gāravaṃ - ca hiriṃ - ca ottappaṃ - ca sampassamānā evaṃ - taṃ rattiṃ vikālabhojanaṃ pajahimbā. Bhūtapubbaṃ bhante bhikkhū rattaudhakāratimissāyaṃ piṇḍāya carantā candanikam - pi pavisanti, oḷigalle pi papasanti, kappakavattam - pi ārohani, suttam - pi gāviṃ ārohani, mānavehi pi samāgacchanti katakammehi pi akatakammehi pi, mātugāmo pi te asaddhammena nimanteti. Bhūtapubbāhaṃ bhante rattaudhakāratimissāyaṃ piṇḍāya carāmi. Addasā kho imaṃ bhante aññatarā itthi vijjantarikāya bhajanaṃ dhovanti, divā maṃ bhītā vissaraṃ - akāsi: Abbhūh me, piṣāco vata maṃ - ti. Evaṃ vutte alhaṃ bhante taṃ itthiṃ etad avocaṃ: Na bhagini piṣāco, bhikkhu

piṇḍāya tūto ti. Bhikkhussa ātu māri: bhikkhussa mātu māri, varan² te bhikkhu tiṇhena govikattanena kucchī pari-katto na te³ eva yā rattandhakāratimisāyaṃ kucchihetu piṇḍāya carasā ti. Tassa mayhaṃ bhante tad⁴ anussarato evaṃ hoti: Bahunnaṃ vata no Bhagavā dukkhadhammānaṃ apahattā, bahunnaṃ vata no Bhagavā sukkhadhammānaṃ upahattā; bahunnaṃ vata no Bhagavā akusalānaṃ dhammānaṃ apahattā, bahunnaṃ vata no Bhagavā kusalānaṃ dhammānaṃ upahattā ti.

Evam⁵ eva pan⁶ Udāyi idh⁷ ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam⁸ āhaṃsu: Kiṃ pan⁹ imassa appamattakassa oramattakassa, adhisallikhat¹⁰ evāyaṃ samaṇo ti; te taṃ¹¹ c¹² eva na ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesā¹³ taṃ Udāyi hoti balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro. Seyyathā pi Udāyi laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth¹⁴ eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti; yo nu kho Udāyi evaṃ vadessa: yena sā laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth¹⁵ eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti, taṃ hi tassā abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanaṃ¹⁶ ti, samman¹⁷ nu kho so Udāyi vadamaṇo vadessa¹⁸ ti. — No b¹⁹ etaṃ bhante. Yena sā bhante laṭukikā sakunikā pūṭilatāya bandhanena baddhā tatth²⁰ eva vadhaṃ vā bandhaṃ vā maraṇaṃ vā āgaceti, taṃ hi tassā balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evam²¹ eva kho Udāyi idh²² ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evam²³ āhaṃsu: Kiṃ pan²⁴ imassa appamattakassa oramattakassa, adhisallikhat²⁵ evāyaṃ samaṇo ti; te taṃ²⁶ c²⁷ eva na ppajahanti mayi ca appaccayaṃ upatthāpenti ye ca bhikkhū sikkhākāmā. Tesā²⁸ taṃ Udāyi hoti balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Idha pan²⁹ Udāyi ekacce kulaputtā: idaṃ pajahathāti

mayā vuccamānā te evam-āhamasu: Kiṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam-āha, yassa no Sugato paṭinissaggam-āhāti; te taṃ c' eva pajahanti mayi ca na appaccayaṃ upatthāpentī ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannaḷomā paradvuttā migabhūtena cetasā viharanti. Tesan- taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asāraṃ bandhanaṃ. Seyyathā pi Udāyi raṇṇo nāgo isādanto ubbūḷhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ saṇṇāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena-kāmaṃ pakkamati; yo nu kho Udāyi evam vadeyya: yehi so raṇṇo nāgo isādanto ubbūḷhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ saṇṇāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena-kāmaṃ pakkamati. taṃ hi tassa balavaṃ bandhanaṃ daḷhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti, samman-nu kho so Udāyi vadamāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhanto raṇṇo nāgo isādanto ubbūḷhavā 'bhijāto saṅgāmāvacaro daḷhehi vārattehi bandhanehi baddho isakaṃ yeva kāyaṃ saṇṇāmetvā tāni bandhanāni sañchinditvā sampadāletvā yena-kāmaṃ pakkamati, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asāraṃ bandhanaṃ ti. — Evam-eva kho Udāyi idh' ekacce kulaputtā: idaṃ pajahathāti mayā vuccamānā te evam-āhamasu: Kiṃ pan' imassa appamattakassa oramattakassa pahātabbassa yassa no Bhagavā pahānam-āha, yassa no Sugato paṭinissaggam-āhāti; te taṃ c' eva pajahanti mayi ca na appaccayaṃ upatthāpentī ye ca bhikkhū sikkhākāmā. Te taṃ pahāya appossukkā pannaḷomā paradvuttā migabhūtena cetasā viharanti. Tesan- taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asāraṃ bandhanaṃ.

Seyyathā pi Udāyi puriso daḷiddo assako anāhiyo, tass' assa ekaṃ agāraṃ oluggaviluggaṃ kākātīdāyīṃ na paramarūpaṃ, ekā khatopāḥ oluggaviluggā na paramarūpā, ekissā

kumbhiyā dhaññasamavāpakam na paramarūpaṃ, ekā jāyikā na paramarūpā; so āramagatān bhikkhūn passeyya sudhotatthapādam manuṇaṃ bhōjanaṃ bhuttāviṃ sītāya chāyāya nīlānaṃ adhihitte yuttam. Tassa evaṃ - assa: Sukhaṃ vata bho sūmaññaṃ, ārūgyaṃ vata bho sūmaññaṃ; so vat' assaṃ yo 'haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ - ti. So na sakkuṃeyya ekam agārakaṃ oluggaviluggaṃ kākātidāyīm na paramarūpaṃ pahāya ekam khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakam na paramarūpaṃ pahāya ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Yo na kho Udāyi evaṃ vadēyya: yehi so puriso bandhanehi baddho na sakkoti ekam agārakaṃ oluggaviluggaṃ . . . ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asārakaṃ bandhanaṃ - ti, samman - nu kho so Udāyi vadamāno vadēyyātī. — Na h' etaṃ bhante. Yehi so bhante puriso bandhanehi baddho na sakkoti ekam agārakaṃ oluggaviluggaṃ kākātidāyīm na paramarūpaṃ pahāya ekam khaṭṭopikaṃ oluggaviluggaṃ na paramarūpaṃ pahāya ekissā kumbhiyā dhaññasamavāpakam na paramarūpaṃ pahāya ekam jāyikam na paramarūpaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro ti. — Evam - eva kho Udāyi idh' ekacce moghapurisā: idaṃ pajahathāti mayā vuccamānā te evaṃ - āhaṃsu: Kim pan' imassa appamattakassa oramattakassa, adhisallikhat' evāyaṃ samaṇo ti; te taṃ c' eva na ppajahanti mayi ca appaccayaṃ upaṭṭhāpenti ye ca bhikkhū sikkhākāṃ. Tesau - taṃ Udāyi hoti balavaṃ bandhanaṃ dalhaṃ bandhanaṃ thiraṃ bandhanaṃ apūṭikaṃ bandhanaṃ thūlo kaḷiṅgaro.

Seyyathā pi Udāyi gahapati vā gahapatiputto vā addho

mahaddhano mahābhogo, nekānaṃ nikkhagaṇānaṃ cayo nekānaṃ dhañṇagaṇānaṃ cayo nekānaṃ khettagaṇānaṃ cayo nekānaṃ vatthugaṇānaṃ cayo nekānaṃ bhariyāgaṇānaṃ cayo nekānaṃ dāsagaṇānaṃ cayo nekānaṃ dāsigaṇānaṃ cayo; so āramagataṃ bhikkhū paṣseyya sudhotabhatthapādaṃ manuṇṇaṃ bhojanaṃ bhuttāvaṃ sitāya chāyāya nisīnaṃ adhicittē yuttaṃ. Tassa evaṃ-assa: Sakkaṃ vata bho sāmāṇṇaṃ, ārūyaṃ vata bho sāmāṇṇaṃ; so va! assaṃ yo haṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya - ti. So sakkupēyya nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum. Yo nu kho Udāyi evaṃ vadeyya: yehi so gahapati vā gahapati-putto vā bandhanaṃ baddho sakkoti nekāni nikkhagaṇāni pahāya ... nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa bālavāṃ bandhanaṃ dāhaṃ bandhanaṃ thiraṃ bandhanaṃ apūtikaṃ bandhanaṃ thūlo kaṇṇaro ti, sammas - nu kho so Udāyi vadumāno vadeyyāti. — No h' etaṃ bhante. Yehi so bhante gahapati vā gahapati-putto vā bandhanaṃ baddho sakkoti nekāni nikkhagaṇāni pahāya nekāni dhañṇagaṇāni pahāya nekāni khettagaṇāni pahāya nekāni vatthugaṇāni pahāya nekāni bhariyāgaṇāni pahāya nekāni dāsagaṇāni pahāya nekāni dāsigaṇāni pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, taṃ hi tassa abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūtikaṃ bandhanaṃ asārakaṃ bandhanaṃ - ti. — Evam - eva kho Udāyi idh' ekacco kulaputtā: idaṃ pajahathāti mayā paccamānā te evam - āhaṃsu: Kīṃ paṇ' imassa appamattakassa oramattakassa pahātabbassa yaṃsa no Bhagavā pahānaṃ - āha, yaṃsa no Sugato patinissaggam - āhāti; te taṃ - e' eva pajahanti mayi ca na appaccayaṃ upaṭṭhāpenti ye ca bhikkhū sikkhākāma. Te taṃ

pahūya upposukkā pannaḷomā paraḍavuttā migabhūtena eṭṭasā viharanti. Tesāṃ taṃ Udāyi hoti abalaṃ bandhanaṃ dubbalaṃ bandhanaṃ pūṭikaṃ bandhanaṃ asāraṇaṃ bandhanaṃ.

Cattāro 'me Udāyi puggalā santo saṃvijjamānā lokasmiṃ, katame cattāro: Idh' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te adhivāseti, na - ppajahati na vinodeti na byantikaṛoti anābhāvaṃ gameti. Imāṃ kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no viṣaṃyutto, taṃ kiṃsa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti, so te nādhivāseti, pajahati vinodeti byantikaṛoti anābhāvaṃ gameti. Imāṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no viṣaṃyutto, taṃ kiṃsa hetu: Indriyavemattatā hi me Udāyi imasmiṃ puggale viditā. Idha paṇ' Udāyi ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci sasisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṛoti anābhāvaṃ gameti. Seyyathā pi Udāyi puriso divasasantatte ayokaṭahe dve vā tīni vā udakaphusitāni nipāteyya; dandho Udāyi udakaphusitānaṃ nipāto, atha kho naṃ khippam - eva parikkhayaṃ pariyādānaṃ gaccheyya. Evam - eva kho Udāyi idh' ekacco puggalo upadhipahānāya paṭipanno hoti upadhipaṭinissaggāya, taṃ - enaṃ upadhipahānāya paṭipannaṃ upadhipaṭinissaggāya kadāci karahaci sasisammosā upadhipaṭisaṃyuttā sarasaṅkappā samudācaranti. Dandho Udāyi satuppādo, atha kho naṃ khippam - eva pajahati vinodeti byantikaṛoti anābhāvaṃ gameti. Imāṃ - pi kho ahaṃ Udāyi puggalaṃ saṃyutto ti vadāmi no viṣaṃyutto,

sukhaṃ aniruddhaṃ hoti idaṃ tathā aññitasmiṃ. Idh' Udāyi bhikkhu sukhasa ca pahānā dukkhasa ca pahānā — pe — catuttham jhānaṃ upasampajja viharati. Idaṃ kho ahaṃ Udāyi aññitasmiṃ vadāmi.

Idh' Udāyi bhikkhu virūpe' eva kāmehi — pe — pathamaṃ jhānaṃ upasampajja viharati. Idaṃ kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu vitakka-vicārānaṃ cūpasamā — pe — dutiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu pītiyā ca virūgā — pe — tatiyaṃ jhānaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso rūpasamūhānaṃ samatikkamā patighasaṃhānaṃ atthagamā nūnattasaṃhānaṃ amanasikūṛi ananto ākāso ti ākāsaṇḍeṇāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākāsaṇḍeṇāyatanāṃ samatikkamma anantaṃ viññāpan-ṭi viññāṇeṇāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso viññāṇeṇāyatanāṃ samatikkamma na-ṭṭhi kiñcīti ākiñcaneṇāyatanāṃ upasampajja viharati, ayaṃ tassa samatikkamo. Idam-pi kho ahaṃ Udāyi anālaṇ-ṭi vadāmi, pajahathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo: Idh' Udāyi bhikkhu sabbaso ākiñcaneṇāyatanāṃ samatikkamma nevasaṃhānaṇḍeṇāyatanāṃ upa-

sampajja viharati, ayaṃ tassa samatikkamo. Idam pi kho ahaṃ Udāyi analan ti vadāmi, pajabathāti vadāmi, samatikkamathāti vadāmi; ko ca tassa samatikkamo? Idh' Udāyi bhikkhu sabbaso nevassaññānāyatanāṃ samatikkamma saññāvedayitamirodhaṃ upasampajja viharati, ayaṃ tassa samatikkamo. Iti kho ahaṃ Udāyi nevassaññānāyatanassa pi pahānaṃ vadāmi. Passasi no tvaṃ Udāyi taṃ saṃyojanaṃ ayaṃ vā thūlaṃ vā yassāhaṃ no pahānaṃ vadāmiti. — No h' etaṃ bhante ti.

Idam avoca Bhagavā. Attamaṃ āyasmaṃ Udāyi Bhagavato bhūsitāṃ abhinanditī.

LI'ĀṬUKIKOPAMARUTTANTAM CHIṬṬHAM.

67.

Evam me suttaṃ. Ekaṃ samayaṃ Bhagavā Cātummāyaṃ viharati āmalakivane. Tena kho pana samayena Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anupattāni honti Bhagavantaṃ dassanāya, te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhīm paṭisammodamānā senāsanāni paññāpayamānā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā abhesuṃ. Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: Ke pan' ete Ānanda uccāsaddā mahāsaddā kvaṭṭā maññe macchavilope ti. — Etāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṃ anupattāni Bhagavantaṃ dassanāya, te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhīm paṭisammodamānā senāsanāni paññāpayamānā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Tena h' Ānanda mama vuccanena te bhikkhū āmantehi: satthāyasmante āmantetīti. Evam bhante ti kho āyasmaṃ Ānando Bhagavato paṭissutvā yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etaḍ avoca: Satthāyasmante āmantetīti. Evam āvuso ti kho te

bhikkhū āyasmato Ānandassa paṭissutvā yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinne kho te bhikkhū Bhagavā etad' avoca: Kin' nu tumhe bhikkhave uccāsaddā mahāsaddā kevaṭṭā maññe macchavilope ti. — Imāni bhante Sāriputta-Moggallānapamukhāni pañcamattāni bhikkhusatāni Cātumaṇi anuppattāni Bhagavantaṃ dassanāya, te 'me ligantukā bhikkhū nevāsikehi bhikkhūhi saddhūṃ paṭissammodamānā senāsanaṇi paṇṇāpayamaṇā pattacivarāni paṭisāmayamānā uccāsaddā mahāsaddā ti. — Gacchatha bhikkhave paṇāmemi vo, na vo mama santike vatthabban' ti. Evam' bhante ti kho te bhikkhū Bhagavato paṭissutvā utthāy' āsanaṃ Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacivarāni ādāya pakkamim̐su.

Tena kho pana samayena Cātumeyyakā Sakyā santhāgāre sannipatitā honti kenacid' eva karaṇiyena. Addasāseṃ kho Cātumeyyakā Sakyā te bhikkhū dūrato va gacchante, disvāṇa yena te bhikkhū ten' upasaṅkamim̐su, upasaṅkamitvā te bhikkhū etad' avocum: Handa kahaṃ pana tumhe āyasmanto gacchathāti. — Bhagavatā kho āvuso bhikkhusaṅgho papāmito ti. — Tena h' āyasmanto muhuttaṃ nisīdatha, app' eva nāma mayaṃ sakkumeyyāma Bhagavantaṃ paśadetun' ti. Evam' āvuso ti kho te bhikkhū Cātumeyyakānaṃ Sakyānaṃ paccasosun̐. Atha kho Cātumeyyakā Sakyā yena Bhagavā ten' upasaṅkamim̐su, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdim̐su. Ekamantaṃ nisinnā kho Cātumeyyakā Sakyā Bhagavantaṃ etad' avocum: Abhinandata bhante Bhagavā bhikkhusaṅghaṃ, abhivadatu bhante Bhagavā bhikkhusaṅghaṃ. Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anuggahito evam' evaṃ Bhagavā etarahi anugahātu bhikkhusaṅghaṃ. Saṃ' ettha bhante bhikkhū navā acīrapabbajitā adinuṇṇatā imāni dhammavinayaṃ, tesāṃ Bhagavantaṃ dassanāya alabbhantānaṃ siyā aññatthattaṃ siyā vipariṇāmo. Seyyathā pi bhante vijānaṃ tarupānaṃ udakaṃ alabbhantānaṃ siyā aññatthattaṃ siyā vipariṇāmo, evam' eva kho bhante sant' ettha

bhikkhū navā acirapabbajitā adhunāgatā imam dhamma-
vinayaṃ, tesam Bhagavantam dassanāya alabhanānam siyā
aññathattam siyā vipariṇāmo. Seyyathā pi bhante vacchassa
tarupassa mātaram apassantassa siyā aññathattam siyā vi-
pariṇāmo, evam eva kho bhante sant' ettha bhikkhū navā
acirapabbajitā adhunāgatā imam dhammavinayaṃ, tesam
Bhagavantam apassantānam siyā aññathattam siyā vipariṇāmo.
Abhinandatu bhante Bhagavā bhikkhusaṅgham, abhivadatu
bhante Bhagavā bhikkhusaṅgham. Seyyathā pi bhante Bha-
gavatā pubbe bhikkhusaṅgho anuggahito evam evam Bha-
gavā etarahi anuggahātu bhikkhusaṅgham - ti.

Atha kho Brahmā Sahampati Bhagavato cetasā ceto-
pariritakkam - aññāya seyyathā pi nāma balavā puriso samū-
jitam vā bāham pasāreyya pasāritam vā bāham saminjeyya
evam evam Brahmaloke antarāhito Bhagavato purato
pāturahosi. Atha kho Brahmā Sahampati ekamevaṃ uttarā-
saṅgam karitvā yena Bhagavā ten' añjalim - paṇāmetvā
Bhagavantam etad - avoca: Abhinandatu bhante Bhagavā
bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhusaṅgham.
Seyyathā pi bhante Bhagavatā pubbe bhikkhusaṅgho anug-
gahito evam evam Bhagavā etarahi anuggahātu bhikkhu-
saṅgham. Sant' ettha bhante bhikkhū navā acirapabbajitā
adhunāgatā imam dhammavinayaṃ, tesam Bhagavantam
dassanāya alabhanānam siyā aññathattam siyā vipariṇāmo.
Seyyathā pi bhante bījānam tarunānam udakam alabhan-
tānam siyā aññathattam siyā vipariṇāmo, evam eva kho
bhante sant' ettha bhikkhū navā acirapabbajitā adhunāgatā
imam dhammavinayaṃ, tesam Bhagavantam dassanāya
alabhanānam siyā aññathattam siyā vipariṇāmo. Seyyathā
pi bhante vacchassa tarupassa mātaram apassantassa siyā
aññathattam siyā vipariṇāmo, evam eva kho bhante sant'
ettha bhikkhū navā acirapabbajitā adhunāgatā imam dhamma-
vinayaṃ, tesam Bhagavantam apassantānam siyā añña-
thattam siyā vipariṇāmo. Abhinandatu bhante Bhagavā
bhikkhusaṅgham, abhivadatu bhante Bhagavā bhikkhu-
saṅgham. Seyyathā pi bhante Bhagavatā pubbe bhikkhu-

saṅgho anuggahito evam' evam' Bhagavā etarahi anugahātu bhikkhusaṅghan' ti.

Asakkhiṃsu kho Cātumeyyakā ca Sakyā Brahmā ca Sahampati Bhagavantam pasādetum' bijūpamena ca taruṇūpamena ca. Atha kho āyasmā Mahāmoggallāno bhikkhū āmantesi: Uṭṭhahathī' āvuso, gaṇhātha pattacivaram, pasādito Bhagavā Cātumeyyakehi ca Sakkehi Brahmaṇā ca Sahampatinā bijūpamena ca taruṇūpamena cāti. Evam' āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa patissutvā uṭṭhāy' āsanā pattacivaram' kādāya yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnam' kho āyasmantaṃ Sāriputtam' Bhagavā etad' avoca: Kinti te Sāriputta aho si mayā bhikkhusaṅgho paṇāmite ti. — Evam' kho me bhante aho si Bhagavatā bhikkhusaṅgho paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayam' pi dāni appossukkā diṭṭhadhammasukhavihāraṃ anuyuttā viharissāmāti. — Āgamehi tvaṃ Sāriputta, āgamehi tvaṃ Sāriputta, na kho te Sāriputta puna pi eva rūpaṃ cittaṃ uppādetabbam' ti. Atha kho Bhagavā āyasmantaṃ Mahāmoggallānaṃ āmantesi: Kinti te Moggallāna aho si mayā bhikkhusaṅgho paṇāmite ti. — Evam' kho me bhante aho si Bhagavatā bhikkhusaṅgho paṇāmite: Appossukko dāni Bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahaṃ' ca dāni āyasmā ca Sāriputto bhikkhusaṅgham' pariharissāmāti. — Sādhu sādhu Moggallāna, ahaṃ' vā hi Moggallāna bhikkhusaṅgham' parihareyyam' Sāriputta-Moggallānā vā ti.

Atha kho Bhagavā bhikkhū āmantesi: Cattār' imāni bhikkhave bhayāni udak' orohante pātikaṅkhitabbāni, kāmāni cattārī: ūmibhayaṃ kumbhīlabhayaṃ āvattābhayaṃ susukābhayaṃ. Imāni kho bhikkhave cattārī bhayāni udak' orohante pātikaṅkhitabbāni. Evam' eva' kho bhikkhave cattār' imāni bhayāni idh' ekacce puggale imasmiṃ dhammarāyāge agāraṇā anagāriyaṃ pubbaḍḍite pātikaṅkhitabbāni, kata-

māni cattāri: ūmibhayāṃ kumbhīlabhayāṃ āvaṭṭabhayāṃ
susukālabhayāṃ.

Katamaṃ-ca bhikkhave ūmibhayāṃ: Idha bhikkhave
ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito
hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi
dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto,
app-eva nāma imassa kevalassa dukkhakkhandhassa anta-
kiriyaṃ paññāyethāti. Tam-enam tathā pabbajitaṃ samānaṃ
sābrahmacāri ovaḍanti anusāsanti: Evan-te abhikkamitabbaṃ
evan-te patikkamitabbaṃ, evan-te āloketabbaṃ evan-te
viloketabbaṃ, evan-te samājitabbaṃ evan-te pasāretabbaṃ,
evan-te saṅghātipattacīvaraṃ dhāretabbaṃ-ti. Tassa evaṃ
hoti: Mayāṃ kho pubbe agāriyabbūtā samānā aññe ova-
dāma pi anusāsaṃma pi, ime paṇ' amhākaṃ puttamattā
maññe nattamattā maññe amhe ovaḍitabbaṃ anusāsitabbaṃ
maññantīti; so sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ
vuccati bhikkhave ūmibhayassa bhūto sikkhaṃ paccakkhāya
hīnāy' āvatto. Ūmibhayan-ti kho bhikkhave kodhupāyāssas'
etaṃ adhivacanāṃ.

Katamaṃ-ca bhikkhave kumbhīlabhayāṃ: Idha bhik-
khave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabba-
jito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi pari-
devehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkha-
pareto, app-eva nāma imassa kevalassa dukkhakkhandhassa
antakiriyaṃ paññāyethāti. Tam-enam tathā pabbajitaṃ
samānaṃ sābrahmacāri ovaḍanti anusāsanti: Idan-te
khādītabbaṃ idan-te na khādītabbaṃ, idan-te bhuñjitabbaṃ
idan-te na bhuñjitabbaṃ, idan-te sāyītabbaṃ idan-te na
sāyītabbaṃ, idan-te pātābbaṃ idan-te na pātābbaṃ;
kappiyaṃ-te khādītabbaṃ akappiyaṃ-te na khādītabbaṃ,
kappiyaṃ-te bhuñjitabbaṃ akappiyaṃ-te na bhuñjitabbaṃ,
kappiyaṃ-te sāyītabbaṃ akappiyaṃ-te na sāyītabbaṃ, kappi-
yaṃ-te pātābbaṃ akappiyaṃ-te na pātābbaṃ; kāle te
khādītabbaṃ vikāle te na khādītābbaṃ, kāle te bhuñjitabbaṃ
vikāle te na bhuñjitabbaṃ, kāle te sāyītābbaṃ vikāle te na sāyī-
tabbaṃ, kāle te pātābbaṃ vikāle te na pātābbaṃ-ti. Tassa

evaṃ hoti: Mayāṃ kho pubbe agāriyabbhūtā samānā yaṃ icchāma taṃ khādāma yaṃ na icchāma na taṃ khādāma, yaṃ icchāma taṃ bhuñjāma yaṃ na icchāma na taṃ bhuñjāma, yaṃ icchāma taṃ sāsāma yaṃ na icchāma na taṃ sāsāma, yaṃ icchāma taṃ pipāma yaṃ na icchāma na taṃ pipāma; kappiyam-pi khādāma akappiyam-pi khādāma, kappiyam-pi bhuñjāma akappiyam-pi bhuñjāma, kappiyam-pi sāsāma akappiyam-pi sāsāma, kappiyam-pi pipāma akappiyam-pi pipāma; kāle pi khādāma vikāle pi khādāma, kāle pi bhuñjāma vikāle pi bhuñjāma, kāle pi sāsāma vikāle pi sāsāma, kāle pi pipāma vikāle pi pipāma. Yaṃ pi no saddhā gahapatikā divā vikāle paṇītaṃ khādaniyaṃ bhojanīyaṃ denti, tattha p' ime mukhāvarapaṇā mānā karonti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāy' āvatto. Kumbhīlabhayan-ti kho bhikkhave odarikkattass' etaṃ adhivacanaṃ.

Katamaṃ-ca bhikkhave āvaṭṭabhayaṃ: Idha bhikkhave ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti; otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app-eva nāna imassa kevalassa dukkhakhandhassa anta-kiriya paṇṇāyethāti. So evaṃ pabbajito samāno pubbanhasamayam nivāsetvā pattācivaraṃ ādāya gāmaṃ vā nigamaṃ vā pindāya pavisati arakkhiten' eva kāyena arakkhitāya vācāya anupatthitāya satiyā asamvuteti indriyehi. So tattha passati gahapatinā vā gahapatiputtaṃ vā paṇcāhi kāmāguṇehi samappitāṃ samaṅgibhūtaṃ paricārayamānaṃ. Tassa evaṃ hoti: Mayāṃ kho pubbe agāriyabbhūtā samānā paṇcāhi kāmāguṇehi samappitā samaṅgibhūtā paricārimha; sam-vijante kho kule bhogā, sakkā bhoge ca bhuñjitunā puṇṇāni ca kātun-ti. So sikkhaṃ paccakkhāya hīnāy' āvattati. Ayaṃ vuccati bhikkhave āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāy' āvatto. Āvaṭṭabhayan-ti kho bhikkhave paṇcann' etaṃ kāmāguṇānaṃ adhivacanaṃ.

Katamaṃ-ca bhikkhave asukābhayaṃ: Idha bhikkhave

ekaseco kulaputto saddhā agārasmā anagāriyam pabbajito hoti: otiṇṇo 'mhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapareto, app'eva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyaṃ paññāyethāti. So evaṃ pabbajito samāno pubbaṇḍa-samayam nirāsetvā pattacivarāṃ ādāya gāmanā vā nigamaṃ vā piṇḍāya pavasati arakkhiten' eva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaviṇṇehi indriyehi. So tattha passati mātugāmanā dunnivattham vā duppārutaṃ vā. Tassa mātugāmanā disvā dunnivattham vā duppārutaṃ vā rāgo cittaṃ anuddhamseti, so rāgānuddhamstena cittaṃ sikkham paccakkhāya hināy' āvatiati. Ayam vuccati bhikkhave susukābhayassa bhito sikkham paccakkhāya hināy' āvatto. Susukābhayan'ti kho bhikkhave mātugāmāssa' etaṃ adhi-vacanāṃ.

Imāni kho bhikkhave cattāri bhayāni idh' ekacce pug-gale imasmiṃ dhammavinaye agārasmā anagāriyam pabbajito paṭṭikaṅkhitabbhānti.

Idam' evaṃ Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun'ti.

ĀTUMASUTTANTAM SATTAMAṃ.

68.

Evam' me sutam. Ekaṃ samayam Bhagavā Kosaleṃ viharati Nalakaṇṭhine palāṇavane. Tena kho pana samayena sambhulā abhiññātā abhiññātā kulaputtā Bhagavantam uddissa saddhā agārasmā anagāriyam pabbajitā honti, āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbila āyasmā ca Bhagu āyasmā ca Kuṇḍalbhāno āyasmā ca Revato āyasmā ca Anando, sūṭhe ca abhiññātā abhiññātā kulaputtā. Tena kho pana samayena Bhagavā bhikkhu-

saṅghaparivuto abbhokāse nisinno hoti. Atha kho Bhagavā te kulaputte ārabhha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā, kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Evaṃ vutte te bhikkhū tuṃhi ahesuṃ. Dutiyam - pi kho — pe — tatiyam - pi kho Bhagavā te kulaputte ārabhha bhikkhū āmantesi: Ye te bhikkhave kulaputtā mamaṃ uddissa saddhā agārasmā anagāriyaṃ pabbajitā kacci te bhikkhave bhikkhū abhiratā brahmacariye ti. Tatiyam - pi kho te bhikkhū tuṃhi ahesuṃ.

Atha kho Bhagavato etad - ahesi: Yaṃ nūnāhaṃ te va kulaputte puccheyyā - ti. Atha kho Bhagavā āyasmantaṃ Anuruddhaṃ āmantesi: Kacci tumhe Anuruddhā abhiratā brahmacariye ti. — Taggha mayaṃ bhante abhiratā brahmacariye ti. — Sādhū sādhū Anuruddhā. Etaṃ kho Anuruddhā tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe abhirameyyātha brahmacariye. Yena tumhe Anuruddhā bhādrena yobbanena samanūgatā paṭhamena vayasā susukālakasā kāme paribhujeyyātha, tena tumhe Anuruddhā bhādrena yobbanena samanūgatā paṭhamena vayasā susukālakasā agārasmā anagāriyaṃ pabbajitā. Te kho pana tumhe Anuruddhā n' eva rājabhūmitā agārasmā anagāriyaṃ pabbajitā, na corābhūmitā agārasmā anagāriyaṃ pabbajitā, na ipattā .. na bhayattā .. na ājivikūpakatā agārasmā anagāriyaṃ pabbajitā; api ca kho 'mhi otiṇṇo jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotiṇṇo dukkhapāreto, app - eva nāma imassa kevalassa dukkha-khandhassa antakiriyaṃ paññāyethāti, nanu tumhe Anuruddhā evaṃ saddhā agārasmā anagāriyaṃ pabbajitā ti. — Evaṃ bhante. — Evaṃ pabbajitena ca pana Anuruddhā kulaputtena kim - assa karaṇiyaṃ: Vivekaṃ Anuruddhā kīmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ, tassa abhijjhā pi cittaṃ pariyādāya tiṭṭhati, byāpādo pi cittaṃ pariyādāya tiṭṭhati, thina-middham - pi .. uddhaccakukkuccam - pi .. vicikicchā pi ..

arati pi .. tandi pi cittaṃ pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ nādhigacchati aññaṃ vā tato santataraṃ. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataraṃ, tassa abhiññā pi cittaṃ na pariyādāya tiṭṭhati, byāpādo pi cittaṃ na pariyādāya tiṭṭhati. thīnamiddham - pi .. uddhaeccakukkuccam - pi .. vicikicchā pi .. arati pi .. tandi pi cittaṃ na pariyādāya tiṭṭhati. Vivekaṃ Anuruddhā kāmehi vivekaṃ akusalehi dhammehi pītisukhaṃ adhigacchati aññaṃ - ca tato santataraṃ.

Kinti vo Anuruddhā mayi hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭiserati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. — Na kho nā bhante Bhagavati evaṃ hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā appahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭiserati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. Evaṃ kho nā bhante Bhagavati hoti: ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā pahinā te Tathāgatassa, tasmā Tathāgato saṅkhāy' ekaṃ paṭiserati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodetiti. — Sādhū sādhū Anuruddhā, Tathāgatassa Anuruddhā ye āsavā saṅkilesikā ponobhavikā sadarā dukkhavipākā āyatim jātijarāmarapiyā pahinā uccinnamūlā tālāvatthukatā anabhāvakatā āyatim anuppādaḍḍhammā. Seyyathā pi Anuruddhā tālo mattha-kācchinno abhakkho pana virūhiyā, evaṃ - eva kho Anuruddhā Tathāgatassa ye āsavā saṅkilesikā — pe — anuppādaḍḍhammā; tasmā Tathāgato saṅkhāy' ekaṃ paṭiserati saṅkhāy' ekaṃ adhivāseti, saṅkhāy' ekaṃ parivajjeti saṅkhāy' ekaṃ vinodeti.

Tam kim - mañasi Anuruddhā: kaṃ atthavaśaṃ sampaseamāno Tathāgato āvake abhhatito kālakato upapattisu byākaroti: asu amutra upapanno, asu amutra upapanno ti. —

Bhagavaṃmūlakā no bhante dhammā Bhagavaṃn Nettikā Bhagavaṃpaṭisarapa. Sādhū vāta bhante Bhagavantaṃ yeva paṭibhātu etassa bhūsitassa attho. Bhagavato sutvā bhikkhū dhāressanti. — Na kho Anuruddhā Tathāgato janakuhantamānaṃ na janalapanatthamānaṃ na lābhasakkārasilokānisaṃsatthamānaṃ: iti maṃ jano jānāti āvake abbatte kālakate upapattisū byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā uḷāravedhā uḷārapāṃṣṭhā, te taṃ sutvā tathattāya cittaṃ upasaṃharanti. Tesā taṃ Anuruddhā hoti dīgharattaṃ hitāya sukhāya.

Idhānuruddhā bhikkhu suṇāti: itthaṇṇāmo bhikkhu kālakato, so Bhagavatā byākato: aññāya saṃhahiti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo so āyasmā ahosi iti pi, evaṃpaṇṇo so āyasmā ahosi iti pi, evaṃvihārī so āyasmā ahosi iti pi, evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ: ca sīlaṃ: ca sutaṃ: ca cāgaṃ: ca paññaṃ: ca anussaranto tathattāya cittaṃ upasaṃharati. Evam' pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthaṇṇāmo bhikkhu kālakato, so Bhagavatā byākato: pañcamāṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tatthaparimibbāyī anāvattidhammo tasmā lokā ti. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā ahosi iti pi, evaṃdhammo — pe — evaṃpaṇṇo — evaṃvihārī — evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ: ca — pe — paññaṃ: ca anussaranto tathattāya cittaṃ upasaṃharati. Evam' pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu suṇāti: itthaṇṇāmo bhikkhu kālakato, so Bhagavatā byākato: tippaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi, sakid-eva imaṃ lokam' āgantvā dukkhass' antam' karissati. So kho paṇ' assa āyasmā sāmaṃ diṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pi. So tassa saddhaṃ: ca — pe — paññaṃ: ca anussaranto tathattāya

cittaṃ upasamharati. Evam'pi kho Anuruddhā bhikkhuno phāsuvihāro hoti. Idhānuruddhā bhikkhu supāti: itthannāmo bhikkhu kālakatō, so Bhagavatā byākatō: tinnam' samyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato sambodhiparāyano ti. So kho pan' assa āyasmā sāmān' dīṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto so āyasmā ahoṣi iti pīti. So tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittaṃ upasamharati. Evam'pi kho Anuruddhā bhikkhuno phāsuvihāro hoti.

Idhānuruddhā bhikkhunī supāti: itthannāma bhikkhuni kālakatā, sā Bhagavatā byākatā: aññāya saṅghahiti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsilaṃ sā bhaginī ahoṣi iti pi, evaṃdhammā — pe — evaṃpaññaṃ — evaṃvihārini — evaṃ vimuttā sā bhaginī ahoṣi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittaṃ upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhuni supāti: itthannāma bhikkhuni kālakatā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tatthapariniḥbhāyini anāvattidhammā tesmā lokā ti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsilaṃ ... evaṃ vimuttā sā bhaginī ahoṣi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittaṃ upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhuni supāti: itthannāma bhikkhuni kālakatā, sā Bhagavatā byākatā: tinnam' samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakkid'eva imaṃ lokam' āgantvā dukkhass' antam' karissatīti. Sā kho pan' assā bhaginī sāmān' dīṭṭhā vā hoti anussavasutā vā: evaṃsilaṃ ... evaṃ vimuttā sā bhaginī ahoṣi iti pīti. Sā tassā saddhaṃ' ca — pe — paññaṃ' ca anussaranti tathattāya cittaṃ upasamharati. Evam'pi kho Anuruddhā bhikkhuniyā phāsuvihāro hoti. Idhānuruddhā bhikkhunī supāti: itthannāma bhikkhuni kālakatā, sā Bhagavatā byākatā: tinnam' samyojanānaṃ parikkhayā sotāpammā avinipātadhammā niyatā sambodhiparāyanaṃ

ti. Sā kho pan' assā bhaginī sāmān dīṭṭhā vā hoti anussava-
sutā vā: evaṃsīlā ... evaṃ vimuttā sā bhaginī ahosi iti
pīti. Sā tassa saddhañ-ca — pe — paññañ-ca anussaranti
tathattāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā
bhikkhuniyā phāsuvihāro hoti.

Idhānuruddhā upāsako supāti: itthannāmo upāsako
kālakato, so Bhagavatā byākato: pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātiko tatthapariniḍḍhāyī
anāvattidhammo tasmā lokā ti. So kho pan' assa āyasmā
sāmān dīṭṭho vā hoti anussavasuto vā: evaṃsilo so āyasmā
ahosi iti pi, evaṃdhammo — pe — evaṃpañño — evaṃvihārī
— evaṃ vimutto so āyasmā ahosi iti pīti. So tassa sad-
dhañ-ca — pe — paññañ-ca anussaranto tathattāya cittaṃ
upasaṃharati. Evam-pi kho Anuruddhā upāsakassa phāsu-
vihāro hoti. Idhānuruddhā upāsako supāti: itthannāmo
upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ saṃyojanā-
naṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmi,
sakkid-eva imaṃ lokam āgantvā dukkhaṃ antaṃ karissatīti.
So kho pan' assa āyasmā sāmān dīṭṭho vā hoti anussavasuto
vā: evaṃsilo ... evaṃ vimutto so āyasmā ahosi iti pīti. So
tassa saddhañ-ca — pe — paññañ-ca anussaranto tathat-
tāya cittaṃ upasaṃharati. Evam-pi kho Anuruddhā upā-
sakassa phāsuvihāro hoti. Idhānuruddhā upāsako supāti:
itthannāmo upāsako kālakato, so Bhagavatā byākato: tiṇṇaṃ
saṃyojanānaṃ parikkhayā sotāpanno avinipātadhammo niyato
samboḍhipariyāno ti. So kho pan' assa āyasmā sāmān
dīṭṭho vā hoti anussavasuto vā: evaṃsilo ... evaṃ vimutto
so āyasmā ahosi iti pīti. So tassa saddhañ-ca — pe —
paññañ-ca anussaranto tathattāya cittaṃ upasaṃharati.
Evam-pi kho Anuruddhā upāsakassa phāsuvihāro hoti.

Idhānuruddhā upāsikā supāti: itthannāma upāsikā kāla-
katā, sā Bhagavatā byākatā: pañcannaṃ orambhāgiyānaṃ
saṃyojanānaṃ parikkhayā opapātikā tatthapariniḍḍhāyī
anāvattidhammā tasmā lokā ti. Sā kho pan' assā bhaginī
sāmān dīṭṭhā vā hoti anussavasutā vā: evaṃsīlā sā bhaginī
ahosi iti pi, evaṃdhammā — pe — evaṃpaññā — evaṃvihārīnī

— evaṃ vimuttā sā bhagīnī ahoṣi iti pīti. Sā tassā saddhaṃ - ca — pe — paññaṃ - ca anussaranti tathattāya cittaṃ upasamharati. Evam - pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmini, sakid-eva imaṃ lokam āgantvā dukkhass' antam karissatīti. Sā kho paṇ' assā bhagīnī sāmāṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā ... evaṃ vimuttā sā bhagīnī ahoṣi iti pīti. Sā tassā saddhaṃ - ca — pe — paññaṃ - ca anussaranti tathattāya cittaṃ upasamharati. Evam - pi kho Anuruddhā upāsikāya phāsuvihāro hoti. Idhānuruddhā upāsikā suṇāti: itthannāma upāsikā kālakatā, sā Bhagavatā byākatā: tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpaṇṇā avinipātadhammā niyatā sambodhiparāyanā ti. Sā kho paṇ' assā bhagīnī sāmāṃ diṭṭhā vā hoti anussavasutā vā: evaṃsilā sā bhagīnī ahoṣi iti pi, evaṃdhammā sā bhagīnī ahoṣi iti pi, evaṃpañña sā bhagīnī ahoṣi iti pi, evaṃvihārini sā bhagīnī ahoṣi iti pi, evaṃ vimuttā sā bhagīnī ahoṣi iti pīti. Sā tassā saddhaṃ - ca sīlaṃ - ca sutaṃ - ca cāgaṃ - ca paññaṃ - ca anussaranti tathattāya cittaṃ upasamharati. Evam - pi kho Anuruddhā upāsikāya phāsuvihāro hoti.

Iti kho Anuruddhā Tathāgato na janakubhaṇṭṭhaṃ na janalapaṇṭṭhaṃ na lābhasakkārasilokūnisamsatthaṃ, na: iti maṃ jano jānātīti sāvake abbatīte kālakate upapattissu byākaroti: asu amutra upapanno, asu amutra upapanno ti. Santi ca kho Anuruddhā kulaputtā saddhā ajāavedā ajārapāmujjā, te taṃ sutvā tathattāya cittaṃ upasamharanti. Tesā - taṃ Anuruddhā hoti diḡgherattani hitāya sukhayāti.

Idam' avoca Bhagavā. Attamaṇo āyasmā Anuruddho Bhagavato bhāsitaṃ abhinandīti.

69.

Evam me sutaṃ. Ekam samayaṃ Bhagavā Rājagṛhe viharati Vessuvane Kalandakanivāpe. Tena kho pana samayena Gulissāni nāma bhikkhu āraññako padarasamācāro saṅgha-majjhe osaṭṭhe hoti kenacid eva karaniyena. Tatra kho āyasmā Sāriputto Gulissāniṃ bhikkhuṃ ārabha bhikkhū āmantesi:

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbam sappatissena. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto sabrahmacārisu agāravo hoti appatisso tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā sabrahmacārisu agāravo appatisso ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena sabrahmacārisu sagāravena bhavitabbam sappatissena.

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbam: iti there ca bhikkhū nānupakhajja nisīdissāmi nave ca bhikkhū na āsanena paṭibhissāmi. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto na āsanakusalo hoti tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā abhisamācārikam pi dhammaṃ na jānāti ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena āsanakusalena bhavitabbam.

Āraññaken' āvuso bhikkhunā s. s. viharantena nātikālena gāmo pavasiṭabbo na divā paṭikkamitabbam. Sace āvuso āraññako bhikkhu s. s. viharanto atikālena gāmaṃ pavasiṭati divā paṭikkamati tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā atikālena gāmaṃ pavasiṭati divā paṭikkamati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena nātikālena gāmo pavasiṭabbo na divā paṭikkamitabbam.

Āraññaken' āvuso bhikkhunā s. s. viharantena na pure-

bhattam pacchābhattam kulesu cārittam āpajjitabham. Sace āvuso āraññako bhikkhu s. s. viharanto purebhattam pacchābhattam kulesu cārittam āpajjati tassa bhavanti vattāro: ayam nūn' imass' āyasmato āraññakassa ekassāraññe serivihārena viharato vikālacariyā bahulikatā, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena na purebhattam pacchābhattam kulesu cārittam āpajjitabham.

Āraññaken' āvuso bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena. Sace āvuso āraññako bhikkhu s. s. viharanto uddhato hoti capalo tassa bhavanti vattāro: idam nūn' imass' āyasmato āraññakassa ekassāraññe serivihārena viharato uddhacam cāpalyam bahulikatan, tam enaṃ saṅghagatam pi samudācarati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena anuddhatena bhavitabham acapalena.

Āraññaken' āvuso bhikkhunā s. s. viharantena amukharena bhavitabham avikīṇavācena. Sace āvuso āraññako bhikkhu s. s. viharanto mukharo hoti vikiṇṇavāco tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā mukharo vikiṇṇavāco ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā s. s. viharantena amukharena bhavitabham avikīṇavācena.

Āraññaken' āvuso bhikkhunā saṅghagatena saṅghe viharantena sūvacena bhavitabham kalyāṇamittena. Sace āvuso āraññako bhikkhu saṅghagato saṅghe viharanto dubbaco hoti pāpamitto tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam āyasmā dubbaco pāpamitto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā saṅghagatena saṅghe viharantena sūvacena bhavitabham kalyāṇamittena.

Āraññaken' āvuso bhikkhunā indriyesu guttadvārena bhavitabham. Sace āvuso āraññako bhikkhu indriyesu aguttadvāro hoti tassa bhavanti vattāro: kim pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam

āyasmā indriyesu aguttadvāro ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā indriyesu guttadvārena bhavitabbam.

Āraññaken' āvuso bhikkhunā bhojane mattaññunā bhavitabbam. Sace āvuso āraññako bhikkhu bhojane amattaññū hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā bhojane amattaññū ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā bhojane mattaññunā bhavitabbam.

Āraññaken' āvuso bhikkhunā jāgariyam anuyuttena bhavitabbam. Sace āvuso āraññako bhikkhu jāgariyam anuyutto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā jāgariyam anuyutto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā jāgariyam anuyuttena bhavitabbam.

Āraññaken' āvuso bhikkhunā āradhaviṛiyena bhavitabbam. Sace āvuso āraññako bhikkhu kusīto hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā kusīto ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā āradhaviṛiyena bhavitabbam.

Āraññaken' āvuso bhikkhunā upatthitasatīnā bhavitabbam. Sace āvuso āraññako bhikkhu mutthassati hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā mutthassati ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā upatthitasatīnā bhavitabbam.

Āraññaken' āvuso bhikkhunā samāhitena bhavitabbam. Sace āvuso āraññako bhikkhu asamāhito hoti tassa bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā asamāhito ti 'ssa bhavanti vattāro, tasmā āraññakena bhikkhunā samāhitena bhavitabbam.

Āraññaken' āvuso bhikkhunā paññāvatā bhavitabbam. Sace āvuso āraññako bhikkhu duppañño hoti tassa bhavanti

vattāro: kim-pan' imass' āyasmato āraññakassa ekassā-
raññe serivihārena yo ayam-āyasmā duppañño ti 'ssa
bhavanti vattāro, tasmā āraññakena bhikkhunā paññāvata
bhavitabham.

Āraññaken' āvuso bhikkhunā abhidhamme abhivīnaye
yogo karaṇiyo. Sant' āvuso āraññakam bhikkhum abhi-
dhamme abhivīnaye pañham pucchitāro. Sace āvuso
āraññako bhikkhu abhidhamme abhivīnaye pañham puttō
na sampāyati tassa bhavanti vattāro: kim-pan' imass' āya-
mato āraññakassa ekassāraññe serivihārena yo ayam-āyasmā
abhidhamme abhivīnaye pañham puttō na sampāyati ti 'ssa
bhavanti vattāro, tasmā āraññakena bhikkhunā abhidhamme
abhivīnaye yogo karaṇiyo.

Āraññaken' āvuso bhikkhunā ye te santā vimokhā atik-
kamma rūpe āruppā tattha yogo karaṇiyo. Sant' āvuso
āraññakam bhikkhum ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham pucchitāro. Sace āvuso āraññako
bhikkhu ye te santā vimokhā atikkamma rūpe āruppā tattha
pañham puttō na sampāyati tassa bhavanti vattāro: kim-
pan' imass' āyasmato āraññakassa ekassāraññe serivihārena
yo ayam-āyasmā ye te santā vimokhā atikkamma rūpe
āruppā tattha pañham puttō na sampāyati ti 'ssa bhavanti
vattāro, tasmā āraññakena bhikkhunā ye te santā vimokhā
atikkamma rūpe āruppā tattha yogo karaṇiyo.

Āraññaken' āvuso bhikkhunā uttarimanussadhamme yogo
karaṇiyo. Sant' āvuso āraññakam bhikkhum uttarimanussa-
dhamme pañham pucchitāro. Sace āvuso āraññako bhikkhu
uttarimanussadhamme pañham puttō na sampāyati tassa
bhavanti vattāro: kim-pan' imass' āyasmato āraññakassa
ekassāraññe serivihārena yo ayam-āyasmā yassa p' atthāya
pabbajito tam p' attham na jānāti ti 'ssa bhavanti vattāro,
tasmā āraññakena bhikkhunā uttarimanussadhamme yogo
karaṇiyo ti.

Evam vutte āyasmā Mahāmoggallāno āyasmantaṃ Sāri-
puttam etad-avoca: Āraññaken' eva nu kho āvuso Sāri-
putta bhikkhunā ime dhammā samādhāya vattitabbā udāhu

gāmantavihārinā piṭi. — Āraññakenāpi kho āvuso Moggallāna bhikkhunā ime dhammā samādāya vatthitabbā, pag' eva gāmantavihārinā ti.

GULISSĀKISUTTANTAM NAVAMAM

70.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Kāsisu cārikaṃ carati mahatā bhikkhusaṅghena saddhīm. Tatra kho Bhagavā bhikkhū āmantesi: Ahaṃ kho bhikkhave aññatr' eva rattibhojanā bhuñjāmi, aññatra kho pañhamā bhikkhave rattibhojanā bhuñjamāno appābādhataṃ ca sañjānāmi appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca. Etha tumhe pi bhikkhave aññatr' eva rattibhojanā bhuñjatha, aññatra kho pana bhikkhave tumhe pi rattibhojanā bhuñjamānā appābādhataṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ cāti. Evam-bhante ti kho te bhikkhū Bhagavato paccassosum. Atha kho Bhagavā Kāsisu anupubbeva cārikaṃ caramāno yena Kīṭāgiri nāma Kāsinam nigamo tad-avasari. Tatra sudam Bhagavā Kīṭāgirisinim viharati Kāsinam nigame. Tena kho pana samayeṇa Assaji-Punabbasukā nāma bhikkhū Kīṭāgirisinim āvāsikaṃ honti. Atha kho sambhulā bhikkhū yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamissu, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etaṃ avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhataṃ ca sañjāvanti appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ ca; etha tumhe pi āvuso aññatr' eva rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñjamānā appābādhataṃ ca sañjānissatha appātaṅkataṃ ca lahuṭṭhānaṃ ca balaṃ ca phāsuvihāraṃ

cāti. Evam vutte Assaji-Punabbasukā bhikkhū te bhikkhū etad'avocum: Mayam kho āvuso sāyaṇ' e' eva bhuñjāma pāto ca divā ca vikāle, te mayam sāyaṇ' e' eva bhuñjamānū pāto ca divā ca vikāle appābādhatāṇ' ca sañjānāma appātaṇkātāṇ' ca lahuṭṭhānaṇ' ca balaṇ' ca phāsuvihāraṇ' ca, te mayam kiṃ sandiṭṭhikam hitvā kālīkam anudhāvissāma, sāyaṇ' e' eva mayam bhuñjissāma pāto ca divā ca vikāle ti.

Yato kho te bhikkhū nāsakkhimāsu Assaji-Punabbasuke bhikkhū saññāpetum atha yena Bhagavā ten' upasaṅkamimāsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimāsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad'avocum: Idha mayam bhante yena Assaji-Punabbasukā bhikkhū ten' upasaṅkamimha, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avocumha: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati — pe — phāsuvihāraṇ' cāti. Evam vutte bhante Assaji-Punabbasukā bhikkhū amhe etad'avocum: Mayam kho āvuso — pe — divā ca vikāle ti. Yato kho mayam bhante nāsakkhimha Assaji-Punabbasuke bhikkhū saññāpetum atha mayam etam' attham Bhagavato ārocemāti. Atha kho Bhagavā aññataram bhikkhum āmantesi: Ehi tvaṃ bhikkhu mama vacanena Assaji-Punabbasuke bhikkhū āmantahi: satthāyasmante āmantetiti. Evam bhante ti kho so bhikkhu Bhagavato paṭissutvā yena Assaji-Punabbasukā bhikkhū ten' upasaṅkami, upasaṅkamitvā Assaji-Punabbasuke bhikkhū etad'avoca: Satthāyasmante āmantetiti. Evam āvuso ti kho Assaji-Punabbasukā bhikkhū tassa bhikkhuno paṭissutvā yena Bhagavā ten' upasaṅkamimāsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimāsu. Ekamantaṃ nisinne kho Assaji-Punabbasuke bhikkhū Bhagavā etad'avoca: Saccam kira bhikkhave sambhulā bhikkhū tumhe upasaṅkamitvā etad'avocum: Bhagavā kho āvuso aññatr' eva rattibhojanā bhuñjati bhikkhusaṅgho ca, aññatra kho pan' āvuso rattibhojanā bhuñjamānā appābādhatāṇ' ca sañjānanti appātaṇkātāṇ' ca lahuṭṭhānaṇ' ca balaṇ' ca phāsuvihāraṇ' ca; ettha tumhe pi āvuso aññatra rattibhojanā bhuñjatha, aññatra kho pan' āvuso tumhe pi rattibhojanā bhuñ-

jamānā appābādhatān - ca sañjānissatha appātaṅkataṅ - ca lahuṭṭhānān - ca balaṅ - ca phāsuvihāraṅ - cāti. Evam vutte kira bhikkhave tumhe te bhikkhū evam avacuttha: Mayam kho āvuso sāyaṅ - e' eva bhuñjāma pāto ca divā ca vikāle. te mayam sāyaṅ - e' eva bhuñjamānā pāto ca divā ca vikāle appābādhatān - ca sañjānāma appātaṅkataṅ - ca lahuṭṭhānān - ca balaṅ - ca phāsuvihāraṅ - ca, te mayam kiṃ sandiṭṭhikaṃ hitvā kālīkaṃ anndhāvissāma, sāyaṅ e' eva mayam bhuñjissāma pāto ca divā ca vikāle ti. — Evam - bhante.

Kin - nu me tumhe bhikkhave evam dhammaṃ desitaṃ ājānātha: Yam kiñcīyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tassa akusalā dhammā parihiyanti kusalā dhammā abhivaḍḍhanti. — No h' etaṃ bhante. — Nann me tumhe bhikkhave evam dhammaṃ desitaṃ ājānātha: Idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihiyanti, idha paṇ' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihiyanti, idha paṇ' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā abhivaḍḍhanti; idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihiyanti, idha paṇ' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihiyanti. — Evam - bhante.

Sādhu bhikkhave. Mayā e' etaṃ bhikkhave aññātaṃ abhavissa aditthaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihiyanti, evam - ahaṃ aññanto: evarūpaṃ sukhaṃ vedanaṃ pajabathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā sūtaṃ dittaṃ viditaṃ sacchikataṃ phaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā

dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, tasmā 'haṃ: evarūpaṃ sukhaṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhavissa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evaṃ ahaṃ ajānanto: evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ sukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, tasmā 'haṃ: evarūpaṃ sukhaṃ vedanaṃ upasampajja viharathāti vadāmi.

Mayā c' etaṃ bhikkhave aññātaṃ abhavissa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ dukkhaṃ vedanaṃ — pe — evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evaṃ ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, tasmā 'haṃ: evarūpaṃ adukkhamasukhaṃ vedanaṃ pajahathāti vadāmi. Mayā c' etaṃ bhikkhave aññātaṃ abhavissa aditṭhaṃ aviditaṃ asacchikataṃ aphaṣṣitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, evaṃ ahaṃ ajānanto: evarūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadeyyaṃ, api nu me etaṃ bhikkhave patirūpaṃ abhavissāti. — No h' etaṃ bhante. — Yasmā ca kho etaṃ bhikkhave mayā ñātaṃ ditṭhaṃ viditaṃ sacchikataṃ phassitaṃ paññāya: idh' ekaccassa evarūpaṃ adukkhamasukhaṃ vedanaṃ vediyato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti, tasmā 'haṃ: eva-

rūpaṃ adukkhamasukhaṃ vedanaṃ upasampajja viharathāti vadāmi.

Nāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi; na paṇāhaṃ bhikkhave sabbesaṃ yeva bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi. Ye te bhikkhave bhikkhū arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabbhārā anuppattasadatthā parikkhigabhava-saṃyojanaṃ samma-d-aññā vimuttā, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi; taṃ kiṃsa hetu: katan-tesaṃ appamādena, abhabbā te pamajjitunā. Ye ca kho te bhikkhave bhikkhū sekhā appamānaṃ anuttaraṃ yogakkhemaṃ patthayamānā viharanti, tathārūpānāhaṃ bhikkhave bhikkhūnaṃ appamādena karaṇīyaṃ-ti vadāmi, taṃ kiṃsa hetu: app-eva nāṃ ime kyaṃ-manto anulomikāni senāsanaṃ paṭisevamānā kalyāṇamitte bhajamānā indriyāni samannāyamaṃ yass' atthāya kulaputtā samma-d-eva agārasmā anagāriyaṃ pabbajanti tad-anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayuṃ abhiññā sacchikātvā upasampajja vihareyyuṃ-ti, imaṃ kho ahaṃ bhikkhave imeṣaṃ bhikkhūnaṃ appamādena phalaṃ sampassamāno appamādena karaṇīyaṃ-ti vadāmi.

Satt' ime bhikkhave puggalā santo samvījjamānā lokasminā, katame satta: ubhatobhāgavimutto paññāvimutto kāyasakkhī diṭṭhippatto saddhāvimutto dhammānusāri saddhānusāri.

Katamo ca bhikkhave puggalo ubhatobhāgavimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya e' assa divā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo ubhatobhāgavimutto. Imassa kho ahaṃ bhikkhave bhikkhūnaṃ na appamādena karaṇīyaṃ-ti vadāmi, taṃ kiṃsa hetu: katan-tesaṃ appamādena, abhabbo so pamajjitunā.

Katamo ca bhikkhave puggalo paññāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya e' assa divā āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave

puggalo paññāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuṃ na appamādena karaṇīyaṃ - ti vadāmi, taṃ kiṃsa hetu: katan - tassa appamādena, abhūto so pamaññitūhi.

Katamo ca bhikkhave puggalo kāyasakkhī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti. Ayaṃ vuccati bhikkhave puggalo kāyasakkhī. Imassa kho ahaṃ bhikkhave bhikkhuṃ appamādena karaṇīyaṃ - ti vadāmi, taṃ kiṃsa hetu: app - eva nāma ayaṃ - āyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yass' atthāya kulaputtā samma - d - eva agārasmā anagāriyaṃ pabbajanti tad - anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme ayaṃ abhiññā sacchikatvā upasampajja vihareyyāti, imam kho ahaṃ bhikkhave imassa bhikkhuṃ appamādaphalam sampassamāno appamādena karaṇīyaṃ - ti vadāmi.

Katamo ca bhikkhave puggalo diṭṭhippatto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti, Tathāgatappaveditā c' assa dhammā paññāya voditvā honti vocaritā. Ayaṃ vuccati bhikkhave puggalo diṭṭhippatto. Imassa pi kho ahaṃ bhikkhave bhikkhuṃ appamādena karaṇīyaṃ - ti vadāmi, taṃ kiṃsa hetu: app - eva nāma ayaṃ - āyasmā anulomikāni senāsanāni paṭisevamāno — pe — upasampajja vihareyyāti, imam kho ahaṃ bhikkhave imassa bhikkhuṃ appamādaphalam sampassamāno appamādena karaṇīyaṃ - ti vadāmi.

Katamo ca bhikkhave puggalo saddhāvimutto: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa disvā ekacce āsavā parikkhīṇā honti, Tathāgate c' assa saddhā nivittā hoti mūlajātā patitthitā. Ayaṃ vuccati bhikkhave puggalo saddhāvimutto. Imassa pi kho ahaṃ bhikkhave bhikkhuṃ appamādena karaṇīyaṃ - ti vadāmi, taṃ kiṃsa hetu: app - eva nāma ayaṃ - āyasmā anulomikāni

senāsasānāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamāda-phalaṃ sampassamāno appamādena karaṇīyaṃ ti vadāmi.

Katamo ca bhikkhave puggalo dhammānusaṛī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa divā āsavā aparikkhipā honti, Tathāgatappaveditā c' assa dhammā paññāya mattaso nijjhānaṃ khamantī, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo dhammānusaṛī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyaṃ ti vadāmi, taṃ kiṃsa hetu: app'eva nāma ayaṃ āyasmā anulomikāni senāsasānāni paṭisevamāno — pe — upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyaṃ ti vadāmi.

Katamo ca bhikkhave puggalo saddhānusaṛī: Idha bhikkhave ekacco puggalo ye te santā vimokhā atikkamma rūpe āruppā te na kāyena phassitvā viharati, paññāya c' assa divā āsavā aparikkhipā honti, Tathāgate c' assa, saddhā-mattaṃ hoti penamattaṃ, api c' assa ime dhammā honti seyyathidaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. Ayaṃ vuccati bhikkhave puggalo saddhānusaṛī. Imassa pi kho ahaṃ bhikkhave bhikkhuno appamādena karaṇīyaṃ ti vadāmi, taṃ kiṃsa hetu: app'eva nāma ayaṃ āyasmā anulomikāni senāsasānāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannāyamaṃ yass' atthāya kulaputtā samaṃ d'eva agārasmā anagāriyaṃ pabbajanti tad' anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyāti, imaṃ kho ahaṃ bhikkhave imassa bhikkhuno appamādaphalaṃ sampassamāno appamādena karaṇīyaṃ ti vadāmi.

Nāhaṃ bhikkhave ^{20 p. 4} idico' eva annārādhanam vadāmi, api ca bhikkhave anupubbāsikkhā anupubbakiriya anupubba-

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patipadā aṇṇārādhanaṃ hoti. Kathaṃ ca bhikkhave anupubbasikkhā anupubbakiriyā anupubbapaṭipadā aṇṇārādhanaṃ hoti: Idha bhikkhave saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ supāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakhantiyā sati chando jāyati, chandojāto ussahati, ussahitvā tuletī, tulayitvā padahati, pahitatto samāno kāyena c' eva paramaṃ saccaṃ sacchikaroti paññāya ca naṃ atirijjha passaṃti. Sā pi nāma bhikkhave saddhā nāhosi, tam pi nāma bhikkhave upasaṅkamanāṃ nāhosi, sā pi nāma bhikkhave payirupāsanaṃ nāhosi, tam pi nāma bhikkhave sotāradhānaṃ nāhosi, tam pi nāma bhikkhave dhammasavannaṃ nāhosi, sā pi nāma bhikkhave dhamma-dhāraṇā nāhosi, sā pi nāma bhikkhave atthūpaparikkhā nāhosi, sā pi nāma bhikkhave dhammanijjhānakhanti nāhosi, so pi nāma bhikkhave chando nāhosi, so pi nāma bhikkhave ussāho nāhosi, sā pi nāma bhikkhave tulanaṃ nāhosi, tam pi nāma bhikkhave padhānaṃ nāhosi. Vippatipannaṃ 'ttha bhikkhave, micchāpatipannaṃ 'ttha bhikkhave. Kīva diṇe v' ime bhikkhave moghapuriā apakkantaṃ imasmiṃ dhamma-vinayā.

Atthi bhikkhave catuppaduṃ veyyākaraṇaṃ yass' niddiṭṭhassa viññū puriso nacirass' eva paññāy' atthaṃ ājāneyya. Uddisissāmi vo bhikkhave, ājānissatha metan'ti. — Ke ca mayaṃ bhante ke ca dhammassa aṇṇātāro ti. — Yo pi so bhikkhave satthā āmisagaro ānūsadāyādo āmisesi saṃsattṭho viharati, tassa p' ayaṃ evarūpi paṇopapaviddhā na upeti: evaṃ ca nō assa attha naṃ kareyyāma, na ca nō ev' assa na naṃ kareyyāmāti; kiṃ pana bhikkhave yaṃ Taṭhāgato sabbaṃ āmisesi viśaṃsattṭho viharati. Saddhassa bhikkhave sāvakaṃ satthu sāsane pariyogāya vattato ayaṃ anudhammo hoti: satthā Bhagavā, sāvako 'haṃ asmi; jānāti Bhagavā, nāhaṃ jānāmi. Saddhassa bhikkhave sāvakaṃ satthu sāsane pariyogāya vattato rumhaniyaṃ satthu sāsanaṃ hoti ujavantaṃ. Saddhassa bhikkhave sāvakaṃ satthu sāsane

pariyogāya vattato ayam-anudhammo hoti: kūmaṃ teco ca nahāru ca atthi ca avasissatu, sarīre upasussatu maṃsa-
lobhitaṃ, yaṃ-taṃ purisatthāmena purisaviriyeṇa parisaparakkha-
mena pattabbaṃ na taṃ apāpupitvā viriyassa saṇṭhānaṃ
bhavissatīti. Saddhassa bhikkhave sāvakaassa satthu sāsane
pariyogāya vattato dvīnaṃ phalānaṃ aññatarāṃ phalaṃ
pāṭikaṅkhaṃ: dīṭṭhe va dhamme aññā, sati vā upādisse
anāgāmitā ti.

Idaṃ-avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato
bhāsitaṃ abhinandan-ti.

KĪṬĀGIRISUTTANTAṀ DASAMAṀ

BHĪKKHUVAGGO DUTTIYO.

71.

Evam-me sutāṃ. Ekaṃ samayaṃ Bhagavā Vesāliyaṃ
viharati Mahāvane Kūṭāgārasālāyaṃ. Tena kho pana samayena
Vacchagotto paribbājako Ekapuṇḍariko paribbājakārāmo paṭi-
vasati. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā patta-
civaraṃ udāya Vesālīm piṇḍāya pāvisi. Atha kho Bhagavato etad-
abosi: Atippago kho tāva Vesāliyaṃ piṇḍāya carituṃ, yaṃ-
nūnāhaṃ yena Ekapuṇḍariko paribbājakārāmo yena Vaccha-
gotto paribbājako ten' upasaṅkameyyan-ti. Atha kho Bha-
gavā yena Ekapuṇḍariko paribbājakārāmo yena Vacchagotto
paribbājako ten' upasaṅkamī. Addasā kho Vacchagotto
paribbājako Bhagavantaṃ dūrato va āgacchantāṃ, disvāna
Bhagavantaṃ etad-avoca: Etu kho bhante Bhagavā, sā-
gataṃ bhante Bhagavato, cirassaṃ kho bhante Bhagavā
imaṃ pariyāyam-akāsi yadidaṃ idh' āgamanāya, nisīdato
bhante Bhagavā, idaṃ-āsanaṃ paññattan-ti. Nisīdi Bha-
gavā paññatto āsane, Vacchagotto pi kho paribbājako añña-

tarañ niccañ āsannañ gahetvā ekamantañ nisīdi. Ekamantañ nisinnā kho Vacchagatto paribbājako Bhagavantañ etud-
avoca:

Sutañ mētañ bhante: samaṇo Gotamo sabbasīlū sabbha-
dassāvī, aparisesaṃ nāpadassanañ paṭijānāti: carato ca me
tiṭṭhato ca suttassa ca jāgarassa ca satatañ samitañ nāpa-
dassanañ paccupaṭṭhitañ -ti. Ye te bhante evaṃ āhaṃsa:
samaṇo Gotamo sabbasīlū sabbhadassāvī, aparisesaṃ nāpa-
dassanañ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca
jāgarassa ca satatañ samitañ nāpadassanañ paccupaṭṭhitañ
ti. Kace te bhante Bhagavato vuttavādiṇo na ca Bhaga-
vantañ abhūtena abbhācikkhanti dhammassa cānudhammañ
byākaronti, na ca koci sahadhammiko vādānuvādo gārayhañ
thānañ āgacchati. — Ye te Vaccha evaṃ āhaṃsa: samaṇo
Gotamo sabbasīlū sabbhadassāvī, aparisesaṃ nāpadassanañ
paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca
satatañ samitañ nāpadassanañ paccupaṭṭhitañ -ti, na me te
vuttavādiṇo, abbhācikkhanti ca pana mañ -te assa abhūtenāti.

Kathañ byākaraṃsā pana mayaṃ bhante vuttavādiṇo
c' eva Bhagavato assāma na ca Bhagavantañ abhūtena
abbhācikkheyyāma dhammassa cānudhammañ byākareyyāma,
na ca koci sahadhammiko vādānuvādo gārayhañ thānañ
āgaccheyyāti. — Tevijo samaṇo Gotamo ti kho Vaccha
byākaraṃsā vuttavādī c' eva me assa na ca mañ abhūtena
abbhācikkheyya dhammassa cānudhammañ byākareyya, na ca
koci sahadhammiko vādānuvādo gārayhañ thānañ āgaccheyya.
Ahañ hi Vaccha yāvad - e ākaṅkhāmi anekavilūtañ pubbe-
nivāsañ anussarāmi, seyyathidañ ekam - pi jātiṃ dve pi
jātiyo — pe — iti sikkārañ sauddesañ anekavilūtañ pubbe-
nivāsañ anussarāmi. Ahañ hi Vaccha yāvad - e ākaṅkhāmi
dibbena cakkhunā visuddhena atikkantaṃanusakena satte
passāmi cavināne upapajjamāno, lāna papite evaṃpe dub-
banne sugate doggate — pe — yathākammūpage satte pa-
jānāmi. Ahañ hi Vaccha āsavānañ khayā anāvaṇaṃ ceto-
vimuttiñ paññāvimuttiñ diṭṭhe va dhamme sayam abhiññā
accelikatvā upasampajja viharāmi. Tevijo samaṇo Gotamo

tī kho Vaccha byācaramāno vuttavādī o' eva me assa na ca mañ abhūtena abbhācikkheyya dhammassa cānudhammañ byākareyya, na ca koci sahadhammiko vādānavādo gārayham thūnañ āgaccheyyāti.

Evam vutte Vacchagotto paribbājako Bhagavantañ etad-avoca: Atthi nu kho bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bheda dukkhass' antamkaro ti. — Na tthi kho Vaccha koci gihī gihisañyojanañ appahāya kāyassa bheda dukkhass' antamkaro ti. — Atthi pana bho Gotama koci gihī gihisañyojanañ appahāya kāyassa bheda saggū-pago ti. — Na kho Vaccha ekañ yeva satāñ na dve satāñi na tīni satāñi na cattāri satāñi na pañca satāñi, attha kho bhīyyo va ye gihī gihisañyojanañ appahāya kāyassa bheda saggūpagā ti. — Atthi nu kho bho Gotama koci ājivako kāyassa bheda dukkhass' antamkaro ti. — Na tthi kho Vaccha koci ājivako kāyassa bheda dukkhass' antamkaro ti. — Atthi pana bho Gotama koci ājivako kāyassa bheda saggū-pago ti. — Ito kho so Vaccha ekanavuto kappo yam' ahañ anussarāmi, nābhijānāmi kañci ājivakañ saggūpagañ aśīnatra ekena, so p' āsi kammavādī kiriya-vādī ti. — Evam sante bho Gotama suññañ adun-titthāyatanañ antamaso saggūpajena pīti. — Evam sante Vaccha suññañ adun-titthāyatanañ antamaso saggūpajena pīti.

Idam avoca Bhagavā. Attamano Vacchagotto paribbājako Bhagavato bhāsitañ abinandīti.

TEVHJA-VACCHAGOTTASUTTANTAM PAṬṬHAMĀ.

72.

Evam me suttañ. Ekañ samayañ Bhagavā Sāvattiyañ viharāti Jetavane Anāthapiṇḍikassa ārāme. Attha kho Vacchagotto paribbājako yena Bhagavā ten' upasaṅkami,

upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho Vacchagotte paribhājako Bhagavantaṃ etad'avoca:

Kin-nu kho bho Gotama: sassato loko, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kim pana bho Gotama: asassato loko, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kin-nu kho bho Gotama: antavā loko, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: antavā loko, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kim pana bho Gotama: anantavā loko, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: anantavā loko, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kin-nu kho bho Gotama: taṃ jīvaṃ taṃ sariraṃ, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: taṃ jīvaṃ taṃ sariraṃ, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kim pana bho Gotama: aññaṃ jīvaṃ aññaṃ sariraṃ, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: aññaṃ jīvaṃ aññaṃ sariraṃ, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kin-nu kho bho Gotama: hoti tathāgato param-marapā, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: hoti tathāgato param-marapā, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kim pana bho Gotama: na hoti tathāgato param-marapā, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo ti. — Na kho ahaṃ Vaccha evaṃdiṭṭhi: na hoti tathāgato param-marapā, idam-eva saccaṃ, mogham-aññaṃ-ti. — Kin-nu kho bho Gotama: hoti ca na ca hoti tathāgato param-marapā, idam-eva saccaṃ, mogham-aññaṃ-ti evaṃdiṭṭhi bhavaṃ Gotamo

ti. — Na kho ahañ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti. — Kiñ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti evaṃdiṭṭhi bhavañ Gotamo ti. — Na kho ahañ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti.

Kim-na kho bho Gotama: sassato loko, idam-eva saccañ, mogham-aññan-ti evaṃdiṭṭhi samāno Gotamo ti iti puttḥo samāno: na kho ahañ Vaccha evaṃdiṭṭhi: sassato loko, idam-eva saccañ, mogham-aññan-ti vadesi. Kiñ pana bho Gotama: asassato loko, idam-eva saccañ, mogham-aññan-ti evaṃdiṭṭhi samāno Gotamo ti iti puttḥo samāno: na kho ahañ Vaccha evaṃdiṭṭhi: asassato loko, idam-eva saccañ, mogham-aññan-ti vadesi — pe —. Kim-na kho bho Gotama: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti evaṃdiṭṭhi samāno Gotamo ti iti puttḥo samāno: na kho ahañ Vaccha evaṃdiṭṭhi: hoti ca na ca hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti vadesi. Kiñ pana bho Gotama: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti evaṃdiṭṭhi samāno Gotamo ti iti puttḥo samāno: na kho ahañ Vaccha evaṃdiṭṭhi: n' eva hoti na na hoti tathāgato param-maraṇā, idam-eva saccañ, mogham-aññan-ti vadesi. Kiñ pana bhavañ Gotamo ādinavañ sampassamāno evaṃ imāni sabbaṃ diṭṭhigatāni ampagato ti.

Sassato loko ti kho Vaccha diṭṭhigatam-etañ diṭṭhi-gahanañ diṭṭhikantārañ diṭṭhivisūkañ diṭṭhivipphanditañ diṭṭhisamyojanañ, sadukkhāñ savighātāñ sampāyāsāñ saparilāhañ, na nibbidāya na virāgāya na nirodhāya na upa-samāya na abhiññāya na sambodhāya na nibbānāya sam-vattati. Asassato loko ti kho Vaccha — pe — antavā loko ti kho Vaccha — anantavā loko ti kho Vaccha — tañ jīvañ tañ sarīrañ-ti kho Vaccha — aññañ jīvañ aññañ sarīrañ-ti kho Vaccha — hoti tathāgato param-maraṇā ti kho

Vaccha — na hoti tathāgato param-marapā ti kho Vaccha — hoti ca na ca hoti tathāgato param-marapā ti kho Vaccha — n' eva hoti na na hoti tathāgato param-marapā ti kho Vaccha dīṭṭhigatam-etaṃ dīṭṭhigahanam dīṭṭhikantāram dīṭṭhivīsūkaraṃ dīṭṭhivipphanditam dīṭṭhissāmyojanam, sadukkhāṃ savighātunāṃ anupāyāssaṃ aparilūhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhinīyāya na sambodhāya na nibbānāya samvattatī. Imāṃ kho nham Vaccha ādināvaṃ sampussamāno evaṃ imāni sabbasā dīṭṭhigatāni anupagatā ti. — Attāhi pana bhoto Gotamassa kiñci dīṭṭhigatan- ti. — Dīṭṭhigatan- ti kho Vaccha apanitam-etaṃ Tathāgataassa. Dīṭṭham h' etaṃ Vaccha Tathāgatenā: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo; iti saññā, iti saññāya samudayo, iti saññāya atthagamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthagamo; iti viññānaṃ, iti viññāpassa samudayo, iti viññāpassa atthagamo ti. Tasmā Tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabba-ahimkāra-mamimkāra-mānāsasayānaṃ khayā virāgā nirodhā cāgā patiniesaggā anupādā vimutto ti vadāmi.

Evam vimuttacitto pana bho Gotama bhikkhu kuhū upapajjatī. — Upapajjatī kho Vaccha na upeti. — Tena hi bho Gotama na upapajjatī. — Na upapajjatī kho Vaccha na upeti. — Tena hi bho Gotama upapajjati ca na ca upapajjatī. — Upapajjati ca na ca upapajjatī kho Vaccha na upeti. — Tena hi bho Gotama n' eva upapajjati na na upapajjatī. — N' eva upapajjati na na upapajjatī kho Vaccha na upeti.

Evam vimuttacitto pana bho Gotama bhikkhu kuhū upapajjatī iti puttā samāno; upapajjatī kho Vaccha na upeti vadesi. Tena hi bho Gotama na upapajjatī iti puttā samāno; na upapajjatī kho Vaccha na upeti vadesi. Tena hi bho Gotama upapajjati ca na ca upapajjatī iti puttā samāno; upapajjati ca na ca upapajjatī kho Vaccha na upeti vadesi. Tena hi bho Gotama n' eva upapajjati na na upapajjatī iti puttā samāno; n' eva upapajjati na

na upapajjatitī kho Vaccha na upetitī vadesi. Etthāhaṃ
bho Gotama aññāṇam - āpādim, ettha sammoham - āpādim,
yā pi me esā bhoto Gotamassa purimena kathāsallāpena ahu
paśādamattā sā pi me etaralā antaralitā ti.

Alaṃ hi te Vaccha aññāṇāya alaṃ sammohāya. Gam-
bbhiro h' ayaṃ Vaccha dhammo duddaso duranubodho santo
paṇīto atukkāvacarō nipuṇo paṇḍitavedaniyo, so tayā dajjāno
aññaditṭhikena aññakhattikena aññarūmikena aññatrayogena
aññathācariyakena. Tena hi Vaccha taṃ yev' ettha paṭi-
pucehissāmi, yathā te khameyya tathā mūḥi byākareyyāsi.
Taṃ kiṃ mahāsa Vaccha: sace te purato aggi jāleyya
jāneyyāsi tvaṃ: ayaṃ me purato aggi jalatitī. — Sace me
bho Gotama purato aggi jāleyya jāneyyāhaṃ: ayaṃ me
purato aggi jalatitī. — Sace pana taṃ Vaccha evaṃ pu-
cehēya: yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca
jalatitī, evaṃ puttḥo tvaṃ Vaccha kinti byākareyyāsitī. —
Sace maṃ bho Gotama evaṃ pucehēya: yo te ayaṃ purato
aggi jalati ayaṃ aggi kiṃ paṭicca jalatitī, evaṃ puttḥo ahaṃ
bho Gotama evaṃ byākareyyāṃ: yo me ayaṃ purato aggi
jalati ayaṃ aggi tiṇakattḥupādānaṃ paṭicca jalatitī. — Sace
te Vaccha purato so aggi nibbāyeyya jāneyyāsi tvaṃ: ayaṃ
me purato aggi nibbuto ti. — Sace me bho Gotama purato
so aggi nibbāyeyya jāneyyāhaṃ: ayaṃ me purato aggi nib-
buto ti. — Sace pana taṃ Vaccha evaṃ pucehēya: yo te
ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato,
puratthimaṃ vā pacchimaṃ vā uttaraṃ vā dakkhinaṃ vā ti,
evaṃ puttḥo tvaṃ Vaccha kinti byākareyyāsitī. — Na upeti
bho Gotama. Yaṃ hi so bho Gotama aggi tiṇakattḥu-
pādānaṃ paṭicca ajulī, tassa ca pariyādānā aññassa ca anupa-
lācā aññāro nibbuto t' eva saṅkhaṃ gacchati.

Evaṃ - eva kho Vaccha yena rūpena tathāgataṃ paññā-
payamāno paññāpeyya taṃ rūpaṃ tathāgataṃ pahīnaṃ
ucchinnaṃulūṃ tālavatthukataṃ anabhāvakataṃ āyatiṃ
anuppādaḍḍhammaṃ: rūpasāṅkhāvimutto kho Vaccha tathā-
gato, gambhiro appameyyo duppariyogāho seyyathā pi
mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti,

upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgataassa pahīnā ucehinnaṃmūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; vedanāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upeti. Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgataassa pahīnā ucehinnaṃmūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; saññāsaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgataassa pahīnā ucehinnaṃmūlā tālāvatthukatā anabhāvakatā āyatim anuppādadhammā; saṅkhārasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo... n' eva upapajjati na na upapajjatitī na upeti. Yena viññāpena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññānaṃ tathāgataassa pahīnaṃ ucehinnaṃmūlaṃ tālāvatthukataṃ anabhāvakatā āyatim anuppādadhammaṃ; viññāpasaṅkhāvimutto kho Vaccha tathāgato, gambhīro appameyyo duppariyogāho seyyathā pi mahāsamuddo, upapajjatitī na upeti, na upapajjatitī na upeti, upapajjati ca na ca upapajjatitī na upeti, n' eva upapajjati na na upapajjatitī na upetitī.

Evam vutte Vacchagotto paribbājako Bhagavantaṃ etad-
avoca: Seyyathā pi bho Gotama gāmassa vā nigamassa vā
avidūre mahā sālarukkho, tassa aniccatā saṅkhāpalāsaṃ pa-
luḷḷeyya, tacapapaṭikā paluḷḷeyyum, pheggu paluḷḷeyya, so
aparena samayena apagatasākhāpalāso apagatatacapapaṭiko
apagataphegguko suddho assa sāre paṭiṭṭhito, evam-ev' idaṃ
bhoto Gotamassa pāsācanaṃ apagatasākhāpalāsaṃ apagata-
tacapapaṭikaṃ apagatapheggukaṃ suddhaṃ sāre paṭiṭṭhitaṃ.
Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Sey-
yathā pi bho Gotama nikujjitaṃ vā ukkuḷḷeyya, paṭicehannaṃ
vā vivareyya, mūlhassa vā maggāṃ āeikkheyya, andhakāre

vā telapajjotam dhāreyya: cakkhumanto rūpāni dakkhinti, evam - evam bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhavantam Gotamam saramam gacchāmi dhammam - ca bhikkhusaṅgham - ca. Upāsakam - mam bhavam Gotamo dhāretu ajjatagge pāṇupetam saraṇagatan - ti.

ĀGĀRI-VACCHAGOTTASUTTANTAM DUTIYAM

73.

Evam - me sutam. Ekam samayam Bhagavā Rājagaha viharati Vesuvano Kalandakanivāpe. Atha kho Vacchagotto paribbājako yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavatā saddhim sammodi, sammodanīyam kaṭham sārāṇīyam vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisimmo kho Vacchagotto paribbājako Bhagavantam etad - avoca: Digha-rattāham bhotā Gotamena sahakathī. Sādhū me bhavam Gotamo saṅkhittena kusalākusalam desetūti. — Saṅkhittena pi kho te aham Vaccha kusalākusalam deseyyam, ritthārena pi kho te aham Vaccha kusalākusalam deseyyam, api ca te aham Vaccha saṅkhittena kusalākusalam desessāmi, tam sūṇhi sādhuṇaṃ manasikarohi, bhāsissāmi. Evam bho ti kho Vacchagotto paribbājako Bhagavato puccassosi. Bhagavā etad - avoca:

Lobho kho Vaccha akusalam, alobho kusalam. Doso kho Vaccha akusalam, adoso kusalam. Moho kho Vaccha akusalam, amoho kusalam. Iti kho Vaccha ime tayo dhammā akusalā, tayo dhammā kusalā. Pāṇātipāto kho Vaccha akusalam, pāṇātipātā veramaṇī kusalam. Adinnā-dānam kho Vaccha akusalam, adinnādānā veramaṇī kusalam. Kāmesu micchācāro kho Vaccha akusalam, kāmesu micchā-oārā veramaṇī kusalam. Musāvādo kho Vaccha akusalam, musāvādā veramaṇī kusalam. Pisunā vācā kho Vaccha

akusalāṃ, piṣunāya vācāya veramaṇi kusalāṃ. Pharusū vācū kho Vaccha akusalāṃ, pharusāya vācāya veramaṇi kusalāṃ. Samphappalāpo kho Vaccha akusalāṃ, samphappalāpā veramaṇi kusalāṃ. Abhiññā kho Vaccha akusalāṃ, anabhiññā kusalāṃ. Byāpādo kho Vaccha akusalāṃ, abyūpādo kusalāṃ. Micchādiṭṭhi kho Vaccha akusalāṃ, sammādiṭṭhi kusalāṃ. Iti kho Vaccha ime dasa dhammā akusalā, dasa dhammā kusalā. Yato kho Vaccha bhikkhuno tapā pahinā hoti uccinnamulā tālavatthukatā anabhāvakatā āyatim anuppāda-dhammā, so hoti bhikkhu araham khīṇāsavo vusītavā kata-karaṇiyo olītabhāro anuppattasadattho parikkhīṇabhava-saṃyojano samma-d-aññā vimutto ti.

Tiṭṭhatu bhavaṃ Gotamo, atthi pana bhoṭo Gotamassa ekabhikkhu pi sāvako āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va ye bhikkhū mama sāvakā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā viharatīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, atthi pana bhoṭo Gotamassa ekabhikkhuno pi sāviko āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Na kho Vaccha ekaṃ yeva satāṃ na dve satāni na tīni satāni na cattāri satāni na pañca satāni, atha kho bhiyyo va yā bhikkhuniyo mama sāvikā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharatīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhuniyo, atthi pana bhoṭo Gotamassa ekupāsako pi sāvako gihī odātavaśano brahmacāri pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātiko tatthapariniḍḍhāyī anāvattidhammo tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satāṃ... na pañca satāni, atha kho bhiyyo va ye upāsakā mama sāvakā gihī odātavaśanā brahmacārino pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ

parikkhayā opapātikā tatthaparinibbāyino anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhunīyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, attli pana bhoto Gotamassa ekupāsako pi sāvako gihī odātavasanā kāmabhogī sāsana-karo ovādapatikaro tinnavicikicchho vigatākathamkatho vesārajappatto aparappaccayo satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam... na pañca satāni, atha kho bhūyo va yā upāsakā mama sāvakā gihī odātavasanā kāmabhogino sāsana-karā ovādapatikarā tinnavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharantīti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhunīyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, attli pana bhoto Gotamassa ekupāsikā pi sāvikā gihī odātavasanā brahmacārini pañcannaṃ orambhāgiyānaṃ saṃyojanaṇaṃ parikkhayā opapātikā tatthaparinibbāyini anāvattidhammā tasmā lokā ti. — Na kho Vaccha ekaṃ yeva satam... na pañca satāni, atha kho bhūyo va yā upāsikā mama sāvikā gihī odātavasanā brahmacāriniyo pañcannaṃ orambhāgiyānaṃ saṃyojanaṇaṃ parikkhayā opapātikā tatthaparinibbāyiniyo anāvattidhammā tasmā lokā ti. — Tiṭṭhatu bhavaṃ Gotamo, tiṭṭhantu bhikkhū, tiṭṭhantu bhikkhunīyo, tiṭṭhantu upāsakā gihī odātavasanā brahmacārino, tiṭṭhantu upāsakā gihī odātavasanā kāmabhogino, tiṭṭhantu upāsikā gihī odātavasanā brahmacāriniyo, attli pana bhoto Gotamassa ekupāsikā pi sāvika gihī odātavasanā kāmabhoginī sāsana-karā ovādapatikarā tinnavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharatīti. — Na kho Vaccha ekaṃ yeva satam na dve satāni na tīpi satāni na cattāri satāni na pañca satāni, atha kho bhūyo va yā upāsikā mama sāvikā gihī odātavasanā kāmabhoginiyo sāsana-karā ovādapatikarā tinnavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane viharantīti.

Sace hi kho Gotama imaṃ dhammaṃ bhavaṃ yeva Gotamo ārādhaṃ abhavissa no ca kho bhikkhū ārādhaṃ

abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhaviṣsa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhaviṣsa bhikkhū ca ārādhakā abhaviṃsu, no ca kho bhikkhuniyo ārādhikā abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhaviṣsa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhaviṣsa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu, no ca kho upāsakā gihī odātavaśanā brahmacārino ārādhakā abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhaviṣsa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavaśanā brahmacārino ārādhakā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhaviṣsa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviṃsu, no ca kho upāsakā gihī odātavaśanā kāmabhogino ārādhakā abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhaviṣsa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihī odātavaśanā brahmacārino ārādhakā upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - e' eva Gotamo ārādhako abhaviṣsa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihī odātavaśanā brahmacārino ārādhakā abhaviṃsu upāsakā ca gihī odātavaśanā kāmabhogino ārādhakā abhaviṃsu, no ca kho upāsikā gihī odātavaśanā

brahmacārīniyo ārādhikā abhaviṃsu. evam'idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārīno ārādhakā upāsakā ca gihi odātavasanā kāmabhogīno ārādhakā upāsikā ca gihi odātavasanā brahmacārīniyo ārādhikā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena. Sace hi bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako abhavissa bhikkhū ca ārādhakā abhaviṃsu bhikkhuniyo ca ārādhikā abhaviṃsu upāsakā ca gihi odātavasanā brahmacārīno ārādhakā abhaviṃsu upāsakā ca gihi odātavasanā kāmabhogīno ārādhakā abhaviṃsu upāsikā ca gihi odātavasanā brahmacārīniyo ārādhikā abhaviṃsu, no ca kho upāsikā gihi odātavasanā kāmabhogīniyo ārādhikā abhaviṃsu, evam'idaṃ brahmacariyaṃ aparipūraṃ abhavissa ten' aṅgena; yasmā ca kho bho Gotama imaṃ dhammaṃ bhavaṃ - c' eva Gotamo ārādhako bhikkhū ca ārādhakā bhikkhuniyo ca ārādhikā upāsakā ca gihi odātavasanā brahmacārīno ārādhakā upāsakā ca gihi odātavasanā kāmabhogīno ārādhakā upāsikā ca gihi odātavasanā brahmacārīniyo ārādhikā upāsikā ca gihi odātavasanā kāmabhogīniyo ārādhikā, evam'idaṃ brahmacariyaṃ paripūraṃ ten' aṅgena.

Seyyathā pi bho Gotama Gaṅgā nadi samuddaninnā samuddapoṇā samuddapabbhārā samuddaṃ āhacca tiṭṭhati, evam'evāyaṃ bho Gotamassa parisā sagahattāpabbajitā nibbānaninnā nibbānapoṇā nibbānapabbhārā nibbānaṃ āhacca tiṭṭhati. Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭicchanṇaṃ vā vivareyya, mūlhassa vā muggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpāni dukkhāntitī, evam'evam' bho Gotamena anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Labheyyāhaṃ bho Gotamassa santiko pabbajjaṃ, labheyyaṃ upasampadaṃ

ti. — Yo kho Vaccha aññasittihīyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjāṃ ākaṅkhati upasampadaṃ, so cattāro māse parivasati, catunnaṃ māsānaṃ accayena ārad dhacittā bhikkhū pabbājeti upasampādentī bhikkhubhāvāya; api ca m' ottha puggalavennattatā viditā ti. — Soce bhante aññasittihīyapubbā imasmiṃ dhammavinaye ākaṅkhatā pabbajjāṃ ākaṅkhatā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena ārad dhacittā bhikkhū pabbājeti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ maṃ vassānaṃ accayena ārad dhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyāti. Alattha kho Vacchagotto paribbājako Bhagavato santeke pabbajjāṃ alattha upasampadaṃ.

Acirūpasampanno kho pan' āyasmā Vacchagotto addhamā-sūpasampanno yena Bhagavā ten' upasāṅkami, upasāṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisīno kho āyasmā Vacchagotto Bhagavantaṃ etad' avoca: Yāvatānaṃ bhante sekhena nāgeṇa sekhāya vijjāya pattabbhaṃ anupattāṃ taṃ mayā, uttarīṃ me Bhagavā dhammaṃ desetthi — Tena hi tvaṃ Vaccha dve dhamme uttarīṃ bhāvehi, samathaṃ' ca vipassanāṃ' ca. Ime kho te Vaccha dve dhammā uttarīṃ bhāvītā, samatho' ca vipassanā' ca, anekadhātupativedhāya sadivattissanti.

So tvaṃ Vaccha yāvad' o ākaṅkhisasi: anekavilūtaṃ iddhividhaṃ paccanubhaveyyaṃ, eko pi hutvā bahudhā assaṃ, bahudhā pi hutvā eko assaṃ. āvibhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno gaccheyyaṃ seyyathā pi ākāse, paṭhaviyā pi ummajjānimajjāṃ kareyyaṃ seyyathā pi udake, udake pi abhijjamāne gaccheyyaṃ seyyathā pi paṭhaviyaṃ, ākāse pi pallaṅkena kameyyaṃ seyyathā pi pakkiḥ sakuno, ime pi candimaseuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimaseyyaṃ parimajjeyyaṃ, yāva Brahmaloḷā pi kāyena vasaṃ vatteyyaṃ' ti, tatra tatr' eva sakkhibbhattaṃ pāpūnissasi sati sati āyatane.

Sō tvaṃ Vaccha yāvad' o ākaṅkhisasi: dibbhāya sota-

dhātava viuddhāya atikkantamānusiḥāya ubho sadde supeyyaṃ,
dibbe ca mānuse ca, ye dūre santike cāti, tatra tatr' eva
sakkhībhaddatāṃ pāpuṇissasi sati sati āyatane.

So tvaṃ Vaccha yāvaṃ e ākaṅkhiṇassasi: parasattānaṃ
paraṃpuggalānaṃ cetasaṃ ceto paricca pajāneyyaṃ, sarāgaṃ
vā cittaṃ sarāgaṃ cittaṃ - ti pajāneyyaṃ, vītarāgaṃ vā
cittaṃ vītarāgaṃ cittaṃ - ti pajāneyyaṃ, sadosaṃ vā cittaṃ
sadosaṃ cittaṃ - ti pajāneyyaṃ, vitadosaṃ vā cittaṃ vīta-
dosaṃ cittaṃ - ti pajāneyyaṃ, samohaṃ vā cittaṃ samohaṃ
cittaṃ - ti pajāneyyaṃ, vītamohaṃ vā cittaṃ vītamohaṃ
cittaṃ - ti pajāneyyaṃ, saṅkhittaṃ vā cittaṃ saṅkhittaṃ
cittaṃ - ti pajāneyyaṃ, vikkhittaṃ vā cittaṃ vikkhittaṃ
cittaṃ - ti pajāneyyaṃ, mahaggataṃ vā cittaṃ mahaggataṃ
cittaṃ - ti pajāneyyaṃ, amahaggataṃ vā cittaṃ amahaggataṃ
cittaṃ - ti pajāneyyaṃ, sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ -
ti pajāneyyaṃ, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ - ti
pajāneyyaṃ, samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ - ti pa-
jāneyyaṃ, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ - ti pa-
jāneyyaṃ, vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ - ti pajāneyyaṃ,
avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ - ti pajāneyyaṃ - ti.
tatra tatr' eva sakkhībhaddatāṃ pāpuṇissasi sati sati
āyatane.

So tvaṃ Vaccha yāvaṃ e ākaṅkhiṇassasi: anekavihitaṃ
pubbenivāsaṃ anussareyyaṃ, seyyathidam ekam - pi jātiṃ dve
pi jātiyo tisso pi jātiyo catasso pi jātiyo paṇca pi jātiyo
dasa pi jātiyo viṣatim - pi jātiyo tiṃsam - pi jātiyo cattāri-
sam - pi jātiyo paññāsam - pi jātiyo jātisatam - pi jātisamassam -
pi jātisatasabassam - pi aneke pi samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe; amutr' āsīm
evamānāmo evaṇigotṭo evamvanno evamāhāro evaṃ sukha-
dukkhapaṭisaṃvedī evamāyupariyaṇto; so tato cuto amutra
uppādiṃ, tatra p' āsīm evamānāmo evaṇigotṭo evamvanno
evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyaṇto.
so tato cuto idhūpapaṇno ti, itī sākāraṃ saṃdhesaṃ aneka-
vihitaṃ pubbenivāsaṃ anussareyyaṃ - ti, tatra tatr' eva sakkhī-
bhaddatāṃ pāpuṇissasi sati sati āyatane.

So traṃ Vaccha yāvad' e ākaṅkhiṣṣasi: dibbena cak-
khunā visuddhena atikkantamānusaṅkena satte passeyyaṃ
cavamāṇe upapajjamāṇe, hīne paṇite suvaṇṇe dubbhaṇṇe su-
gate duggate yathākammūpage satte pajāneyyaṃ; ime vaṭa
bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena
samannāgatā manoduccaritena samannāgatā ariyānaṃ upa-
vādakā micchādiṭṭhikā micchādiṭṭhikammāsamādānā, te kāyassa
bhedaṃ param' maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ
upapaṇṇā, ime vā pana bhonto sattā kāyasucaritena samannā-
gatā vacīsucaritena samannāgatā manosucaritena samannā-
gatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhi-
kammāsamādānā, te kāyassa bhedaṃ param' maraṇā sugatiṃ
saggaṃ lokāṃ upapaṇṇā ti, itī dibbena cakkhunā visuddhena
atikkantamānusaṅkena satte passeyyaṃ cavamāṇe upapajjamāṇe,
hīne paṇite suvaṇṇe dubbhaṇṇe sugate duggate yathākammū-
page satte pajāneyyaṃ - ti, tatra tatr' eva sakkhibbhabbataṃ
pāpupissaṃsī sati sati āyatane.

So traṃ Vaccha yāvad' e ākaṅkhiṣṣasi: āsavānaṃ
khaḃyā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe va
dhamme sayāṃ abhiññā sacchikatvā upasampajja vihareyyaṃ -
ti, tatra tatr' eva sakkhibbhabbataṃ pāpupissaṃsī sati sati
āyatane ti.

Atha kho āyasmā Vacchagotto Bhagavato bhāsitaṃ
abhinanditvā anumoditvā utthāy' āsanā Bhagavantaṃ abhi-
vādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho āyasmā
Vacchagotto eko rūpakatṭho appamatto ātāpī pahitatto vi-
haranto naciraṣṣ' eva yaṣṣ' atthūya kulaputtiṃ samma' d' eva
agārasmū anagāriyaṃ pabbajanti tes' anuttaraṃ brahmac-
ariyapariyosānaṃ diṭṭhe va dhamme sayāṃ abhiññā sacchi-
katvā upasampajja vihaṃsī; khīṇā jālī, vusitaṃ brahmacariyaṃ,
kataṃ karaṇiyaṃ nāparaṃ iṭṭhattāyāti abbhaññāsi. Aññatara
kho pan' āyasmā Vacchagotto arahataṃ ahoṣi.

Tena kho pana samayena sambahulā bhikkhū Bha-
gavantaṃ dassanāya gacchanti. Addasā kho āyasmā Vaccha-
gotto te bhikkhū dūranto va gacchante, disvā yena te
bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad-

avoca: Handa kahaṃ pana tulle āyasmanto gacchathāti. — Bhagavantam kho mayam āvuso dassanāya gacchāmiti. — Tena h' āyasmanto mama vacanena Bhagavato pāde sirasā vandatha: Vacchagotto bhante bhikkhu Bhagavato pāde sirasā vandatī evaṃ-ca vadeti: paricippa me Bhagavā, paricippa me Sugato ti. Evam-āvuso ti kho te bhikkhū āyasmato Vacchagottassa paccassosum. Atha kho te bhikkhū yena Bhagavā ten' upasaṅkamiṃsu, upasaṅkamivā Bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisimā kho te bhikkhū Bhagavantam etad-avocum: Āyasmā bhante Vacchagotto Bhagavato pāde sirasā vandatī evaṃ-ca vadeti: paricippa me Bhagavā, paricippa me Sugato ti. — Pubbe va me bhikkhave Vacchagotto bhikkhu cetasā ceto paricca vidito: tevijjo Vacchagotto bhikkhu mahiddhiko mahānabbhāvo ti. Deraṇṇ pi me etam-attham ārocesum: tevijjo bhante Vacchagotto bhikkhu mahiddhiko mahānabbhāvo ti.

Idam-avoca Bhagavā. Attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

MAHĀ-VACCHAGOTTASUTTANTAM TATITAM.

74.

Evam-me sutam. Ekaṃ samayaṃ Bhagavā Rājagahe viharati Giḍḍhakūṭe Sūkarakhatāyāṃ. Atha kho Dighanakho paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamivā Bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāpiyaṃ vītisāretvā ekamantaṃ atthāsī. Ekamantaṃ thito kho Dighanakho paribbājako Bhagavantam etad-avoca: Ahaṃ hi hho Gotama evaṃvādi evaṃdiṭṭhi: sabhaṃ me na khamatitī. — Yā pi kho te esā Aggīvessana diṭṭhi: sabhaṃ me na khamatitī, esā pi te diṭṭhi na khamatitī. — Esā ce me hho Gotama diṭṭhi khameyya taṃ p' assa tādissam-eva, taṃ p'

assa tādissam - evāti. — Ato kho te Aggivessana bahūhi bahutarā lokasmim̐ ye evam - āhamsu: tam̐ p' assa tādissam - eva, tam̐ p' assa tādissam - evāti, te tañ - e' eva diṭṭhiṃ na ppajabanti aññāñ - ca diṭṭhiṃ upādiyanti. Ato kho te Aggivessana tanūhi tanutarā lokasmim̐ ye evam - āhamsu: tam̐ p' assa tādissam - eva, tam̐ p' assa tādissam - evāti, te tañ - e' eva diṭṭhiṃ pajabanti aññāñ - ca diṭṭhiṃ na upādiyanti.

Sant' Aggivessana eko samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: sabbaṃ me khamatīti. Sant' Aggivessana eko samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: sabbaṃ me na khamatīti. Sant' Aggivessana eko samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: ekaccaṃ me khamatī, ekaccaṃ me na khamatīti. Tatr' Aggivessana ye te samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: sabbaṃ me khamatīti, tesam - ayaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike. Tatr' Aggivessana ye te samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: sabbaṃ me na khamatīti, tesam - ayaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike ti. Evaṃ rutte Digha - makho paribhājakō Bhagavantam̐ etad - avoca: Ukkamsati me bhavaṃ Gotamo diṭṭhigataṃ, samukkamsati me bhavaṃ Gotamo diṭṭhigataṃ ti. — Tatr' Aggivessana ye te samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: ekaccaṃ me khamatī, ekaccaṃ me na khamatīti, yā hi kho nesaṃ khamatī sā 'yaṃ diṭṭhi sārāgāya santike saṃyogāya santike abhinandanāya santike ajjhosānāya santike upādānāya santike, yā hi kho nesaṃ na khamatī sā 'yaṃ diṭṭhi asārāgāya santike asaṃyogāya santike anabhinandanāya santike anajjhosānāya santike anupādānāya santike.

Tatr' Aggivessana ye te samāṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino: sabbaṃ me khamatīti, tattha viṇṇū parisso iti paṭisaṃcikkhati: Yā kho me ayaṃ diṭṭhi: sabbaṃ me khamatīti, imaṃ - eo ahmā diṭṭhiṃ thāmasā parāmasā abhinivāsa volhareyyaṃ: Idam̐ - eva saccasā, mogham - aññān - ti, dvāhi me assa viggaho, ye cāyaṃ samāno vā brāhmaṇo vā evaṃ-

vādi evamdiṭṭhi: sabbaṃ me na khamatīti, yo cāyaṃ samaṇo
vā brāhmaṇo vā evamvādi evamdiṭṭhi: ekaccaṃ me khamati.
ekaccaṃ me na khamatīti, imehi me assa dvīhi viggaho, iti
viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-e' eva diṭṭhiṃ pajahati aññaṃ-ca
diṭṭhiṃ na upādiyati; evam-etāsaṃ diṭṭhinaṃ pahānaṃ hoti.
evam-etāsaṃ diṭṭhinaṃ paṇissaggo hoti. Tatr' Aggivessana
ye te samanabrāhmaṇā evamvādino evamdiṭṭhino: sabbaṃ
me na khamatīti, tattha viññū puriso iti paṭisañcikkhati: Yā
kho me ayaṃ diṭṭhi: sabbaṃ me na khamatīti, imaṃ-oe
ahaṃ diṭṭhiṃ thāmasā parāmasa abhinivissa vohareyyaṃ:
idaṃ-eva saccaṃ, moghaṃ-aññaṃ-ti, dvīhi me assa vig-
gaho, yo cāyaṃ samaṇo vā brāhmaṇo vā evamvādi evam-
diṭṭhi: sabbaṃ me khamatīti, yo cāyaṃ samaṇo vā brāh-
maṇo vā evamvādi evamdiṭṭhi: ekaccaṃ me khamati, eka-
ccaṃ me na khamatīti, imehi me assa dvīhi viggaho, iti
viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-e' eva diṭṭhiṃ pajahati aññaṃ-ca
diṭṭhiṃ na upādiyati; evam-etāsaṃ diṭṭhinaṃ pahānaṃ hoti,
evam-etāsaṃ diṭṭhinaṃ paṇissaggo hoti. Tatr' Aggivessana
ye te samanabrāhmaṇā evamvādino evamdiṭṭhino: ekaccaṃ
me khamati, ekaccaṃ me na khamatīti, tattha viññū puriso
iti paṭisañcikkhati: Yā kho me ayaṃ diṭṭhi: ekaccaṃ me
khamati, ekaccaṃ me na khamatīti, imaṃ-oe ahaṃ diṭṭhiṃ
thāmasā parāmasa abhinivissa vohareyyaṃ: idaṃ-eva sac-
caṃ, moghaṃ-aññaṃ-ti, dvīhi me assa viggaho, yo cāyaṃ
samaṇo vā brāhmaṇo vā evamvādi evamdiṭṭhi: sabbaṃ me
khamatīti, yo cāyaṃ samaṇo vā brāhmaṇo vā evamvādi evam-
diṭṭhi: sabbaṃ me na khamatīti, imehi me assa dvīhi viggaho,
iti viggaho sati vivādo, vivāde sati vighāto, vighāte sati vihesā.
Iti so viggahaṃ-ca vivādaṃ-ca vighātaṃ-ca vihesaṃ-ca
attani sampassamāno taṃ-e' eva diṭṭhiṃ pajahati aññaṃ-ca
diṭṭhiṃ na upādiyati; evam-etāsaṃ diṭṭhinaṃ pahānaṃ
hoti, evam-etāsaṃ diṭṭhinaṃ paṇissaggo hoti.

Ayaṃ kho paṇ' Aggivesāna kāyo rūpi cātummahābhūṭiko mātāpettikaṃ sambhavo odanakummāsūpacayo aniccacchādana-parimaddana-lhedana-viddhaṃ sanadhammo aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassitabbo. Tass' imaṃ kāyaṃ aniccato dukkhato rogato gaṇḍato sallato aghato ābādhato parato palokato suññato anattato samanupassato yo kāyas-miṃ kāyachando kāyasneho kāyanvayatā sū pahiyati.

Tisso kho imā Aggivesāna vedanā: sukhā vedanā dukkhā vedanā adukkhamasukkhā vedanā. Yasmiṃ Aggivesāna samaye sukhaṃ vedanaṃ vedeti, n' eva tasmīṃ samaye dukkhaṃ vedanaṃ vedeti na adukkhamasukhaṃ vedanaṃ vedeti, sukhaṃ yeva tasmīṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivesāna samaye dukkhaṃ vedanaṃ vedeti, a' eva tasmīṃ samaye sukhaṃ vedanaṃ vedeti na adukkhamasukhaṃ vedanaṃ vedeti, dukkhaṃ yeva tasmīṃ samaye vedanaṃ vedeti. Yasmiṃ Aggivesāna samaye adukkhamasukhaṃ vedanaṃ vedeti, n' eva tasmīṃ samaye sukhaṃ vedanaṃ vedeti na dukkhaṃ vedanaṃ vedeti, adukkhamasukhaṃ yeva tasmīṃ samaye vedanaṃ vedeti. Sukhā pi kho Aggivesāna vedanā aniccā saṅkhatā paticca-samuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Dukkha pi kho Aggivesāna vedanā aniccā saṅkhatā paticca-samuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Adukkhamasukhā pi kho Aggivesāna vedanā aniccā saṅkhatā paticca-samuppannā khayadhammā vāyadhammā virāgadhammā nirodhadhammā. Evaṃ passanā Aggivesāna autavā ariyasāvakā sukhāya pi vedanāya nibbindati, dukkhāya pi vedanāya nibbindati, adukkhamasukhāya pi vedanāya nibbindati, nibbindatā viraṇṇati, virāgā vimuccati, vimutta-smiṃ vimuttam -hi Bāṇaṃ hoti; khīṇā jāti, vusitaṃ brahmaccariyaṃ, kataṃ karaṇiyaṃ nāparaṃ itthattāyati pajānāti. Evaṃ vimuttacitto kho Aggivesāna bhikkhu na kenaci saṃvadati na kenaci vivadati, yaṃ ca loke vuttaṃ tena voharati aparāmasaṃ ti.

Tena kho paṇa samayena āyasmā Sāriputto Bhagavato

jāṭhito tṭhito hoṭi Bhagavantam vijaṃāno. Atha kho āyasmato Sāriputtassa etad-āhosi: Tesam tesam kira no Bhagavā dhammānaṃ abhiññā pahānam-āha, tesam tesam kira no Sugato dhammānaṃ abhiññā paṇissaggam-āhāti. Iti' idam āyasmato Sāriputtassa paṇisaṃcikkhato anupādāya āsavelhī cittaṃ vimuccī. Dīghanakhassa pana paribhājakassa virajam vitamalaṃ dhammacakkhuṃ udapādi: yam kiñci samudayadhammaṃ sabbaṃ-taṃ nirodhadhammaṃ-ti. Atha kho Dīghanakho paribhājako ditṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakatham-
 -tatho vesārajjappatto aparappaccayo satthusāsano Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṇicchannaṃ vā vivareyya, mūlhasa vā maggāṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanto rūpaṇi dakkhintīti, evaṃ-evaṃ bhotā Gotamena aṇekapariyāyena dhammo pakāṣito. Esāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ-ca bhikkhusaṅghaṃ-ca. Upāsakam-amaṃ bhavaṃ Gotamo dhāretu ajjatagge paṇupetaṃ saraṇagataṃ-ti.

DIGHANAKHASUTTANTAM CATUTTHAM.

75.

Evam-me suttaṃ. Ekaṃ samayaṃ Bhagavā Kurusa viharati—Kammāssadhammaṃ-nāma Kurūnaṃ nigamo—Bhāradvājagottassa brāhmaṇassa ayyāgāre tiṇṇasantharake. Atha kho Bhagavā pubbanhasamayaṃ nivāsetvā pattācivarāṃ ādāya Kammāssadhammaṃ piṇḍāya pāvisi, Kammāssadhamme piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkantaṃ yen' aññataro vanasaṇḍo ten' upasaṅkami divāvihārāya, taṃ vanasaṇḍaṃ ajjhogūhītvā aññataraṃmiṃ rukkhamūle divāvihāraṃ nisīdi.

Atha kho Māgandiyo paribbhājako jaṅghāvihārān amu-
 saṅkamamāno anuvicaramāno yena Bhāradvājagottassa brāh-
 maṇassa agyāgārān ten' upasaṅkami. Addasā kho Māgan-
 diyo paribbhājako Bhāradvājagottassa brāhmaṇassa agyāgāro
 tipasantharakān paññattaṃ, disvāna Bhāradvājagottaṃ brāh-
 maṇaṃ etad'avoca: Kassa nu' yaṃ bhoto Bhāradvājassa
 agyāgāro tipasantharako paññatto, samapaṣeyyārūpaṃ maññe
 ti. — Atthi bho Māgandiya samaṇo Gotamo Sakyaputto
 Sakyakulā pabbajito, taṃ kho pana bhavantaṃ Gotamaṃ
 evaṃ kalyāṇo kittisaddo abbhuggato: Iti pi so Bhagavā
 arahāṃ sammāsambuddho vijjācarapaṇasampanno sugato loka-
 vidū anuttaro purisadammasārathi satthā devamanussānaṃ
 buddho bhagavā ti. Tass' esā bhoto Gotamassa seyyā
 paññattā ti. — Duddittasāṃ vata bho Bhāradvāja addasāma
 ye mayāṃ tassa bhoto Gotamassa bhūmahuno seyyaṃ adda-
 sāmāti. — Rakkhass' etaṃ Māgandiya vācaṃ, rakkhass' etaṃ
 Māgandiya vācaṃ, bahū hi tassa bhoto Gotamassa khattiya-
 paṇḍitā pi brāhmaṇapaṇḍitā pi gaḥapatipaṇḍitā pi samaṇa-
 paṇḍitā pi abhippasannā vinitā ariye āāye dhamme kusalā
 ti. — Sammukhā ce pi mayāṃ bho Bhāradvāja taṃ bha-
 vantaṃ Gotamaṃ paṣeṇyāma sammukhā pi naṃ vadēyyāma:
 bhūnahū samaṇo Gotamo ti, taṃ kiṃsā hatu: evaṃ hi no
 sutte ocaratthi. — Sacce taṃ bhoto Māgandiyaṃsā agaru āro-
 ceyyam etaṃ samānaṃsā Gotamaṃsāti. — Appossukko bha-
 vaṃ Bhāradvājo vutto va naṃ vadēyyāti.

Assosi kho Bhagavā dibbhāya sotadhātuyā visuddhāya
 atikkantamānusiṅgāya Bhāradvājagottassa brāhmaṇassa Mā-
 gandiyeṇa paribbhājakena saddhiṃ imaṃ kathāsaṅgāpaṃ.
 Atha kho Bhagavā sāyanhasamayaṃ paṭisaṅgā vutthito yena
 Bhāradvājagottassa brāhmaṇassa agyāgārān ten' upasaṅkami,
 upasaṅkamitvā nisīdi paññatte va tipasantharake. Atha kho
 Bhāradvājagotto brāhmaṇo yena Bhagavā ten' upasaṅkami,
 upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ
 kathāṃ sārāṇiyaṃ vitisūretvā ekamaṃtaṃ nisīdi. Ekamaṃtaṃ
 nisinnaṃ kho Bhāradvājagottaṃ brāhmaṇaṃ Bhagavā etad'
 avoca: Ahu pana te Bhāradvāja Māgandiyeṇa paribbhājakena

saddhiṃ imaṃ yeva tīṇasantharakam ārabhha kocid'eva kathāsallāpo ti. Evaṃ vutto Bhāradvājo brāhmaṇo samviggo lomahatthajāto Bhagavantam etad'avoca: Etad'eva kho pana mayam bhoto Gotamassa ārocetukāma, atha ca pana bhavam Gotamo anakkhāmaṃ yeva akāseti. Ayaṃ ca h' idam Bhagavato Bhāradvājagottena brāhmaṇena saddhiṃ antarākathā vippakatā hoti atha Māgandiyo paribhājako jūṅghāvihāraṃ anucaṅkamamāno anusicāramāno yena Bhāradvājagottassa brāhmaṇassa agyāgāraṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyam katham sārāṇiyam vitisāretvā ekamanāsaṃ nisīdi. Ekamanāsaṃ nisīnaṃ kho Māgandiyaṃ paribhājakaṃ Bhagavā etad'avoca:

Cakkhuṃ kho Māgandiya rūpārāmaṃ rūparatāṃ rūpa-samunoditāṃ, taṃ Tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deheti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — Soṭaṃ kho Māgandiya saddhārāmaṃ — pe — ghānaṃ kho Māgandiya gaudhārāmaṃ — jīvā kho Māgandiya rasārāmaṃ rasaratā rasasamunoditā, sa Tathāgatassa dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deheti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti. — Kāyo kho Māgandiya phoṭṭhabbārāma — pe — mano kho Māgandiya dhammārāma dhammarato dhammasamunodito, so Tathāgatassa dantaṃ guttaṃ rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deheti. Idan'nu te etaṃ Māgandiya sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti. — Etad'eva kho pana me bho Gotama sandhāya bhāsitaṃ: bhūnaḥ samaṇo Gotamo ti, taṃ kissa hetu: evaṃ hi no sutte ocaratīti.

Taṃ kim'mañhasi Māgandiya: idh' ekacco cakkhu-

viññeyyehi rūpehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasasāhitehi rajanīyehi, so aparena samayena rūpānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditrā rūpatanham pahāya rūpaparilāhaṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacaniyaṃ - ti. — Na kiñci bho Gotama. — Tam kim - maññaṃ Māgandiya: idh' ekacco sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi paricāritapubbo assa itthehi kantehi manāpehi piyarūpehi kāmūpasasāhitehi rajanīyehi, so aparena samayena phoṭṭhabbānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditrā phoṭṭhabbatanham pahāya phoṭṭhabbapariilāhaṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto vihareyya. Imassa pana te Māgandiya kim - assa vacaniyaṃ - ti. — Na kiñci bho Gotama.

Aham kho pana Māgandiya pubbe agāriyabhūto samāno paācchi kāmāgūpehi samappito samaṅgibhūto paricāresūṃ, cakkhaviññeyyehi rūpehi itthehi kantehi manāpehi piyarūpehi kāmūpasasāhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasasāhitehi rajanīyehi. Tassa mayham Māgandiya tayo pāsādā ahesam, eko vassiko eko hemantiko eko gimhiko. So kho aham Māgandiya vassike pāsāde vassike cattāro māse nippurisehi turiyehi paricāriyamāno na hetthāpāsādāṃ orohāmi. So aparena samayena kāmānaṃ yeva samudayaṃ - ca atthagamaṃ - ca assādaṃ - ca ādinavaṃ - ca nissaraṇaṃ - ca yathābhūtaṃ viditrā kāmātanham pahāya kāmāparilāhaṃ paṭivinodetvā vigatapiṇḍaso ajjhataṃ vūpasantacitto viharāmi. So aññe satte passāmi kāmesu avitarāge kāmātanhāhi khajjamāne kāmāparilāhena pariḍayhamāno kāme paṭisevante; so tesam na piḥemi, na tattha abharāmi, tam kissa hetu: Yā h' ayaṃ Māgandiya rati aññatī' eva kāmehi aññatra akusalehi dhammehi upi dibbam

sukkhān samadhiḡḡayha tiṭṭhati tāya ratiyā ramamāno himassa na piḥemi, na tattha abhiramāmi.

Seyyathā pi Māgandiya gahapati-vā gahapatiputto vā añño mahaddhano mahābhogo pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreyya, cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi. So kāyena sucaritaṃ caritvā vūcāya sucaritaṃ caritvā manasā sucaritaṃ caritvā kāyassa bhedaṃ parammarāṇā sugatīṃ suggaṃ lokam upapajjeyya devānam Tāvatisānaṃ sahaḡyataṃ. So tattha Nandane vane accharāsaṅghaparivuto dibbhehi pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreyya. So passeyya gahapatim vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgibhūtaṃ paricārayamānaṃ. Tasmā kim-māñasi Māgandiya api nu so devaputto Nandane vane accharāsaṅghaparivuto dibbhehi pañcahi kāmagaṇehi samappito samaṅgibhūto paricārayamāno amussa gahapatissa vā gahapatiputtassa vā piḥeyya mānusakānaṃ vā pañcannaṃ kāmagaṇānaṃ, mānusakēhi vā kāmēhi avatṭeyyāti. — No h' idam bho Gotama, taṃ kiṃsa hetuḥ? Mānusakēhi bho Gotama kāmēhi dibbā kāmā abhikkantatarā ca papītatarā cāti. — Evam-eva kho ahaṃ Māgandiya pubbe agāriyabhūto samāno pañcahi kāmagaṇehi samappito samaṅgibhūto paricāresim, cakkhaviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi, sotaviññeyyehi saddehi — pe — ghānaviññeyyehi gandhehi — jivhāviññeyyehi rasehi — kāyaviññeyyehi phoṭṭhabbehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi. So aparena samayena kāmānaṃ yeva samudayaṃ ca atthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā kāmataṇhānaṃ pahāya kāmāparijāhamaṃ paṭirino detvā vigatāpipāso ajjhatimā vūpasantacitto viharāmi. So añño satte passāmi kāmesu avitarāge kāmataṇhāni khajjamāne kāmāparijāhema

paridayhamāne kāme patisevanto; so tesam na piheṃi, na tattha abhiramāmi, tam kiassa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dhammehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na piheṃi, na tattha abhiramāmi.

Seyyathā pi Māgandiya kuṭṭhi puriso arugatto pakka-gatto kiñhi khajjamāno nakkehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittūmaccā iṭṭisālohitā bhisakkaṃ sallakattaṃ upatṭhapeyyaṃ, tassa so bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ āgamaṃ kuṭṭhehi parimucceyya, arogo assa sukhi seri sayamvāsī yenakāmaṅgamo. So aññaṃ kuṭṭhīṃ purisam paṇeyya arugattaṃ pakkagattaṃ kiñhi khajjamānaṃ nakkehi vaṇamukhāni vippatacchamānaṃ aṅgārakāsuyā kāyaṃ paritāpeṇaṃ. Tam kiṃ-maññaṃ Māgandiya: api nu so puriso amussa kuṭṭhiṃ purisassa piheyya aṅgārakāsuyā vū bhesajjapaṭisevanāya vū ti. — No h' idaṃ bhō Gotama, tam kiassa hetu: Roge hi llo Gotama rati bhesajjena karaṇiyāṃ hoti, roge asati bhesajjena karaṇiyāṃ na hoti. — Exam eva kho ahaṃ Māgandiya pubbo agāriyabhūto samāno paṇe-
cchi kāmāgūcehi samappito samāgūbhūto paricāresin, cakkuviññeyyehi rūpehi iṭṭhehi kantehi manāpehi piyarūpehi kāmūpasamūhitehi rajanīyehi, sotaviññeyyehi sūddehi — pe — ghāravīññeyyehi gandhehi — jivhāviññeyyehi rasūhi — kāye-
viññeyyehi phoṭṭhabbehi iṭṭhehi kantehi manāpehi piya-
rūpehi kāmūpasamūhitehi rajanīyehi. So apareṇa samayena kāmānaṃ yeva samudayaṃ-ca atthagamaṃ-ca assūdaṃ-ca ādinavaṃ-ca nissaraṇeṃ-ca yathābhūtaṃ viditvā kām-
tanhaṃ pabāya kāmāparijāhataṃ pativinodetvā vigatāpāpāso ajjhattaṃ vūpasantacitto viharāmi. So añño satte pa-
sāmi kāmesu avitarāge kāmītanhāhi khajjamāno kāmā-
parijāhena paridayhamāne kāme patisevanto; so tesam na piheṃi, na tattha abhiramāmi, tam kiassa hetu: Yā h' ayaṃ Māgandiya rati aññatr' eva kāmehi aññatra akusalehi dham-
mehi api dibbam sukham samadhiggayha tiṭṭhati tāya ratiyā ramamāno hinassa na piheṃi, na tattha abhiramāmi.

Seyyathā pi Māgandīya kutthi puriso arugatto pakkagatto kimihī khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeyya, tassa mittānucceḍḍāntisālohita bhikkhaṃ sallakattam upatthapeyyum, tassa so bhikkho sallakatto bhesajjam kareyya, so tam bhesajjam āgamaṃ kutthehi parimucceyya, arogo assa sukhi sēri sayanirasi yena kāmaṅgamo; tam enaṃ dve-bhāvanto parisā nānā-bāhūsu gahetvā aṅgārakāsum upakāḍḍheyyum. Tam kim maññasi Māgandīya: api nu so puriso iti e' iti e' eva kāyaṃ samūmayyāti. — Evaṃ bho Gotama, tam kissa hetu: Asu hi bho Gotama aggi dukkhasamphasso e' eva mahābhūtaṇṇa mahāparilāho cāti. — Tam kim maññasi Māgandīya: idāṇ' eva nu kho so aggi dukkhasamphasso e' eva mahābhūtaṇṇa mahāparilāho ca, udāhu pubbe pi so aggi dukkhasamphasso e' eva mahābhūtaṇṇa mahāparilāho cāti. — Idāṇi e' eva bho Gotama so aggi dukkhasamphasso e' eva mahābhūtaṇṇa mahāparilāho ca, pubbe pi so aggi dukkhasamphasso e' eva mahābhūtaṇṇa mahāparilāho ca. Asu hi ca bho Gotama kutthi puriso arugatto pakkagatto kimihī khajjamāno nakhehi vaṇamukhāni vippatacchamāno upahatindriyo dukkhasamphasso yeva aggisum sukham iti viparītasāṇaṃ paccalattāti. — Evaṃ eva kho Māgandīya atitam pi addhānaṃ kāmā dukkhasamphassā e' eva mahābhūtaṇṇa mahāparilāhā ca, anāgataṃ pi addhānaṃ kāmā dukkhasamphassā e' eva mahābhūtaṇṇa mahāparilāhā ca, etarahi pi paccuppannaṃ addhānaṃ kāmā dukkhasamphassā e' eva mahābhūtaṇṇa mahāparilāhā ca. Ime ca Māgandīya sattā kāmesu avitarūgā kāmataṇhāhi khajjamānā kāmāparilāheṇa paridayhamānā upahatindriyā dukkhasamphasses' eva kāmesu sukham iti viparītasāṇaṃ paccalattāhu.

Seyyathā pi Māgandīya kutthi puriso arugatto pakkagatto kimihī khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti, yathā yathā kho Māgandīya asu kutthi puriso arugatto pakkagatto kimihī khajjamāno nakhehi vaṇamukhāni vippatacchamāno aṅgārakāsuyā kāyaṃ paritāpeti tathā tathā 'ssa tāni vaṇamukhāni

assāḍaṭṭhāni c' eva honti duggandhatarāni ca pūṭikatarāni ca, hoti c' eva kāci sātāmattā assāḍamattā yadidaṃ vapa-mukhānaṃ kaṇḍūvaṇṇaṃ; evaṃ eva kho Māgandiya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmāpariḷāhena pariḍaḍḍhamānā kāme paṭisevanti, yathā yathā kho Māgan-diya sattā kāmesu avitarāgā kāmataṇhāhi khajjamānā kāmā-pariḷāhena pariḍaḍḍhamānā kāme paṭisevanti tathā tathā tesāṃ sattānaṃ kāmataṇhā c' eva pavaḍḍhati kāmāpari-ḷāhena ca pariḍaḍḍhanti, hoti c' eva kāci sātāmattā assāḍamattā yadidaṃ pañca kāmāguṇe paṭiceva.

Taṃ kīṃ mahāsi Māgandiya: api nu te diṭṭho vā satō vā rājā vā rājamaḥāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appa-lāya kāmāpariḷāhaṃ appaṭivīnodetvā vigatāpipāso ajjhantaṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā ti. — No h' idaṃ bho Gotama. — Sādhū Māgandiya; mayā pi kho etaṃ Māgandiya n' eva diṭṭhaṃ na sutāṃ: rājā vā rāja-mahāmatto vā pañcahi kāmāguṇehi samappito samaṅgibhūto paricārayamāno kāmataṇhaṃ appalāya kāmāpariḷāhaṃ ap-paṭivīnodetvā vigatāpipāso ajjhantaṃ vūpasantacitto viḥāsi vā viharati vā viharissati vā. Atha kho Māgandiya ye hi keci samaṇā vā brāhmaṇā vā vigatāpipāsā ajjhantaṃ vūpasantacittā viḥāseu vā viharanti vā viharissanti vā sabbe te kāmānaṃ yeva samudayaṃ ca utthagamaṃ ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ viditvā kāmataṇhaṃ palāya kāmāpariḷāhaṃ paṭivīnodetvā vigatāpipāsā ajjhantaṃ vūpa-santacittā viḥāseu vā viharanti vā viharissanti vā ti.

Atha kho Bhagavā tīyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Ārogyaparamā lābhā, nibhānaṃ paramaṃ sukhaṃ,
atthasāgiko ca maggānaṃ khemaṃ amatagāminan' ti.

Esāṃ vutte Māgandiyo paribbājako Bhagavantaṃ etaṃ avoca: Achariyaṃ bho Gotama, abbhutaṃ bho Gotama, yāva subhāsitaṃ c' idaṃ bhotā Gotameṇa:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.
Mayā pi kho etaṃ bho Gotama suttaṃ pubbakānaṃ paribbā-
jakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,
ta - y - idaṃ bho Gotama sametthi. — Yaṃ pana te etaṃ
Māgandiya suttaṃ pubbakānaṃ paribbājakānaṃ ācariya-
pācariyānaṃ bhāsamānānaṃ:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti,
katamaṇ - taṃ ārogyaṃ, katamaṇ - taṃ nibbānaṇ - ti. Evaṃ
vutte Māgandiyo paribbājako sakāṇ' eva sudaṃ gattāni pā-
ṇinā anomaṃjati: Idaṇ - taṃ bho Gotama ārogyaṃ, idaṇ - taṃ
nibbānaṃ. Ahaṃ hi bho Gotama etarahi arogo sukhi, na
maṃ kiñci ābādhatthi.

Seyyathā pi Māgandiya jaccandho puriso, so na passeyya
kaṇhasukkāni rūpāni, na passeyya nīlakāni rūpāni, na pas-
seyya pītakāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na
passeyya manjetthikāni rūpāni, na passeyya samavisaṃsaṇṇāni,
na passeyya tīrakārūpāni, na passeyya candimasuriye.
So supeyya cakkhumato bhāsamānaṃ: chekaṃ vata
bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti,
so odātapariyesanaṃ careyya. Taṃ - en' añātaro puriso
telamasikuteṇa sālūlacivareṇa rañheyya: idaṇ - te ambho
purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti.
So taṃ patigaṇheyya, paṭiggahetvā pārūpeyya, pārūpitvā
attamaṇo attamanavācaṃ nīcehāreyya: chekaṃ vata bho
odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin - ti. Taṃ kim-
maññasi Māgandiya: apī nu so jaccandho puriso jānanto
passanto amuṃ telamasikutaṃ sālūlacivaraṃ patigaṇheyya,
paṭiggahetvā pārūpeyya, pārūpitvā attamaṇo attamanavācaṃ
nīcehāreyya: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ
nimmalāṃ sucin - ti. udāhu cakkhumato saddhāyāti. — Ajā-
nanto hi bho Gotama apassanto nu jaccandho puriso amuṃ
telamasikutaṃ sālūlacivaraṃ patigaṇheyya, paṭiggahetvā pārū-
peyya, pārūpitvā attamaṇo attamanavācaṃ nīcehāreyya:

«hekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalaṃ
sacin' - ti, cakkhumato saddhāyāti. — Evaṃ - eva kho Māgan-
diya aṇṇatitthiyaṃ paribbājakaṃ andhā acakkhukā, ajānanta
ārogyaṃ apassantaṃ nibbānaṃ atha ca paṇ' imaṃ gāthaṃ
bhāsanti:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ - ti.

Pubbakhe' esā Māgandiya arahantehi sammāsambuddhehi
gāthā bhāsita:

Ārogyaparamā lābhā, nibbānaṃ paramaṃ sukhaṃ,
atthaṅgiko ca maggānaṃ khemaṃ amatagāminā - ti.

Sā etarahi anupubbena puthujjanagatā. Ayaṃ kho paṇa
Māgandiya kāyo rogabbhūto gaḍḍabbhūto sallabbhūto aghabbhūto
ābhūlabbhūto, so tvaṃ imaṃ kāyaṃ rogabbhūtaṃ gaḍḍabbhūtaṃ
sallabbhūtaṃ aghabbhūtaṃ ābhūlabbhūtaṃ: Idan' taṃ bho
Gotama ārogyaṃ, idan' taṃ nibbānaṃ - ti vadesi. Taṃ hi te
Māgandiya ariyaṃ cakkhuṃ na - tīhi yena tvaṃ ariyena
cakkhunaṃ ārogyaṃ jāneyyāsi nibbānaṃ passeyyāsi.

Evaṃ passanno ahaṃ bhoto Gotamassa: pahoti me
bhavaṃ Gotamo tathā dhammaṃ desetuṃ yathā 'haṃ āro-
gyaṃ jāneyyaṃ nibbānaṃ passeyyaṃ - ti. — Seyyathā pi
Māgandiya jaocaṇḍho pariso, so na passeyya kaḍḍanukkāni
rūpāni, na passeyya nīlakāni rūpāni, na passeyya pitakāni
rūpāni, na passeyya lohitaḍḍāni rūpāni, na passeyya mañjetthi-
kāni rūpāni, na passeyya samavisaṃsaṃ, na passeyya tārakā-
rūpāni, na passeyya candimasuriya. Tassa nittānāmetcā tiāti-
sālohitaṃ bhisakkaṃ sallakattaṃ upatthapeyyaṃ, tassa so
bhisakko sallakatto bhesajjaṃ kareyya, so taṃ bhesajjaṃ
āgamaṃ na cakkhūni uppādeyya cakkhūni visodheyya. Taṃ
kim' maññasi Māgandiya: nana so vejjo yāvad' eva kila-
matthassa viḍḍhāssa bhūgi assāti. — Evaṃ bho Gotama. —
Evaṃ - eva kho Māgandiya ahaṃ - c' eva te dhammaṃ deseyyaṃ:
idan' taṃ ārogyaṃ, idan' taṃ nibbānaṃ - ti, so tvaṃ ārogyaṃ
na jāneyyāsi nibbānaṃ na passeyyāsi, so maṃ' asā kila-
mattho, aḥ maṃ' asā vihesā ti.

Evam pasanno abhūti bhoto Gotamassa: pahoti me bhavaṃ Gotamo tathā dhammaṃ desetunā yathā 'thaṃ ārogyaṃ jāneyyaṃ nibbānaṃ passeyyaṃ' ti. — Seyyathā pi Māgandiya jaccandho puriso, so na passeyya kaḥṇasukkāni rūpāni, na passeyya nilakāni rūpāni, na passeyya pītakāni rūpāni, na passeyya lohitaṇṇāni rūpāni, na passeyya mahajūthikāni rūpāni, na passeyya samavisaṃmāni, na passeyya tīrākārūpāni, na passeyya candimasuriye. So supeyya cakkhumāto bhāsamānassa: chekaṃ vata bho odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti, so odātapariyesanāṃ careyya. 'Tam-en' aññataro puriso telamasikātena sālujaçivareṇa vaheyya: idan-te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti. So tam paṭigapheyya, paṭiggahetvā pārupeyya. Tassa mittāmmocā aññisālohitā bhūṣakkaṃ salla-kuttaṃ upatthapeyyuṃ, tassa so bhūṣakko sallakatto bhesajjaṃ kareyya, uddhavirecanaṃ adhovirecanaṃ añjanaṃ paccañjanaṃ natthukammaṃ; so tam bhesajjaṃ āgamaṃ cakkhūni uppādeyya, cakkhūni visodheyya, tassa saha cakkhup-pāḍā yo amusaṃ telamasikāte sālujaçivare chandarāgo so pahiyetha, taṃ-en naṃ purisaṃ amittato pi daheyya paccanthikato pi daheyya, api en jīvitaṃ voropetabbāni mahā-ḍeyya: diḡharattaṃ vata bho abhūti iminā paṇisa telamasikātena sālujaçivareṇa nikato vaheṇito paladdho: idan-te ambho purisa odātaṃ vatthaṃ abhirūpaṃ nimmalāṃ sucin'ti. Evam eva kho Māgandiya aluṃ-c' eva te dhammaṃ de-seyyaṃ: idan-taṃ ārogyaṃ, idan-taṃ nibbānaṃ'ti, so traṃ ārogyaṃ jāneyyaṃ nibbānaṃ passeyyāsi, tassa te saha cakkhup-pāḍā yo pañca' upādānakkhandhesu chandarāgo so pahiyetha; api en te evam-assa: diḡharattaṃ vata bho aluṃ iminā cittaṇa nikato vaheṇito paladdho, abhūti hi rūpaṃ yeva upādiyamāno upādiyīṃ, vedanaṃ yeva upādiyamāno upādiyīṃ, saṃnāṃ yeva upādiyamāno upādiyīṃ, saṃkhāre yeva upādiyamāno upādiyīṃ, viññāṇaṃ yeva upādiyamāno upādiyīṃ; tassa me upādānapaccayā bhava, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomana-

supāyāsā sambhavanti, evaṃ - etassa kevalassa dukkhakkhandhassa samudayo hoti.

Evaṃ pasamo ahaṃ bho Gotamassa: pahoti me bha-vam Gotamo tathā dhammaṃ desetuṃ yathā 'haṃ imasmiṃ āsanaṃ anandho vutthaheyyaṃ - ti. — Tena hi traṃ Māgan-diya sappurisa bhajeyyāsi; yato kho traṃ Māgandiya sap-purisa bhajissasi, tato traṃ Māgandiya saddhammaṃ sossasi; yato kho traṃ Māgandiya saddhammaṃ sossasi, tato traṃ Māgandiya dhammānuddhammaṃ paṭipajjissasi; yato kho traṃ Māgandiya dhammānuddhammaṃ paṭipajjissasi, tato traṃ Māgandiya sāmāṇe yeva sossasi sāmāṇe dakkhisi; ime rogā gaṇḍā sallā, idha rogā gaṇḍā sallā aparisesā nirujjhanti; tassa me upādānanirodhā bhavanīrodho, bhavanīrodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evaṃ - etassa kevalassa dukkhak-khandhassa nirodho hoti.

Evaṃ vutte Māgandiyo paribbājako Bhagavantaṃ etad-avoca: Abhikkantaṃ bho Gotama, abhikkantaṃ bho Gotama. Seyyathā pi bho Gotama nikujjitaṃ vā ukkujjeyya, paṭi-ehammaṃ vā rivareyya, mūlhasa vā maggāṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: cakkhumanta rūpāni dakkhinti, evaṃ - evaṃ bho Gotamena anekapariyāyena dhammo pakāsita. Eṣāhaṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchāmi dhammaṃ - ca bhikkhusaṅghaṃ - ca. Labheyyāhaṃ bho Gotamassa santaṃ pabbajjāṃ labheyyaṃ upasam-padaṃ - ti. — Yo kho Māgandiya aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhaṃ pabbajjāṃ ākaṅkanti upasampadaṃ, so cattāro māse parivāsaṃ, catunnaṃ māsānaṃ accayena āradḍhacittā bhikkhū pabbajenti upasampādentī bhikkhu-bhāvāya; api ca m' ettha puggalavemattatā viditā - ti. — Sacce bhante aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅ-khantā pabbajjāṃ ākaṅkanti upasampadaṃ cattāro māse parivāsanti, catunnaṃ māsānaṃ accayena āradḍhacittā bhik-khū pabbajenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivāsāmi, catunnaṃ maṃ vassānaṃ accayena āradḍhacittā bhikkhū pabbajentū upasampādentū bhikkhu-

bhāvayāti. Alattha kho Māgandiyo paribbājako Bhagavato
santike pabbajjam alattha upasampadam. Acirūpasampanno
kho pan' āyasmā Māgandiyo eko rūpakattho appamatto ātāpi
pahitatto viharanto na cirass' eva yuss' atthāya kulaputtā
samma d' eva agārasmā anagāriyam pabbajanti tad' anuttaram
brahmacariyapariyosānam dīṭṭhe va dhamme sayam abhināṇā
sacchikavā upasampajja vihāsi; khinā jāti, vusitam brahma-
cariyam, katasā karaṇīyam nāparam itthattāyāti abbhānūsi.
Aññataro kho pan' āyasmā Māgandiyo arabatam abositi.

MĀGANDHĪYASUTTANTAM PAÑCAMAM.

76.

Evam me sutam. Ekaṃ samayam Bhagavā Kosam-
biyam viharati Ghositārāme. Tena kho pana samayena
Sandako paribbājako Pilakkhaghāyāya paṭivasati mahatiyā
paribbājakaparisāya saddhim pañcamattehi paribbājakasatehi.
Atha kho āyasmā Ānando sāyanhasamayam paṭisallāpā vut-
thito bhikkhū āmantesi. Āyān' āruso yena Devakatasobbho
ten' upasaṅkamissāma gubhādasanāyāti. Evam āruso ti kho
te bhikkhū āyasmato Ānandassa paccussosim. Atha kho
āyasmā Ānando sambhulehi bhikkhūnaṃ saddhim yena Deva-
katasobbho ten' upasaṅkami. Tena kho pana samayena
Sandako paribbājako mahatiyā paribbājakaparisāya saddhim
nimanno hoti unnādinīyā uccāsaddāya malāsaddāya anekā-
vihitāni tiracchānakathanā kathentiya, seyyathidam rūjakathanā
corakathanā mahāmattakathanā senākathanā bhayakathanā
juddhakathanā amukathanā pānakathanā vatthakathanā sayasa-
kathanā mālākathanā gandhakathanā satikathanā yānakathanā
gānakathanā nigumakathanā ngarakathanā janapadakathanā
ittikathanā sūrakathanā viśikhākathanā kumbhapphānakathanā
palhapetakathanā nānattakathanā lokakkhāyikāni samuddak-

khāyikam itibhavābhavakattham iti vā. Addasā kho Sandako paribbājako āyasmantaṃ Ānandaṃ dūrato va āgacchantaṃ, diṅvāna sakatāṃ parisaṃ saṅṭhapesi: Appasaddā bhonto bonto, mā bhonto saddam'akattha, ayaṃ samanaso Gotamassa sāvako āgacchatī samāno Ānando. Yāvataṃ kho pana samanaso Gotamassa sāvakaṃ Kocambiyaṃ paṭivasanti ayaṃ tesāṃ aññataro samāno Ānando. Appasaddakāmaṃ kho pana te āyasmanto appasaddarinitā appasaddassa vappavādino, app'eva nāma appasaddaṃ parisaṃ viditvā upasaṅkamitabbam maññeyyāti. Atha kho te paribbājaka tvaṃhi abhesuṃ. Atha kho āyasmā Ānando yena Sandako paribbājako ten' upasaṅkumi. Atha kho Sandako paribbājako āyasmantaṃ Ānandaṃ etad'avoca: Etu kho bhavaṃ Ānando, sagataṃ bhoto Ānandassa, cirassaṃ kho bhavaṃ Ānando imuṃ pariyāyam'akāsi yadidaṃ idh' āgamanāya; nisidatu bhavaṃ Ānando, idam' āsanaṃ pañhattan'ti. Nisidi kho āyasmā Ānando pañhatte āsane. Sandako pi kho paribbājako aññataram' nicaṃ āsanaṃ gahetvā ekamantaṃ nisidi.

Ekamantaṃ nisinnaṃ kho Sandakam' paribbājakaṃ āyasmā Ānando etad'avoca: Kāya na'ttha Sandaka etarabi kathāya sannisinā, kā ca pana vo antarākathā vippakataṃ ti. — Tittḥat' esā bho Ānanda kathā yūya mayam' etarabi kathāya sannisinā, n' esā bhoto Ānandassa kathā dullabhā bhavissati pacchā pi savaṇāya. Sādhū vata bhavantaṃ yeva Ānandaṃ paṭibhātu sake ācariyake dhammā kathā ti. — Tena hi Sandaka supāhi sādhukena manasikarohi, bhāsissimhi. Evaṃ bho ti kho Sandako paribbājako āyasmanto Ānandassa paccassosi. Āyasmā Ānando etad'avoca: Cattāro me Sandaka tena Bhagavatā jānatā passatā arabatā sammā-sambuddhena abrahmacariyavūse akkhātā, cattāri ca anasa-sikāni brahmacariyāni akkhātāni, yattha vinā paṇiso sasakkaṃ brahmacariyaṃ na vasesya vanto vā na ārādheyya nāyaṃ dhammam' knehān'ti. — Katame pana te bho Ānanda tena Bhagavatā jānatā passatā arabatā sammā-sambuddhena cattāro abrahmacariyavūse akkhātā yattha

viññū puriso sasakkaṃ brahmacariyaṃ na vasesya vasanto
vā na ārādheyya sīlyam dhammaṃ kusalam ti.

Idha Sandaka ekacco satthā evaṃvādi hoti evaṃdiṭṭhi:
Na tthi diṇṇaṃ na tthi yitthaṃ na tthi hutāṃ, na tthi
sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko, na tthi ayaṃ
loko na tthi paro loko, na tthi mātā na tthi pitā, na tthi
satthā opapātikā, na tthi loke samānabrāhmaṇū sammaggatā
sammāpaṭipannā ye imaṃ ca lokam paraṃ ca lokam ayaṃ
abhināṇā sacchikatvā pavedenti. Cātummahābhūṭiko ayaṃ
puriso, yadū kalam karoti paṭhavi paṭharikāyaṃ anupeti
anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo
tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti
anupagacchati, ākāsaṃ indriyaṃ saṅkamanti, āsandipaṇṇamā
purisaṃ mataṃ ādāya gacchanti, yāv' ājāṇā padāni paṭha-
yanti, kāpotakāni atthiṇi bhavanti. Bhassantāhutiyo, dattu-
paṭṭhattaṃ yad idam dānaṃ. Tesaṃ tuccham musā vilāpo
yo keci atthikarādaṃ vadanti. Bāle ca paṇḍite ca kūvasa
bhedaṃ oecchijanti vinassanti na honti param maraṇā ti.

Tatra Sandaka viññū puriso iti paṭisaṅcikkhati: Ayaṃ
kho bhavaṃ satthā evaṃvādi evaṃdiṭṭhi: Na tthi diṇṇaṃ
na tthi yitthaṃ — pe — na honti param maraṇā ti. Sace
imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha
katam, avasitena me ettha vusitaṃ; ubho pi mayam ettha
samasaṃ sāmaṇapattā, yo cāhaṃ na vadāmi; ubho
kāvasa bhedaṃ oecchijissāma vinassissāma na bhavissāma
param maraṇā ti. Atirekaṃ kho paṇ' imassa bhoto satthuno
naggiyaṃ muṇḍiyaṃ ukkūṭikappadhānaṃ kosamassulocanaṃ,
yo 'haṃ puttasaṃbādhasayanaṃ ajjhāvaṇanto Kāśakandanaṃ
paccaṇṇabhonto mūlīgandhavilepanaṃ dhūrento jātarūpa-
rajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bha-
viessāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto
imaṃ satthari brahmacariyaṃ carissāmi. So; abrahma-
cariyavāso ayaṃ ti iti viditvā tasmā brahmacariyaṃ nibbija
pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānetā
passatā arahatā sammāsambuddhena paṭhamo abrahma-
cariyavāso akkhāto yattha viññū puriso sasakkaṃ brahma-

carīyaṃ na vasesya vasanto vā na ārādheyya āyāṃ dham-
maṃ kusalāṃ.

Puna ca paramā Sandaka idh' ekacco satthā evaṃivādi
hoti evaṃdiṭṭhi: Karato kārayato chindato chedāpayato
pacato pācayato socayato kilammyato phandato phandāpayato
pāṇam atimāpayato adinnaṃ ādiyato sandhiṃ chindato
nillopaṃ harato ekāgārikaṃ karoto paripanthe tiṭṭhato para-
dāraṃ gacchato musā bhaṇato, karato na kariyati pāṇam;
khuṇṇapariyantena ce pi cakkena yo imissā pathaviyā pāṇe
ekamaṇesakkhalāṃ ekamaṇesapuññaṃ kareyya na tthi tato-
nidānaṃ pāṇam, na tthi pāpassa āgamo; dakkhiṇaṃ ce pi
Gaṅgāya tiram gaccheyya haṃanto ghātento chindanto chedā-
pento pacanto pācanto na tthi tatonidānaṃ pāṇam, na tthi
pāpassa āgamo; uttaraṃ ce pi Gaṅgāya tiram gaccheyya
dadanto dāpento yaṃanto yājento na tthi tatonidānaṃ puñ-
ñaṃ, na tthi puññaṃ āgamo; dāneṇa dāneṇa sādāyameṇa
saccarajjena na tthi puññaṃ, na tthi puññaṃ āgamo ti.

Tatra Sandaka viññū puriso iti paṭisaṅkikkhati: Ayaṃ
kho bhavaṃ satthā evaṃivādi evaṃdiṭṭhi: Karato kārayato
— pe — na tthi puññaṃ āgamo ti. Sace imassa bhoto
satthuno saccam vacanaṃ, akatena me ettha kutaṃ, su-
sitena me ettha vusitaṃ; ubbo pi mayāṃ ettha samasamā
sāmaññapattā, yo sāhaṃ na vadāmi: ubbhūtaṃ karutaṃ
na kariyati pāṇam ti. Atirokaṃ kho pan' imassa bhoto
satthuno — pe — brahmacariyaṃ carheṇā. So: abrahma-
cariyavāso ayaṃ ti iti vidiṭvā tasmā brahmacariyā nibbōjya
pakkamaṃ. Ayaṃ kho Sandaka tena Bhagavatā jānatā
paseṭṭā arāhata sammāsambuddheṇa dutiya abrahma-
cariyavāso akkhāto yattha viññū puriso sasakkaṃ brahma-
cariyaṃ na vasesya vasanto vā na ārādheyya āyāṃ dham-
maṃ kusalāṃ.

Puna ca paramā Sandaka idh' ekacco satthā evaṃivādi
hoti evaṃdiṭṭhi: Na tthi hetu na tthi paccayo sattānaṃ
saṅkilekāya, ahetu appaccayā sattā saṅkilesanti; na tthi hetu
na tthi paccayo sattānaṃ viuddhiyā, ahetu appaccayā sattā
viuddhanti; na tthi balaṃ na tthi viriyaṃ na tthi pariat-

thāmo na tthi purisaparakkamo, sabbe suttā sabbe pānā sabbe bhūtā sabbe jīvā avasā abhūvā avīriyā uṇṇasāgatiḥhāva-
parimattā cāsa-cvābhijātisa sukhadukkham paṭisaṇvedentīti.

Tatra Sandaka viññū puriso iti paṭisaṇcikkhati: Ayaṁ
kho bhavaṁ satthā evaṁvādi evaṁdittū: Na tthi heṭṭa na
tthi paṇḍayo — pe — sukhadukkham paṭisaṇvedentīti. Sacc
imassa bhoto satthuno saccam vacanam, akatena me ettha
katam, avasātena me ettha vasitam; ubho pi mayam ettha
samāsamā sāmānāpattā, yo cāham na vadāmi: ubho
abhu appācayā visajjhissamāti. Atirekam kho paṇ' imassa
bhoto satthuno — pe — brahmacariyam carissāmi. So
abrahmacariyavāso ayaṁ ti iti viditvā tasmā brahmacariyā
vibhijja pakkamati. Ayaṁ kho Sandaka tena Bhagavatā
jāsatā passatā arahatā sammāsambuddhena tāṁyo abrahma-
cariyavāso akkhāto yattū viññū puriso sasakkam brahma-
cariyam na vasseyya vasantō vā na ārādhessya āyāmi dham-
manā kusalam.

Pura ca parām Sandaka idh' ekacco satthā evaṁvādi
heṭṭa evaṁdittū: Satt' ime kāyā akatā akataviḍhā animmitā
animmitā vañjhā kūṭatthā esikatthāyi tthitā, te na injanti na
vipariṇamanti na aññamaññam byābādhenti, nālam aññam-
aññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame
sutta: paṭhavikāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe
jīve, satt' ime. Ime satta kāyā akatā akataviḍhā animmitā
animmitā vañjhā kūṭatthā esikatthāyi tthitā, te na injanti na
vipariṇamanti na aññamaññam byābādhenti, nālam aññam-
aññassa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha
na tthi hantā vā ghātetā vā sutā vā sāvetā vā viññātā vā
vināpētā vā. Yo pi tīpHEMA satthena sīsam abhīdati, na
koci kaṇḍe jīvītā voropeti, sattānam tv' eva kāyānam
antarena sattham vivaram anupatati. Cuddasa kho paṇ'
imāni yonipamukhasatasahasāni suttāni ca satāni cha ca
satāni, pañca ca kammāni satāni pañca ca kammāni tīpi ca
kammāni kamme ca adbhakamme ca, dvatthi paṭipadā,
dvatthi antarakappā, chaḷ-ābhijātiyo, attha purisabhūmiyo,
ekūnapaññāsa ājīvasate, ekūnapaññāsa paribbājasate, ekūna-

paññāsa nāgāvāsasate, viṣe indriyasate, tiṇṇe nirayasate, chattiṃsa rajojhattuyo, satta saññigabbhā, satta asaññigabbhā, satta nigantthigabbhā, satta devā satta mānusa satta pesācā satta sarā satta pavutā satta papātā satta papātaestāni satta supinā satta supinasatāni, cullāsīti mahākappuno antasahasāni yāni bhāle ca paṇḍite ca sandhāvitrā sammasaritvā dukkhass' antaṃ karissanti. Tattha na -tthi: iminā 'haṃ' ālona vā vatena vā tapena vā brahmacariyena vā aparipakkamā vā kammanā paripācassāmi paripakkamā vā kammanā phussa phussa byantikarissāmi, hevaṃ m -tthi. Daṇamite sikkhadukke, pariyaṇtakāṇe saṃsāre na -tthi hāyanavaḍḍhane na -tthi ukkamaṇḍavanāse. Seyyathā pi nāma suttagule khitte nibbheḍḍiyamānaṃ eva paletti, evaṃ evaṃ bhāle ca paṇḍite ca sandhāvitrā sammasaritvā dukkhass' antaṃ karissanti.

Tatra Sandaka viññū puriso iti patisaṇcikkhati: Ayaṃ kho bhavaṃ satthā evaṃvadi evaṃditthi: Satt' ime kāyā — pe — dukkhass' antaṃ karissanti. Sace imassa bhoto satthuno saccam vacanāṃ, akuteṇa me ettha kataṃ, avasātena me ettha vusitaṃ; ubbo pi mayāṃ ettha sammassamā sammāsaṇḍapattā, yo cāhaṃ na vadāmi: ubbo sandhāvitrā sammasaritvā dukkhass' antaṃ karissamāti. Atirekaṃ kho paṇ' massa bhoto satthuno naggiyaṃ nandīyaṃ ukkutikappadhānaṃ kesamassulocanaṃ, yo 'haṃ puttassambuddhasayanaṃ ajjhāvasanto Kāsikacandanaṃ paccanubhonto malāgandhavilepanaṃ dhārento jātarūparajataṃ sādīyanto iminā bhoto satthārā sammassamatiko bhavissāmi abhisamparāyaṃ. So 'haṃ kiṃ jānanto kiṃ passanto imasmiṃ satthari brahmacariyaṃ carissāmi. So: abrahmacariyavāso ayaṃ -ti iti viditvā tasmā brahmacariyaṃ nibbija pakkamati. Ayaṃ kho Sandaka tena Bhagavatā jānata passatā arahatā sammāsaṃbuddhena catuttho abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vasesya vakanto vā na āra-dheyya sūyaṃ dhammāṃ kusalaṃ.

Ime kho Sandaka tena Bhagavatā jānata passatā arahatā sammāsaṃbuddhena cattāro abrahmacariyavāso akkhātā

yattha viññū puriso sasakkañ brahmacariyañ na vaseyya
vasanto vā na ārādhēyya āyāñ dhammāñ kusalan - ti. —
Acchariyañ bho Ānanda, abbhutañ idho Ānanda, yāvañ - c'
idañ tena Bhagavatā jānata passatā arahatā sammāsam-
buddhena cattāro abrahmacariyavāsā va samānā abrahma-
cariyañ na vaseyya vasanto vā na ārādhēyya āyāñ dham-
māñ kusalan. Katamāni pana tēni bho Ānanda tena Bha-
gavatā jānata passatā arahatā sammāsambuddhena cattāri
anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso
sasakkañ brahmacariyañ na vaseyya vasanto vā na ārādhēyya
āyāñ dhammāñ kusalan - ti.

Idha Sandaka ekacco satthā sabbānū sabbadassāvī
aparisesaṃ āyadassanañ paṭijānāti: carato ca me tittthato
ca suttassa ca jāgarassa ca satatam samitam āyadassanañ
pucchaputthitan - ti. So sūhām pi agārañ pavisati, piṇḍam
pi na labhati, kukkaro pi dasati, candena pi hatthina samā-
gacchati, candena pi assena samāgacchati, candena pi goṇena
samāgacchati, itthiyā pi purisassa pi nāmam - pi gottam - pi
pucchati, gāmassa pi nigamassa pi nāmam - pi maggam - pi
pucchati. So: kim idañ - ti puttḥo samāno: sūhām me
agārañ pavisitabham ahoṣi, tena pavisiñ; piṇḍam me ala-
dhabham ahoṣi, tena nālattham; kukkurena dasitabham ahoṣi,
ten' amhi dattho; candena hatthina samāgantabham ahoṣi,
tena samāgamam; candena assena samāgantabham ahoṣi,
tena samāgamam; candena goṇena samāgantabham ahoṣi,
tena samāgamam; itthiyā pi purisassa pi nāmam - pi gottam
pi pucchitabham ahoṣi, tenāpucchim; gāmassa pi nigamassa
pi nāmam - pi maggam - pi pucchitabham ahoṣi, tenāpucchim
- ti. Tatra Sandaka viññū puriso iti paṭivaneikkhati: Ayañ
kho bhavañ satthā sabbānū sabbadassāvī — pe — tenā-
pucchim - ti. So: anassāsikañ idañ brahmacariyañ - ti iti
viditvā tasmā brahmacariyā nibbijja pakkāmati. Idañ kho
Sandaka tena Bhagavatā jānata passatā arahatā sammā-
sambuddhena paṭhamam anassāsikañ brahmacariyañ akkhā-

tasā yattā viññū puriso sasakkam brahmacariyaṃ na vasesya vasantō vā na ārādhēyya āyāṃ dhammāṃ kusalāṃ.

Puna ca parāṃ Sandaka idh' ekacco satthā anussaviko hoti anussavasacco, so anussavena itihitāparāmparāya piṭakasampadāya dhammāṃ deseti. Anussarikassa kho pana Sandaka satthuno anussavasaccassa sussesatam pi hoti dussesatam pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso itī paṭisañcikkhati: Ayam kho bhavaṃ satthā anussaviko anussavasacco, so anussavena itihitāparāmparāya piṭakasampadāya dhammāṃ deseti; anussavikassa kho pana satthuno anussavasaccassa sussesatam pi hoti dussesatam pi hoti, tathā pi hoti aññathā pi hoti. So; anussāsikam idaṃ brahmacariyaṃ ti itī viditvā tasmā brahmacariyā nibbija pakkamati. Idam kho Sandaka tena Bhagavatā jānatā passatā arabatā sammāsambuddhena dutiyam anussāsikam brahmacariyaṃ akkhātāṃ yattā viññū puriso sasakkam brahmacariyaṃ na vasesya vasantō vā na ārādhēyya āyāṃ dhammāṃ kusalāṃ.

Puna ca parāṃ Sandaka idh' ekacco satthā takki hoti vimamsi, so takkapaṇiyāhutaṃ vimamsānucaritaṃ sayanūpaṭibhānam dhammāṃ deseti. Takkissa kho pana Sandaka satthuno vimamsissa sutakkitaṃ pi hoti duttakkitaṃ pi hoti, tathā pi hoti aññathā pi hoti. Tatra Sandaka viññū puriso itī paṭisañcikkhati: Ayam kho bhavaṃ satthā takki vimamsi, so takkapaṇiyāhutaṃ vimamsānucaritaṃ sayanūpaṭibhānam dhammāṃ deseti; takkissa kho pana satthuno vimamsissa sutakkitaṃ pi hoti duttakkitaṃ pi hoti, tathā pi hoti aññathā pi hoti. So; anussāsikam idaṃ brahmacariyaṃ ti itī viditvā tasmā brahmacariyā nibbija pakkamati. Idam kho Sandaka tena Bhagavatā jānatā passatā arabatā sammāsambuddhena tatiyam anussāsikam brahmacariyaṃ akkhātāṃ yattā viññū puriso sasakkam brahmacariyaṃ na vasesya vasantō vā na ārādhēyya āyāṃ dhammāṃ kusalāṃ.

Puna ca parāṃ Sandaka idh' ekacco satthā mando hoti momuho, so mandattā momuhattā tathā tathā paṭhamā

putthe samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:
 evaṃ pi me no, tathā pi me no, aññathā pi me no, no ti
 pi me no, no no ti pi me no ti. Tatra Sāndaka viṇṇū
 puriso iti paṭhasikkhati: Ayaṃ kho bhavaṃ satthā maṇḍo
 momuho — pe — no no ti pi me no ti. So: annessāsikaṃ
 idaṃ brahmacariyaṃ ti iti viditvā tasmā brahmacariyā nib-
 bājīa pakāseti. Idaṃ kho Sāndaka tena Bhagavatā jānatā
 passatā arahatā sammāsambuddhena catuttarāṃ annessāsikaṃ
 brahmacariyaṃ akkhātāṃ yattha viṇṇū puriso sāsakkaṃ
 brahmacariyaṃ na vasesya vasantō vā na ārādheyya nāyaṃ
 dhammaṃ kusalaṃ.

Imāni kho Sāndaka tena Bhagavatā jānatā passatā
 arahatā sammāsambuddhena cattāri annessāsikāni brahma-
 cariyāni akkhātāni yattha viṇṇū puriso sāsakkaṃ brahma-
 cariyaṃ na vasesya vasantō vā na ārādheyya nāyaṃ dham-
 maṃ kusalaṃ ti — Acchariyaṃ bho Ānanda, abbhutaṃ
 bho Ānanda, yāva 'o' idaṃ tena Bhagavatā jānatā passatā
 arahatā sammāsambuddhena cattāri annessāsikāni eva brahma-
 cariyāni annessāsikāni brahmacariyāni akkhātāni yattha
 viṇṇū puriso sāsakkaṃ brahmacariyaṃ na vasesya vasantō
 vā na ārādheyya nāyaṃ dhammaṃ kusalaṃ. So pana bho
 Ānanda satthā kiṃvādi kimakkhūyi yattha viṇṇū puriso
 sāsakkaṃ brahmacariyaṃ vasesya vasantō ca ārādheyya
 nāyaṃ dhammaṃ kusalaṃ ti.

Idha Sāndaka Tathāgato loka uppajjati araham sammā-
 sambuddho vijjācaranasampanno sugato lokavidū anuttaro
 puriṇḍamaṃsārathi satthā devamanussānaṃ buddho bha-
 gava. So imaṃ lokaṃ sadevakaṃ — pe — sayāṃ abhiññā
 sacchikatvā pavēdati — pe — brahmacariyaṃ pakāseti. Taṃ
 dhammaṃ supāti gahapati vā gahapaliputto vā aññatarasmiṃ
 vā kule paccājāto — yaṃ Kandarakaṃtina eva vāthāretatthā —.
 So ime pañca nivarane pahāya cetaso upakkilesa poṇḍāva
 duhhalikarape vīvica' eva kāmehi vīvica' akusalehi dham-
 mehi savitakkam savicāram vivekaṃ pītisukkam paṭhamaṃ
 jhānaṃ upasampajja viharati. Yasmiṃ kho Sāndaka
 satthari sāvako evarūpaṃ ulāraṃ vasesaṃ adhigacchati.

tattha viññū puriso sasakkam brahmacariyam vasesya vasanto ca ārādheyya āyasm dhammam kusalam. Puna ca param Sandaka bhikkhu vitakkavicārānam vūpasamā — pe — dutiyam jhānam — tatiyam jhānam — catuttham jhānam upasampajja viharati. Yasmiñ kho Sandaka satthari sāvako — pe — āyasm dhammam kusalam.

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṃ vigatūpakkilese mudubhūte kammāniye tthe ānejjappatte pubbenivāsānussatipaṇāya cittaṃ abhininnāmeti. So anekavihītaṃ pubbenivāsāṃ anussarati, seyyathidam ekam — pi jātūṃ dve pi jātiyo — pe — iti sākāraṃ sa-uddesaṃ anekavihītaṃ pubbenivāsāṃ anussarati. Yasmiñ kho Sandaka satthari sāvako — pe — āyasm dhammam kusalam. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṃ vigatūpakkilese mudubhūte kammāniye tthe ānejjappatte sattāsaṃ cutāpapātaṃkāpāya cittaṃ abhininnāmeti. So dibbena cak-khinaṃ visuddhena sūcikasamānusakena satte passati cava-māne upapajjamāne hīne papite savaṇṇe dubbaṇṇe sugate duggate — pe — yathākammūpage satte pajānāti. Yasmiñ kho Sandaka satthari sāvako — pe — āyasm dhammam kusalam. So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṃ vigatūpakkilese mudubhūte kammāniye tthe ānejjappatte āsavānaṃ khayaṇāyā cittaṃ abhininnāmeti. So: idam dukkhaṃ — ti yathābhūtaṃ pajānāti — pe — ayaṃ āsavānoredhagāmini paṭipodā — ti yathābhūtaṃ pajānāti. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati; vimuttasmiṃ vimuttam — iti ānāso hoti; khīṇā jāti; vusitaṃ brahmacariyam, kataṃ karaṇiyam nāparam itthattāyāti pajānāti. Yasmiñ kho Sandaka satthari sāvako evarūpaṃ uḷārāṃ vicesāṃ adhigacchati, tattha viññū puriso sasakkam brahmacariyam vasesya vasanto ca ārādheyya āyasm dhammam kusalam — ti.

Yo pana so bho Ānanda bhikkhu arabhāṃ khīṇāsavo vusitavā katakaraṇiyo ohitabhūro anuppattasaddattho parikkhīṇabhavasamīyogano samma d-aṇṇā vimutto, paribhū-

Jeyya so kāme ti. — Yo so Sandaka bhikkhu araham khināsavo vusitarā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamyojano samma d' aññā vimutto, abhabbo so pañca thānāni ajjhācaritum: abhabbo khināsavo bhikkhu sañcicca pāpam jīvita voropetum, abhabbo khināsavo bhikkhu adinnam theyyasañkhātum ādātum, abhabbo khināsavo bhikkhu methunam dhammam patisevitum, abhabbo khināsavo bhikkhu sampajānamusā bhāsitaṃ, abhabbo khināsavo bhikkhu sannidhikārakaṃ kāme paribhojitaṃ seyyathā pi pubbe agariyabhūto. Yo so Sandaka bhikkhu araham khināsavo vusitarā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamyojano samma d' aññā vimutto, abhabbo so imāni pañca thānāni ajjhācaritum ti.

Yo pana so bho Ānanda bhikkhu araham khināsavo vusitarā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamyojano samma d' aññā vimutto, tassa carato o' eva tiṭṭhato ca suttaṃ ca jāgarassa ca satatam samitam āpādasānaṃ paccupattitāṃ: khinā me āsavā ti. — Tena hi Sandaka upamaṃ te karissāmi, upamāya pi idh' ekacce viññā purisaṃ bhāsitaṃ attham ājānanti. Seyyathā pi Sandaka purisaṃ hatthapādā' chinā, tassa carato o' eva tiṭṭhato ca suttaṃ ca jāgarassa ca satatam samitam chinā va hatthapādā, api ca kho naṃ paccavekkhamāno jānāti: chinā me hatthapādā ti, evam eva kho Sandaka yo so bhikkhu araham khināsavo vusitarā katakaraniyo ohitabhāro anuppattasadattho parikkhinabhavasamyojano samma d' aññā vimutto, tassa carato o' eva tiṭṭhato ca suttaṃ ca jāgarassa ca satatam samitam khinā va āsavā, api ca kho naṃ paccavekkhamāno jānāti: khinā me āsavā ti.

Kiṃ bahukā pana bho Ānanda imasmim dhammarinaye piyyātāro ti. — Na kho Sandaka ekaṃ yeva satam na dve satāni na tīpi satāni na cattāri satāni na pañca satāni, atha kho bhīyyo va ye imasmim dhammarinaye piyyātāro ti. — Acchariyaṃ bho Ānanda, abhūtaṃ bho Ānanda, na ca nāma sadhammokkhaṃsānaṃ bhavissaṃti na paradhammavambhanā, āyatane ca dhammadevanā tva

baḍḍakā ca niyyātāro paṇḍāyisanti, ime paṇ' ājivikā puttā-
 isatāyū puttā, nittānaṃ 'o' eva ukkaṃsenti pare ca vambhenti,
 tayo 'o' eva niyyātāro paṇḍāpenti, seyyathidam Nandaṃ
 Vacchaṃ, Kisaṃ Saṅkiccaṃ, Makkhalinṃ Gosālan'ti.

Attha kho Sandako paribbhājako sakaṃ parisam āma-
 tsaṃ: Carantu bhonto, samape Gotame brahmacariyavāso, na
 dāni sukaram amhehi lābhasakkārasileke pariccapitun'ti.
 Iti' idam Sandako paribbhājako sakaṃ parisam uyyojesi
 Bhāgarati brahmacariye ti.

SANDAKASUTTANTAM CHATTHAM

VARIOUS READINGS.

A denotes the Copenhagen MS.; M, the Phayre MS. of India Office; C, the commentary of Buddhaghosa (Bu.); ZZ, parallel passages from the other Nikāya MSS. in the Copenhagen collection; by DN., MN., SN., AN., the four Nikāyas are meant. A first and second — occasionally a third — reading is marked a, b, c. Conjectures are indicated by an asterisk. If a reading occurs more than once in the same sutta, it is only mentioned at the first place. "Throughout" refers to the sutta, "always", or "constantly", and the like, to the whole Nikāya.

I.

P. 1¹ *evam me* M always. — ¹ *paccassorum* -bhagavā AZZ. — ² *ississāmi* M here and mostly elsewhere (*-essāmi* and *-issāmi* A with about equal frequency, also DN., AN.; *-iss-* SN, exclusively; both forms are acknowledged by native grammarians). — ³ *pathavīto* M partly. — ⁴ *pathavi me* M, afterwards *āpan me*, *teja me*, etc. P. 2¹² *brahmasmim* for *-manī* M. — ¹³ *-bhakinnā* for *-kinh* A at the first place, otherwise *-kinh-* (in Singh MSS. *-kipp-* is more frequent than *-kinh-*, the Burmese, as far as I know, always write *-kinh-*; Bu., though he mentions no difference of reading, explains both forms: *subhena okinnā vikinnā, subhena sarippabhāraṇena abhaghaṇā*, . . . ti Subhakinā). — ¹⁴ *Abhiññato* A at the first place. P. 1⁶ Subscription: *Pathujjanavassena pathama-nayabhinimiparicchedo* M, *Assutavantaṭṭhujjanibhavarasell* (sic) *pathamaṭṭhujjaniparicchedo* A. — ¹⁵ *mā maññati* A throughout except at l. 20¹ at the last two places, where it reads *vā maññati* (*mā maññati* M, *mā maññati* once; *mā maññati ti, maññatīti maññati va*, [na] *maññati va na vatissābo* C). — ^{16, 17} (**mā abhinandati*) *mā 'bhinandati* M, *vā abhinandati* A (C is silent). — ^{18, 19} *aparikkheyyam* A (C — M). — ²⁰ Subscription: *Sekharavassena duttiyanayabhinimiparicchedo*

M, Sekhābhavivaddhavaasati (sic) datiyakabhūmiparicchedo A.—
²⁴ Subscription: Khināsavavaseṇa tatīyanayabhumiparicchedo M,
 Khināsavāhapaṭhamakanaye tatīyakabhūmiparicchedi (sic) A. P. 3.
 Subscription: Khināsavavaseṇa catutthānayaabhumiparicchedo M,
 Khināsavāhadutīyakanaye cattāriyānakabhūmiparicchedi (sic) A.—
²⁵ Subscription: Khināsavavaseṇa pañcamānayaabhumiparicchedo M,
 Khināsavāhatatīyakānaye pañcavānakabhūmiparicchedi (sic) A.—
²⁶ Subscription: Khināsavavaseṇa chaṭṭhānayaabhumiparicchedo M,
 Khināsavāhaatutthānānaye cha-apānakabhūmiparicchedi (sic) A.
 P. 8.^{1,2} pariāṇātantaṃ M.—²⁷ Subscription: Satthuvaseṇa sattama-
 naya- M, Satthārahapaṭhamakanaye sattha-apānakabhūmiparicchedi
 (sic) A.—²⁸ Subscription: Satthuvaseṇa atthamanaya- M, Satthā-
 rahadutīyakanaye atthavānakabhūmiparicchedo (sic) A.

2.

P. 7¹ khayam vadāmi for khaye hoti M.—^{6,7} manasikāro A
 (-ram MC).—²⁰ yaṇāti ye aṇa C. P. 8¹⁷ vā aṇa M.—¹⁹ attanā
 vā me att. apāñānāmi aṇa M, and similarly in the following
 clauses.—²² vādo M (vadati vādo, varikammassa kāraṇo ti sut-
 toḥ hoti C; cf. p. 258).—²⁴ kamānāso om. C, cf. l. c.—²⁵ ka-
 tāro C.—²⁶ jarāya mar- M almost always, also Vin. i, p. 34
 (jarāmarapena AZZ mostly, jarāmaruṇehi occasionally, rarely
 jarāya marapena, which may nevertheless be preferable in this
 phrase). P. 9¹¹ e' eva for ca A.—²⁶ anivaraṇa A here.—
²⁸ yaṃ hi 'kaṭṭi-ālinhi yaṃ cakkhumūriyasaṃvaraṇaṃ aṇa bhū-
 khūno anivutaṇṇa aṭhakotvā apidāhitvā viharantaṇṇāti evaṃ
 attho vaditabbo; aṭha vā yekārasaṇa yaṇ-ti ādāso, bhāro ca
 padapūraṇa, ye aṇāti attho C.—²⁷ -saṃvara- or -saṃvarā AN. VI. vl.
 4; the readings of Bu., I think, were those of the text).—
²⁹ evaṃ-sa te ti evaṃ aṇa te C, cf. Bālavatāro p. 7. P. 10¹
 saṃvara- AM, also AN. l. c.—² -sariappa- M here, elsewhere
 sarisappa.—¹⁷ (pañcāllāṇ- A mostly, also DN., -llāṇ- corr. to -llāṇ-
 M almost constantly, pañcāllāṇ- SN, throughout, AN, mostly,
 A not unfrequently, -llāṇ- AZZ rarely).—²⁰ -byāpajjh- AZZ al-
 ways, M often, but mostly corrected to -bajjh-.—²³ (tipp- AM, AZZ
 invariably in this phrase; bahalāṭṭhaṇa ṭhā C, but in the AN.
 commentary Bu. says, Tippānaṇ-ti bahalāṇaṇ, tūpaṇavaseṇa vā
 tippānaṇ; cf. Mil. p. 148, l. 16).—²⁹ adhivāsika- A (-vāsaka-
 MCZZ). P. 11¹ -kadhānaṇ or -kādhanāṇ ZZ (AMC agree).—
¹⁰ appaṇṇo-app- M.—²⁴ -parināmaṇ A (-māṇ MC, AZZ almost
 always).—²⁵ yato ca kho A (C-M). P. 12⁵ vivattayi AM
 (-vā- C, ZZ almost invariably).

3.

P. 12¹⁰ me is wanting here in MC, and in A there is a slip extending from aithi me tumheuu l. 15 to -dāyādā l. 20; at l. 21 it is likewise wanting in A, but MC agrees in adding it.—¹⁹ ādiyā, -o M.—²³ me (MC) om. A, at p. 13³¹ it is wanting in AC.—²⁴ chaṭṭaniya M, and chaṭṭi constantly for chaḍḍ- (C-A). P. 13¹ patṭā A (-paretā MC).—² me for kha M.—¹⁴ aparibbuṇ- jivā and paribhūṇjivā M—except at l. 24;—¹⁵ iminā va M;—¹⁶ balyana C.—²² pativinoḍḍatvā M.—²³ Cf. Mil. p. 249.—²⁶ alle- khatāya A (C-M).—²⁸ vutvā ca M (C-A).—²⁹ bhikkhave MC. P. 14² āgacchāma M.—¹⁸ Before idh' āvuso M adds, from ll. 2-3, Kittāvatā . . nānaukkhanti; cf. AN. X. vi. 6.—¹⁷ thān- M.—²⁴ therā āvuso M, therāvuso A at p. 15¹².—²⁵ ca om. M. P. 15⁴ hanti om. A.—²³ palāso M almost always, palāso A with a single exception, ZZ vary (the word is wanting, I believe, in SN.)

4.

P. 16¹⁶ Jānussoṇi M (-jānesso AC), ZZ mostly, M partly).—¹¹ sārāṇiyā M always, occasionally corrected to -iy- (sārāṇiy- AZZ with scarcely an exception).—²⁰ bhuggavantaṃ Gotamaṃ A here and elsewhere frequently, partly also ZZ, M at a few places; the other cases are not confounded: bhavaṃ Gotamo, bhoto Gotamassa, etc.—²¹ anāgāriyaṃ M here and often elsewhere, but more frequently like A.—²⁸ mama, ca M.—²⁹ hi kha bho M;—³⁰ arāṇḍavanapatthāni M, arāṇḍe-vāṇapatthānti arāṇḍāni ca vanapatthāni ca C, arāṇḍe- also at sutta 150, and AN. X. x. 9 in text and com., cf. arāṇḍevanaṃ DN. 3; still M may perhaps be right. P. 17³ hi om. M.—¹⁴ mantā sandosa- A (C-M).—¹⁵ aññataro M.—²⁰ kaṃmatā M.—²¹ pallomaṃ-ti paṇalomaṃ, totthibhāvan-ti aitho C.—¹² jivā sand- A.—²⁰ jīvitā A.—²⁴ rāgā sand- AMa. P. 18¹ kappā sand- A.—¹¹ mettacittatam M.—²⁴ uddhata-arup- M;—²⁵ citta sand- A.—²⁶ -cittatam M.—²⁷ vicikicchī MCa;—²⁸ kankhā-vicikicchā M.—¹⁴ vici- M. P. 19¹ -kkaṃsanak- M;—² -vamb- AbC, A or Ab mostly, also ZZ.—¹⁸ kaṃ- sanatam M.—²² nikkāmayamānā sand- A. P. 20¹³ elamug- M. elamūg- A, ZZ mostly; elamugā ti elamukhā, khakāraṇa gakhā kato, tālāmukhā ti vuttam hoti, . . . elamugā ti pi pātho, elamukā ti pi keci pāthanti, apare elamukhā ti pi, sabbattha elamukhā ti aitho C.—²⁸ AM add the subscription Selaṃapariyāyuk; Sela- ṭṭhānārammaṇapariggaho C.—² rattisa M, A once.—²⁴⁻² nā- māhaṃ bhay- M (C-A).—²⁵ tatra me A, tattha ca me MC;—²⁶ mago AMa (mago MbC). P. 21¹ paṇṇasāhām (meaning -kadam?) C (=paṇṇakocavaram) paṇṇakasaṇḍaṃ M;—² pāṭeti A (ereti MC). —² etad-ahosi for evam hoti M;—² tam om. M.—² to tathā-

idhūto A.—²¹ rattin-ti M.—²² lokāṇṇakampakāya AC, AZZ always, except DN.—²³ pathamaṇṇiṇānaṃ, etc. AC, AZZ always, except SN. P. 22³ sato sumpajāno AMZZ occasionally.—⁴ adukkha-masukhaṃ M constantly (adukkhaṃ as AZZ in this phrase).—⁵ ānāja- or ānāja- M always, cf. Vin. iii, p. 4 (ZZ—A).—⁶ vīṇaṃ pi M constantly; — timsatiṃ pi A often (timsam pi MZZ); — cattā-ṇe M, AZZ occasionally.—⁷ satadā pi jātiyo vāhasam pi j. sata-vāhasam pi j. M at two places.—⁸ uppādiṃ C, AZZ almost always (udapādiṃ M always; upapādiṃ or rather upāpādiṃ might be expected, but it occurs nowhere).—⁹ tatrap' āsāsi M mostly, AZZ have both readings.—¹⁰ vigatā and vigato AZZ frequently, but vib. is the reading of Bu.—¹¹ uppaj- AZZ with scarcely an exception, as well as other Singh MSS.; likewise uppanna for upapanna, except in idhūpapaṇṇa and similar cases. P. 23²³ vimuttaṇṇiṃ vimutti' aṇṇhi M invariably.—²⁴ rūpā vatāyaṃ M. P. 24² nikkuj- AZZ and the Singh generally in this phrase, with very few exceptions, as Suttaip. p. 55 in the Copenhagen MS. (nikuj- M always).—⁵ dukkhaṇṇi M constantly.—⁶ ajjātagge ti ajjātaṃ ādinaṃ katvā ti evam-ettha attho vedittabbho, ajjātaṃ ti ajjābhāvaṃ; ajjādagga ti vā paṭho, dukkaro paṇḍanaṇḍhikaro, oja-aggam katvā ti attho C.

5.

P. 24¹⁷ maggaṃ M (C—A).—¹⁸ yāya-ti pi paṭho C.—¹⁹ ti akkhāyati M at the first four places.—²⁰ pariso yeva akkh. A here. P. 25³ moggallā- M always.—²¹ rajapātho ti rajapatha, ayaṃ eva vā paṭho C (M or Ma have partly so).—²² mañ and sā wanting in M.—²³ so sadaso so A here.—²⁴ aparizonaddhā Mb. P. 26¹ sū om. M.—² parisonaddhā ssa Ma here.—³ an-kilittā ssa malaggāhitā M (parisonaddhā and ankilittā are per-haps right in these two cases).—⁴ na anu. A here. P. 27² ayaṃ kko āvuso M.—⁵ kko om. M.—⁶ angaṇaṃ-ti M.—⁷ vatāluṃ āp. M; — na c' eva mañ A (C—M). P. 28⁸ purakkhitvā M (C—A).—⁹ so aññaṃ A here.—¹⁰ nāṇo A here. P. 29¹⁰ garuṃ kar- M.—¹¹ amāṇaṃ A here.—¹² upādhāyo M, Ab here. P. 30¹⁴ anyanti MC.—¹⁵ ssaññaṃ M (C—A).—¹⁶ cārika A here.—¹⁷ n' eva makkaraṇti A here, na c' eva sakk. na so M here, cf. l. 37.—¹⁸ hi ssa M (C—A).—¹⁹ rajayitrā A (rac-MC).—²⁰ jaṇṇaṃ jaṇṇaṃ A Ma; jaṇṇajjāṇaṃ viyādi makkha-mokkhaṃ viya maccāpūmanāpāṇa viya, api eva vattamāpūmanāpāṇa (sic) viyāti pi vuttamā huti, vattāda (sic, vadhuṇṇā?) hi jani ti vuccati, taṇṇaṃ nīyamāpūmanāpāṇaṃ jaṇṇaṃ., jaṇṇajjāṇaṃ viyā pīti vā paṭho C.—²¹ avāpūritvā AC.—²² paṇḍitā and appaṇḍitā M.—²³ na c' eva sakk. na g. M. P. 31⁶ nimantāṇiko M.—⁷ vicinittakāḍākaṃ M (C—A).—⁸ pubbaṇṇa- AM

here and mostly, cf. my Pali Misc. p. 80; — *pattarivaram* *ādāya* M almost constantly, A rarely, ZZ not very often, —¹⁰⁻¹ *Sāmiti* A, *Samiti* M (*Samiti* C). —¹¹ *taçcheti* M here. —¹² *ājivak* M (C—A). —¹³ *suddhā sāre* Ma, *suddhāya sāre* Mb; cf. p. 488, P. 32² *parivātakko hoti* M. —¹⁴ *maṃsā maṃsāya* M (C—A). —¹⁵ *asaddhā* M. —¹⁶ *sathā* Ma always. —¹⁷ *tabbhino* MC. —¹⁸ *paṇḍa-vanto* M. —¹⁹ *pivanti* MC. —²⁰ *c' eva*, *ca om.* M; — *sabrahmacārin* Mb; *sabrahmacārīti raseam* *pi vattati digham* *pi*, *rase* *sati Sāriputtassa upari hoti*, *dighe sati sabrahmacārinam* C. —²¹ *vuttthap*-, *paṭṭthap*- M. —²² *daharo vā* AM (without *vā* AZZ mostly); — *yuvā vā* Mb; — *mundaṇajātiko* M partly, also DN.; — *sasphāto* M. —²³ *pāvaddhikamālaṃ* A, *vaasikimālaṃ* AN. VIII. vi. 1: — *tiamuttaka* A, *adhimuttaka* M (*atim* AN. I. c.).

6.

The beginning of this sutta is identical with AN. X. viii. 1 (marked B). P. 33¹ *anumatt* MC (*anu* A constantly, also SN.); — *dasāvino* B. —² *manāpo* *ca* M; — *garu* *ca* B (elsewhere AN. has, *piyo* *ca* *hoti* *m.* *ca* *g.* *ca* *bh.* *ca*, constantly and very often); — *bhāvanīyo* M (*īyo* ABC). —³ *yo mam* M (*ye ma* AB). —⁴⁻¹² *abhi-* *bhuyya* not repeated in AMa (B—Mb). —¹¹ *abhi-* *cet* AM always, ZZ mostly (*ābhi* Ba, C mostly, ZZ partly). —¹⁴ *passitvā* A (elsewhere *ph*-, cf. p. 477 et seq.), *phussitvā* M, rarely *phusitvā*; *kāyena phussitvā* *ti* *nāmakāyena phussitvā*, *pāpussitvā* *adhigantvā* *ti* *vuttam* *hoti* C (*phassitvā* ZZ mostly, *phusitvā* partly, *passitvā* very rarely). P. 34¹²⁻¹⁶ (*pathaviyā* and next *pathaviyaṃ* AMZZ almost invariably). —¹⁵ *abhiñjamāno* AMb (*o* or *u* ZZ). —¹⁷ *caṅkameyyam* Mb (ZZ—AMa). —¹⁸ *parāmaṇeyyam* M constantly (*parima* A always in this phrase, also ZZ with very few exceptions; the reading is rather uncertain, and M may perhaps be right). —²² *santike vā* *ti* AZZ occasionally; in a different phrase without *ti* the right reading is *santike vā*, cf. p. 139, I. 9, etc. P. 35²⁷ *abhiññā* M (*āya* AC, at p. 40, I. 5 AMC, *abhiññā* AMZZ commonly).

7.

P. 36¹³ (*duratta*-) *duratta* AMC. —¹⁴ *mañjjeṭṭhikāya* A here. —¹⁶ *māyā* *c.* *upakāso* A. P. 37² *yato* *ca* *kho* A (C—M). —³ *yatodhi* *kho* M, *yatoesadhiko* A (*yathodhi* *kho* C, explained by *sakāsaṇṇodhivassena*, and with the remark added, *yatodhi* *kho* *ti* *pī* *pāṭho*; cf. *Suttanip.* 3 v. 26, Jāt. 408 v. 6, 509 v. 23, 535 v. 21). —²⁰ *amiti* A here. —²¹ *pāmojjaṃ* M, A once. —²² *paroddi-* *tama* M here. P. 38¹² *acchadakkāṃ* M (C—A). —²¹ *satuttham* M almost always (*in* AZZ). —²² (*read* *sabbhattatāva*; *sabbattha* M

constantly, AZZ rarely, C refers to Visuddhimaggo; cf Childers). —²⁴ 'atth' idam A. C has both readings, AN. III, vii. 6 agrees with M. P. 39^o Bahu- M throughout, A partly (Bahu- C). —²⁵ (*mokkha-sammata) lokasammata A, lokasammata va Ma, lokkha-sammata va Mb; lokasammata (sic) ti lokkhabhāvasammata (sic, mukha-?), cakkhabhāvam (sic, mokkha-?) visuddhabhāvam datiti evam sammata ti vuttam hoti, lokasammata (or lokā-, lokam-, lokya-, the letter is illegible) ti pi pāho, tass' attho: seṭṭham lokangamāyati (sic, lokam gamayati?) evam sammata ti C. The first reading of Bu. is certainly not lokasammata, but the text is so corrupt at this place, that it is difficult to say what he wrote. —²⁶ pūṇasammata, bahujanassa wanting in A (C—M). —²⁷⁻²⁸ pāpakammam kataṃ pav- M. —²⁹ avikkak- corrected to adhi-kakk- M, āvi- and avi- C, acittakaṃ ca A (mahānassambhāravassena laddhāvohāraṃ ekam tittam C); — Sundarikūmahī M. —³⁰ Saravatiṃ M (C—A) —³¹ (*pakkhamo) pakkhanto A, pakkhando M, pakkhanto ti avisanto (pavisanto?) C (these are common errors for pakkhamo). —³²⁻³³ The division of these lines into stanzas is that of A; M makes the third verse end with upasantho andā, the fourth with khematam, and couples the last three lines to one verse. It escaped my attention that the fourth line is vuttā-lyā. We had better, perhaps, distribute the whole into four stanzas, the first and the last being of three hemistichs each. The eighth hemistich is in my opinion scarcely of equal age with the rest. —³⁴ evam eva M. —³⁵ labhēyyāṃham A. P. 40^o abhīmūsi M (abhiha- AZZ, also M mostly); — kho āyasmā M here (aññataro kho pana is the reading of DN. and MN.; SN., AN., Vin. have a. ca pana; a. ca kho pana is of rare occurrence, cf. Suttanip. p. 15). —³⁶ Vatthasuttam C (commonly quoted by this name).

8.

P. 40^o sāyanha- A not unfrequently, SN. always, M rarely). —³⁷ yattha c' etiā A throughout. P. 42^o ro om. A (C—M). —³⁸ rāriṇo M. —³⁹ vādino M. —⁴⁰⁻⁴¹ It is somewhat uncertain, whether piṇḍā vācā and pharṇā vācā are or are not compounds. A has -āvācam, -āvācāya, -āvāco in 35 cases out of 60, ZZ vary as much; M always, with a single exception, writes -āvāc-, which the corrector occasionally changes to -āvāc-, in the acc. partly to -am vācam, I incline to the opinion that the correct form is -āvāc-. The same uncertainty prevails in the case of -gāmini paṭipadā (cf. p. 47). —⁴² Jāpino M. —⁴³ diṭṭhikā M at both places. —⁴⁴⁻⁴⁵ samādhino M. —⁴⁶ abhinamiddhapariyutthitā for vigatathān-middhā M here. —⁴⁷ visikkicchā M throughout, A twice. —⁴⁸ akodhanā M. P. 43^o anussukī A occasionally (anim- ZZ mostly, M constantly). —⁴⁹ abhiha- A almost always, MZZ mostly. —

¹⁴⁻¹⁷ anuttāpi A here, anuttappi or anuttappi and ottappi M, partly corrected to -ttāpi, -ttappi A at sutta 110 (-ttāpi CZZ).—¹⁸ anuddiṭṭhi aparāmaṇi A here and at l. 33.—¹⁹⁻²⁰ anuviddhi-yamāṇāu A, anuviddhiyā M.—²¹⁻²² aṇṇa tassa for tassāṇa M.—²³ vā for pi M. P. 44⁴⁻⁵ ābrahmacariyā verumaṇi for brahmacariyaṇ M, also at p. 45, l. 14.—²⁴ āṇaṇṇa, -vimuttāṇa A here.—²⁵ anupānāhita M at both places.—²⁶ Instead of anisā M has anisako, anisatāki (meaning anisakita).—²⁷ macchariyassa AM, here corrected in M.—²⁸ amāyāvitā M at both places.—²⁹ otappam M, A here.—³⁰ upatthitasati for -satitā A at both places. P. 45³ palippalipanna A, palipāpali C partly (explained by gambhīrakaddama nimoggo, . . . palipān-ti pañca kāmāgūṇā, . . . pañcakāmāgūṇapalipe palipanna). P. 46⁶ vo for kho M (kho A constantly in this phrase except at p. 118, it is wanting in ZZ).—⁷ AM add an index stanza: Catuttārissa (catuttārissa M) padā vuttā sandhiyo (7 -iyā A, saddhiṃ changed to saddhiṃyā M) pañca desitā (pañcahi desitā M), Sallekha nāma suttanto (suttanto Sall, nāma A) gambhīro sāgarūpamo.

9.

P. 46²¹ aṇṇa A throughout, AZZ also in other compounds mostly, a reminiscence probably from verse (aṇṇa M); -gat' aṇṇa M throughout, A at the first three places (-gatā 'sa C).—²² hi āvuso M. P. 47²⁻³ saddhamman-ti and -mūlan-ti AM here and afterwards often; according to the scholiast all these are kathetukamāyāpucchā, asked by the speaker himself.—²³ antamkaro A throughout the sutta, and elsewhere mostly (antakaro C, M always except at p. 483, l. 7).—²⁴ sādhu āvuso A here (C—M).—²⁵ āpucchā Ma, A mostly; -cchissu A except at the first three places.—²⁶ siyāvuso A mostly, siyā paṇ' āvuso partly (siyā āvuso AM here, M throughout).—²⁷ (-gāmini-paṭipadān-ca AM throughout; in other phrases -gāminim paṭipadān, -gāminiyaṇ paṭipadāya are as frequent; cf. p. 73). P. 48³ paṭipadā ti M throughout, A mostly.—⁴ (tatiyo AM, ZZ almost always, -iyā once or twice); — catuttham MZZ always (cf. p. 261, l. 8; the readings of A at this place, tatiyo and catuttho, are no doubt those of Bu., but they are scarcely ever met with elsewhere).—⁵ byādhī pi dukkhā wanting in M, at p. 185, l. 4 in AM, at sutta 141 in A at least, likewise at DN. 22 according to Burmese authority; it is added at SN. LV. 11, Vin. i, p. 10; in all the other passages referring to jāti, jarā, macasaṇ, the MSS. are generally consistent in either adding or omitting byādhī.—⁶⁻⁷ appiyehi sampayogo dukkho, piyehi vippayogo dukkho is substituted for sokaparideva-pāyāsā at SN. l. c., DN. 22 (Burm. MSS.), Vin. i, p. 10 (AM agree here).—⁸

-akkhaṇḍhā pi M and all the Burmese authorities known to me, also Vin. I. c.—²⁶ ponobbhav- M constantly, also Vin. I. c. (ponobbhav- AZZ; ponabbhav- is quoted in the AN. commentary, but it is not found in the Copenhagen MS. of the text) P. 49¹ ayam vuccat' āvuso dukkhanirodhagāmini-paṭipadā is added after -samādhī in Mac, wanting in AMb.—²⁷ katamaṣ- c' āvuso maraṇaṃ AM, also SN. XII. 2, but wanting at SN. XII. 27, 28; the phrase was wrongly inserted, I think, from a similar but not identical passage at sutta 141 and elsewhere.—²⁸ (macca-maraṇaṃ 'ti maccaṃaṃkhātāṃ maraṇaṃ, tena sammucchodamaraṇādina) nisedhethi; Kālo ti Antako, tassa kīriyā ti kālakīriyā C).—²⁹ -va-rassa M (ZZ—A!); — after nikkhepo M adds jīvitindriyassa upacchedo (wanting in ACZZ). P. 50³ A before ayam-eva inserts katamā jāti-nipatipadā, but only here.—³⁰ cattār' imāni M. P. 51¹ upāliṇāni M.—³¹ poṭṭhabb- A almost always, P. 53¹² vuccati āvuso M here; — cattārī mahābh- C. P. 54⁷ katamo pan' āvuso saṅkhāro Ma (cf. p. 55, l. 8).

10.

For this sutta I have had at my command, besides AMO, first the Copenhagen MS. no. XI (marked B), and next the Mahāsatipapaṭṭhānasutta of DN. (D. — B), which but for an addition towards the end agrees verbatim with our text, and which I have been able to collate with two printed editions, Colombo 1872 and Rangoon 1233 (E. O). To several passages there are parallels at suttas 13 (F), 119 (G), and AN. VI. iii. 9 (B). P. 55²¹ Kurusu MO.—²² Kammasā- EMO; -dammaṃ AEM, -damaṃ O (Kammāsādh- ZZ mostly, Kammassa- occasionally; Kammasā- and Kammāsa-, -dh- and -d- C, Bu. seems to have read Kammāsa-dhammaṃ). Cf. p. 501. P. 56¹ sokaparidevānaṃ O, M constantly (-pariddavānaṃ BE, AZZ always in this phrase; sokapariddavānaṃ 'ti (etc) sokassa ca paridevaṃsaṃ ca C. I now think that Bu. read -paridev-, and that the Singh. reading is a reminiscence from verse, where that substitute is frequently used for metrical reasons, cf. ujjugāṭā, u. on p. 46, l. 21).—²³ Subscriptions to the paragraphs are given in BUEMO; here: Uddesavārekathā CO, Uddesavāraṃ BE; M has no subscription here.—²⁴ kathaṃ ca paṇa O throughout, M om.—²⁵ ābhūjitrā Ma, -ācitrā O (-ujitrā Mb constantly, AZZ mostly, cf. Lal. Vist. p. 325).—²⁶ nāto va paṇa O, M always, cf. Vin. III, p. 70 (without va AZZ always).—²⁷ āj- ABD, acch- Ma (uñch- EMBO, cf. añoh' āyāmo Dhātumaṇḍi v. 12, Saṃskṛit ācch-, āchi āyāmo Westergaard's Rad. p. 347).—²⁸ paṭisaṭṭi- MO.—²⁹ pi om. M here, evaṃ 'pi kho O, A at the first three places, M occasionally (evaṃ 'pi Bu.).—³⁰ Subscription: Anāpānāpabbhāṃ CO, Anāpānāsatikāṇaṃ BE (also afterwards

·kandam for -pabbasi), Assāsapabbam M.—⁵⁶ gacchanto 'mhihi O. P. 57⁴ Subscription: Iriyāpathapabbam BCEMO.—⁵⁷ sammāḥ- AAZ always with a single exception, also Lal. Vist. p. 297 (sammāḥ- O, M constantly, as well as other Burmese MSS., with rare exceptions, as Jāt. ii, p. 380; the form is corrupted from sammāḥ-, cf. Oldenberg, Kuhn's Zeitschr. XXV, p. 324).—⁵⁸ Subscription: Catusampajāññapabbam BCE, Sampajāññapabbam MO.—⁵⁹ padatalā A;—pūram BEMO.—⁶⁰ ahāru O, M always;—aṭṭhi DEMO (ā AAZ almost always).—⁶¹ O adds matthalungam after karissam;—⁶² khelo AREHM (-lo AAZ mostly, cf. khaṭṭa-simāhārikā- Mañāvaṇṇa p. 28).—⁶³ ghāṇikā B, M mostly;—matthalungam is added after mettā at Khuddakapāṭha p. 3, cf. Mil. pp. 26, 28, and the addition is necessary to make up what is called in the Nikāyas, also in the text of Buddhaghosa, who in the com. on sutta 28 remarks, matthalungam pana na idha pāṭim āroḥhas.—⁶⁴ mūtoli AG, putoli M, toli O, mutoli AE, mūtoli B (mutoli C).—⁶⁵ Subscription: Paṭikkūṭamanasikārapabbam BCEO, Paṭikkūlapabbam M.—⁶⁶ vāyodhātu without ti A, G here. P. 58² catumahā- O, M always;—paṭihhaḥ- B, vibhaḥ- MO.—⁶⁷ jātakam DH, jātitaṃ A (-jātam BEFGMO).—⁶⁸ evaṃ anātito M, ADO once (etam au- BEH, ZZ mostly).—⁶⁹ BE, which have no abridgements, add subscriptions to the subdivisions of this paragraph: Pāṭhamasivathikam, etc.—⁷⁰ (The readings of M at pp. 88-9 are marked X); for supāṇehi vā kh, MNO substitute, kaṇkehi vā kh, sunakhehi vā kh, byag- ghehi vā kh, dīpāhi vā kh. (A constantly as in the text).—⁷¹ pūṇakehi kh. D.—⁷² aṭṭhisankh- BCE (aṭṭhika- AGMO, DH once).—⁷³ nimmaṇṇa- MNO; -makkhittā ABDEFH (-itā CGMO; read nimmaṇṇa loh-? cf. p. 364, l. 17, where MC read so; the error would naturally arise from -maṇṇaloh- at the foregoing and following lines).—⁷⁴ -saṃbandhanāni ACa.—⁷⁵ After pā- datthikam M adds a, goppatthikam, NO a, goppakattthikam.—⁷⁶ uruṭṭhikam a, katṭṭhikam MNO;—for aḍḍena piṭṭhikantakam M substitutes, a, phāṇakattthikam a, piṭṭhikam a, khaṇḍha- ṭṭhikam a, bāhuttthikam a, aṇṇatthikam a, gīvattthikam a, ha- nuttthikam a, kaṇṇatthikam a, dantatthikam; NO have the same reading with omission of a, bāhuttthikam a, aṇṇatthikam and a, kaṇṇatthikam, and with hanuttthikam for hanuttthikam.—⁷⁷ saṅkhavaggaṇapattibhāgaṇi MNO.—⁷⁸ puṇjakatāni BD, puṇṇikāni EG;—FN add aṭṭhikāni before terov-, ANa omit it at the second place, GH transpose terov- and aṭṭhikāni (BDEMO as in the text, also Bu.);—pāṭikāni BH. P. 59² evaṃ pi kho M almost throughout.—⁷⁹ Subscription: Sivathikāpabbam C, Nava- man Sivathikam—Kāyānupassanātipatthānā BE, Navasivathikā- pabbam—Kāyānupassanātipatthānam M, likewise O with Cuddasakāyānupassanā instead of kāy.—⁸⁰ vā vedanam vediya- māro O throughout.—⁸¹ Subscription: Vedānāsupassanā CO, MB

add. -satipatthānaṃ, -nā, Savaradanānupassanā E. P. 60⁴ Subscription: Uttānupassanā CO, -nāsatipatthānaṃ MB, Evam sojasa-
vidhena Cīttānupassanā vuttā E.—¹² -machand- M constantly.—
¹³ Subscription: Nivaranapabbhū CMO, -niddesaṃ for -pabbhū BE.
P. 61¹ paṇḍasaṃ upād- MO.—¹⁶ Subscription: Khandhapabbhū
CMO, -niddesaṃ BE.—¹⁷ saṃoj- BDEM.—²¹ Subscription: Āyatana-
pabbhū CMO, -niddesaṃ BE.—²² satia bojjh- D, O once. P.
62⁷ bhāvanāya pāri- BEO, ZZ occasionally.—²⁵ Subscription:
Bojjhangapabbhū CMO, -niddesaṃ BE.—²⁶ After pajānāti M inter-
polates a passage of some length, borrowed from the Mahā-
satipatthāmasutta of DN.—²⁸ Subscription: Catussekapabbhū C,
Saccapabbhū O, Dhammānupassanāsatipatthānā BE, M has none.
—²⁹ bhikkhava bhikkhu A at the first three places. P. 63²
chaḥ bāṇāni A (cha v. BDEMO).—²⁻¹⁰ ekamāsaṃ M, B once,
ekamāsaṃ O.—¹⁰ addha- DM, vijhā- G;— māsaṃ yo O.—¹² Here
and at the end of every following vagga except the last two, an
uddānaṃ in verse is added, generally corrupt in both MSS. and
with great discrepancies.

II.

P. 64¹ amanehhi M except once;— aṇṇehhi Ma at the first
two places, C has aṇṇe hi, aṇṇehhi, aṇṇe ti, Ba. is silent; cf.
DN. 16 ed. Child. p. 50, AN. IV. xxiv 9. This passage is
often quoted, generally with the reading aṇṇe.—¹² (°pana no)
panā M, paṇḍasa A.—¹³⁻²¹ so (AMC) should perhaps be yo, cf.
yāni at l. 22.—²² adhippāyaso M, adhippāyogo C, adhippāyo A
always, -ppāyāso or -ppāyaso SN. and AN. mostly, cf. p. 84).—²⁷
pūthu M, A once.—²⁸ okāraso M.—³¹ sē niṭṭhā after na is
wanting in M here and at two places farther down. P. 65¹⁸
-diṭṭhi M.—²⁰ savupādānā A.—²¹ jarā M, cf. n. on p. 8, l. 30.
P. 66¹ paṇḍap- M or Mb. P. 67¹² svākhyāt- M mostly.—¹⁶
ime kho bh. M (C—A).—²² -am -idam for -aṇ- c' idam A
throughout.—²³ yato kho A (C—M, but A may be right).
P. 68² Culla C almost always.

12.

P. 68⁶ aparapure M, amarapure A (avarapure ti purassa
avare, pacchimadiśāyaṃ ti uttho O).—⁷ parisati M (parisatiṃ ti
parimajjhe C, -satim AZZ almost always).—⁷⁻¹² evam A (in
spite of evā vācā at l. 30, A is probably right, cf. p. 227 and a
few other parallels).—⁸ uttari man- AZZ almost constantly, M
or Ma always, but comp. uttariā- ca or uttariṃ vā man- SN.,
AN.; manussadhammo nāma dāsa kusalakammopattā . tato utta-
riṃ, or manussadhammato upari C (-dhammā AZZ invariably,

also M or Mb, *uttari manushyadharmā* Lal. Vist. pp. 309, 310; cf. Vin. i, p. 9, Jāt. i, p. 399, etc. The scribes confounded this phrase with the compound *uttarimanuṣṣadharmā* p. 472, Vin. i, p. 97, etc.)—¹¹ *khv'assa* M.—¹² *na niyyāti* A throughout, cf. Jāt. i, p. 389 (Bu. confirms the reading of M, comp. also l. 31 et seq. and p. 72, l. 9).—¹³ *Vesāliyam* AM.—¹⁴ *kodhano* h' *eso* Sār. M, cf. Jāt. l. c.—¹⁵ *kho* for *so* Mb (a conjecture, it seems, and perhaps a goud one). P. 69¹⁶ *yaṃ pi* A only here, cf. n. on p. 34, l. 15.—¹⁷ *cankamati* Mb (*kamati* AMac).—¹⁸ *pāṇinā parāmasa* M, see n. on p. 34, l. 19.—¹⁹ *thān* and *athān* M except at p. 70, l. 2. P. 70²⁰ *gāmini* A (*gāminin-ti* C).—²¹ Bu. seems to read *dhātum* *dhātum* *lokaṃ*. P. 71²² *abhināya* A, M once. P. 72²³ *paṇivediss*, *vediss*, *vādess* A (*codess* MC, also AN. IV. i. 8).—²⁴ *etan' aham* M throughout.—²⁵ *paṇ'* etc M (AN. l. c.—A).—²⁶ *so* *na niyyāti* *so* *niyyāti* AM, cf. p. 68, l. 12.—²⁷ *cattumalā* Ma.—²⁸ *kamitvā* A, also DN. 16 ed. Child. p. 28, AN. VIII. vii. 6.—²⁹ *samāpamupubbā* AN. l. c. (*samāpajjita* AMC, also at sutta 127 and DN. l. c.; it is, however, an unlikely form in Nikāya style). P. 73³⁰ *abhinibhijja* *abhinibhijja* M (C—A, cf. p. 104).—³¹ *pettivā* A partly (*pitti* M, ZZ mostly, other MSS. rarely, C has both readings).—³² *gāmini* *ca* *maggaṃ* A mostly, Mb throughout. P. 74³³ *iriyati* A partly.—³⁴ *ehanta-* *dukkhaṃ* *tibbhaṃ* *katukhaṃ* *vedanāṃ* M, and so throughout *am* *va-* *dannaṃ* (C—A, *tippā* ti *bahalā*, cf. p. 10, l. 29).—³⁵ *pār' angārāsaṃ* *am* M (C—A, cf. *pārā* *ang* p. 365; SN. has *pamā* for *parā*).—³⁶ *papatitaṃ* M, Mb at p. 75, l. 6 (C—A, cf. however p. 365, l. 23).—³⁷ *yonisaṃ* A at the first two places. P. 75³⁸ *obhāyāya* A here.—³⁹ *imam' ora* M here. P. 76⁴⁰ *upphassita* A, *phussita* M (Ma perhaps *phas*); *phuss* C, *phuss* and *phase* AZZ).—⁴¹ *acchodakā* *āṭṭodakā* *āṭṭodakā* AZZ always (cf. DN. 16 ed. Child. p. 43), *āṭṭodakā* for *āṭṭodakā* *setakā* M constantly; cf. *acchodakāṃ* Lal. Vist. p. 311.—⁴² *eupatitthā* M (*sūpa* and *sūpa* AZZ, cf. S. *sūpa-* *tīrtha*).—⁴³ *diḥbo* Ma, *tiro* A, cf. p. 366.—⁴⁴ *taṃ' ena* A here and often elsewhere (*taṃ' enaṃ* and *taṃ' ena* ZZ).—⁴⁵ *ogāhityā* *ca* *niḥāyitvā* M.—⁴⁶ *ca* at the first place is wanting in A. P. 77⁴⁷ (*caritā*) *caritvā* AM.—⁴⁸ *o* *sudāṃ* MC, also Jāt. i, p. 390.—⁴⁹ *taṃ* *sudāṃ* *me* A (C—M). To the following text or parts of it there are many parallels, comp. pp. 155, 238, 307, 342, also sutta 94, and it recurs more than once in DN. and AN.—⁵⁰ *hatthāva* A here and mostly elsewhere (*hatthāp* M constantly, ZZ with few exceptions, also C, and Bu. seems to have read so; Lal. Vist. has *hatthapalehaka* p. 312, *hatthāvalahaka* p. 323).—⁵¹ *bhaddantiko* M always.—⁵² *uddissakataṃ* M constantly.—⁵³ *nimantassaṃ* M, ZZ partly.—⁵⁴ *kumbhi* M, ZZ partly.—⁵⁵ *khlopi* A here (cf. Mil. p. 197), *kalopi* M always, ZZ partly, *kaḥ*, *kal*, *khal* C (—*ukkhali* *pacchi* *vā*).—⁵⁶ *pāyantiyā* M here.—⁵⁷ *lopi* *vā* AZZ partly, also at the next line.

P. 78¹ daddala-, daddalla-, gaddula- A partly; daddalan-ti (sic) sammakārehi sammam likhitvā chaḍḍitakasaṃsaṃ C; cf. gardula- Lal. Vist. pp. 259, 323.—¹⁰ āhāro vā A here and at p. 308, l. 5 (vā is wanting at all the other places).—¹² (ajinam-pi AM, ajinan-ti C; probably the right reading, though all the other authorities have ajināni pi); — (ajinakkhipan-ti tad-eva (ajinam) majjhe phāṣitam, sakkhuran-ti pi vadanti C).—¹³ -pakkkhakan-ti C, -pakkkhikam-pi ZZ once or twice.—¹⁴ -rohanā M, ZZ partly.—¹⁵ -pamañ- M.—¹⁶ -jagucchiasamim C.—¹⁷ udakabhiñ- AM (udahi- C four times).—¹⁸ āpādesin-ti M, āpādesam and āpāden-ti (sic) C. P. 79¹ ajjhogahetvā A constantly, also ZZ with scarcely an exception, -gāhetvā M mostly (-gāhitvā M occasionally, cf. Mil. p. 87).—² sampatāni M (C-A).—³ -gopālā A, — catu-kūḍigo A, -gūḍiko C, -kkuḍiko M, also AN. V. vi. 2 (-kūḍiko DN.24); — tāni wanting in M here.—⁴ -dīnasaṃ M.—⁵ -vikata- Ma, -vikañ- Mb (C-A).—⁶ bhimsanakaṃsaṃ A (cf. Vin. iii, p. 8; bhimsanakatasaṃ-ti bhimsanakabbhāro ti attilo, sassa takāsaṃ lopo dapphabbo, bhimsanakattasaṃ yeva vā pāṭho, bhimsanaka-tāya itī vā rattabbe liṅgavipallāso kato ti C).—⁷ -raṭṭhakā MC (not Bu., who explains it as a substantive; cf. Mil. p. 396, Jāt. i, p. 390, AN. III iv, 5, Rattisaṃ-ṭṭhakāsu Vin. iii, pp. 31, 288 is scarcely correct, Udāna 9 has -ṭṭhako in the same phrase); — rattisaṃ om. M.—⁸ -sutatto—sutatto C; — so sīno e' eva M, so sīto A, soṇho—sutinto C (cf. Jāt. i, p. 390, the metre requires amendment, possibly as u latta va u sīno).—⁹ upani-dhāya AM (upedhāya C, cf. Cariyāp. v. 357 (iii. 14 v. 1) — Jāt. i, p. 47); — gāmaṇḍalā ti gopāladārakā C, gāmaṇḍalā Cariyāp. i. c., cf. at sutta 93 gāmaṇḍalarūpo — gāmadārakurūpo —¹⁰ appādetthā AC. P. 80¹ Cf. Lal. Vist. p. 319 et seq.—² -pi panti A, also at p. 81, l. 1, meaning perhaps pi pipanti.—³ āharā A here, ahāritā M here, cf. p. 81, l. 3.—⁴ -kassimā- A constantly. The following passage, II. 10-38, recurs at suttas 56 (p. 245), 85, 100 (marked H. I, J).—⁵ -sattika- A, M always, sattika- HJ, āsittika- I (āsittika- C, cf. āsittikā- Lal. Vist. pp. 319, 321); — vā om. HJ.—⁶ -kāla- HJ (kāla- AMC).—⁷ -appahā- AHJ, M occasionally.—⁸ -vaḍḍhanā- I, vaḍḍhanā- J, ovadḍhanā- H; — āvalli C.—⁹ -pāsu- IJ.—¹⁰ -akkhikūṭṭesa IJ.—¹¹ -tittaka- HJ; — lūpa AB.—¹² -parāmas- H, M here.—¹³ -tāva—su J, evam su A here (yāva—su is confirmed by C).—¹⁴ -upakuṇḍo J, upakuṇḍo I, avakuṇḍo va and avakuṇḍam C; — patāmi H (papat- AMCL).—¹⁵ -imam-eva HJ (probably an error occasioned by other passages, cf. pp. 57, 270, etc.; Bu. notices this variety of reading, at least as regards sutta 50).—¹⁶ -anumaj- B. P. 81¹ -evāsaṃ Mb here and afterwards.—² -na aj- A, n' aj- Ma.—³ -pan' eso A throughout. P. 82¹ -asamvasatipa- A.—² -puna āg- M.—³ -apapajjeyyam M (vasseyyam A, āras- would seem preferable).—⁴ -va for vā AMb, at l. 20 AM, cf. p. 343, l. 20.—⁵ -aggipāri- M

(C—A).—²⁴ kākak. M (kāl- also C, but from a slip in the MS. the explanation is wanting, cf. n. on p. 163, l. 28).—²⁵ kātiko M here, AZZ rarely.—²⁶ gatiyā ca satiāyā ca pīthiyā ca A (C—M).—²⁷ (dajhaddhammo—dajhaddhamo gahetvā pītho C, cf. Pali Misc. p. 60).—katup. MC.—²⁸ A after-gutimanto adds, evaṃ adhi-mattamattimanto. P. 83^a paṭipucch- M.—²⁹ -dinn- M at the first two places (-pp- AZZ almost always);—yavāsa Mb.—³⁰ hantisutha M.—³¹ kho paṇ' uttā A, cf. p. 21, l. 25, etc.—³² suttihā Ma.—³³ bijayamāno M. vijamāno C, cf. p. 501, l. 1 (the phrase pīthito pītho hoti is occasionally corrupted to pīthito pūthito hoti, cf. DN, 16 ed. Child, p. 2, l. 8).—³⁴ api hi me M.—³⁵ tve A, tvora MC (t' eva is by far the best authenticated form in A and AN., it is exclusively used in SN.; in DN, I have noticed eight cases against six; cf. n. on Mil, p. 114, l. 11).

13.

P. 84^a yena nū- M.—¹⁰ paṇṇap Mb here, in the sequel M.—¹¹ adhippāyaso corrected to -ppa- M, cf. n. on p. 84, l. 24.—¹² abhijānīm- AM here, cf. p. 85, l. 10 (ājā- ZZ always in this phrase, also A elsewhere).—¹³ -imbā Ma throughout.—¹⁴ tehi wanting in A.—¹⁵ M substitutes amhe for kho, and omits it at the next line. P. 85¹³ ayaṃ hi pa- M.—¹⁶ The following passage, as far as p. 88, l. 28 is repeated at p. 92, and the readings of AM respectively are almost always the same at both places.—¹⁷ jīvitaṃ M.—¹⁸ saṅkhāya . . vāsiṇṇāya M (C—A).—¹⁹ -phaṇṇa M here;—for viṣṣamāno (AC) M has diṣṣamāno (corr. to iri-yamāno and isamāno) miṇṇiyamāno (corr. to miyamāno).—²⁰ -pā-sāya dayhamāno A at the second place;—ayaṃ bhikkhave M here, also C, in AZZ pi is in such cases far more frequently added than omitted at the first place, cf. p. 56, l. 34. P. 86^a urattālāso Ma.—²¹ daheyya oṃ udakam vāheyya M.—²² appiā dāyādā vā AM here, without vā M at the second place.—²³ me for no A, C reads and explains yam-pi me . . tam-pi no (-amhākam).—²⁴ gahapetayo Mb.—²⁵ vivādāpunnā M.—²⁶ ubhatobhuyham M, -vāḷham C. P. 87¹ khippamānāso A. M here.—²⁷ suttihā A here;—pakkaṭṭiyā (sic) ti kaṭṭigomayeyya (read kuthiṭṭa-) C, M at both places substitutes chakkaṭṭakāya;—ahivag- and abhinag- A, abhi- and ahi- C.—²⁸ kaṇṇakāraṇā Ma here, ZZ occasionally. To the following passage there are several parallels in MN. and AN., comp. also Mil, pp. 197, 290, 358.—²⁹ bilanga- A here (bil- AZZ almost always).—³⁰ kahāpanikam M;—kharāpatecca- M.—³¹ palikha- A here (puligha- ZZ, very rarely pari- or -vattakam);—pūḥam-pi ZZ partly.—³² ayaṃ pi M.—³³ kho om. M. P. 88^a kalikā o' acc- M.—³⁴ āsītikam Mb.—³⁵ -dantam -kessam MC.—³⁶ -litasiro C. -litamsiro

A; —guttam M, tilakāhatam C.—²¹ pi wanting in M here.—²² sayamānām Ma, seyyamānam Mb.—²³ supānāhi A; the various readings to this passage were given in the notes on p. 58. P. 89²⁷ pi ceteti M throughout. P. 90⁴ (abyāhaññh- M, cf. n. on p. 10, l. 20; this context proves it to derive from byābādha). —²⁴ vedanam M or Mb, A at the first and the last place.

14.

P. 91⁸ evam pālām M.—²⁵ na hoti M (C—A).—²⁶ -vatti Ma, -vaññhi A here, in the sequel anāva kāpasa (—vatti MbC).—²⁷ aññācā vā M throughout. P. 92⁸ hosi C, na hoti M; —²⁸ -gamah A here.—²⁹ ayam pi Mb.—³⁰ niganth- Mb.—³¹ tībā Mb.—³² khvāham M.—³³ pass- Mb, cf. SN. IV. 23 (ed. Feer p. 121), XXI. 87.—³⁴ Nāta- M always, except Nāta- here (Nātha- and Nāta- AZZ).—³⁵ The following passage recurs several times at sutta 101 (B). P. 93² attā vo A, bho vo M; — pāpakam- M.—³⁶ For pan' attā read pan' attā? —³⁷ -bhāro, -bhāvo B, pāta- byantikatam in the place of tapasā by. navānam M.—³⁸ akaraṇam A, B partly, —³⁹ once.—⁴⁰ -nakkhay- M.—⁴¹ andā Mb.—⁴² -⁴³ abh- vānñ' eva, akaraṇñ' eva M.—⁴⁴ va for na M, nā nānñ- B.—⁴⁵ ea ou. M, A here, ea kar- and nā nākar- B.—⁴⁶ kim- pava for iti kira A. P. 94¹ h' āvuso M throughout.—⁴⁷ vā wanting in M at l. 35 in A, at l. 19 in AM with vā added in A after Bimbisāro.—⁴⁸ -sukham pati- M.

15.

P. 95⁷ Susum- M.—⁴⁹ va-agato A at the first two places. —⁵⁰ -sāmantā or -sāmantā- A throughout, -sāmantā M at the first two places.—⁵¹ codito M here. P. 96³ codakam paccā- A once. —⁵² sampādayati A at the first two places (C—M).—⁵³ -aggāhi Mb at first.—⁵⁴ na- ppeti- M partly. P. 97²⁻⁷ The first na is wanting in A here, both in M, also in the repetition; at p. 98, l. 19 AM are correct, at p. 99, l. 26 both omit the first na and M doubles the second.—⁵⁵ -mānātabbā M, -nāsātabbā A (-mānā- tabbā C).—⁵⁶ pañāsām, pūsañ Mb.—⁵⁷ nicchāretā ti M. P. 98¹² sampādeyyam A (-reyyam also at SN. XXXIV. 23).—⁵⁸ -mujjena and -mojjena AM. P. 99¹⁰ A here adds na after kodhano. P. 100¹² udakapattā M (C—A).

16.

The beginning of this sutta has a parallel at AN. X. ii. 4 (B). — P. 100⁶ vinibaddh- AZZ always (C—M).—⁵⁹ -⁶⁰ so cati imasmim A;

sā cahi imasmim M (so vat' imasmim B).—²³ thānam M.—²⁴ kāmesu B (kāma AM). P. 102⁴ phassa- ABC (passa- M, Bu.).—²⁵ samucchinnā ABM here, cf. p. 103.—²⁶ na anattamano M;—²⁷ na āhata- B.—²⁸ na khilaj- M. P. 104² abhinibbidāya M, A here (bhid- C, AZZ almost always, Bu. read so, cf. Vin. III, p. 4).—²⁹ bhijj- M, cf. p. 73, l. 6 (bhijj- A mostly, ZZ always).—³⁰ tuppasa A here.

17.

P. 105⁹ ye ca kko imo M throughout.—¹⁰ ca for c' eva A here and afterwards mostly. P. 106²⁴ pakkamītabham M, at p. 107, l. 13 Mb, what Bu. read is uncertain, tabho is probably correct, cf. p. 401, l. 25, Khuddakap. p. 14, l. 2, Vin. I, p. 106, l. 31, etc. P. 107²⁸ pakkamītabho M, at p. 106, l. 6 Ma.

18.

P. 108²⁰ jangha- M always (-gliā- ACZZ).—²¹ (olabbha AM, ZZ always, but at this place Bu. had a different reading, perhaps olamba, C makes him say, daḍḍam olambho (sic) ti daḍḍam olambhīvā, gopāladārako viṣa daḍḍam purato thapetvā daḍḍamattānke hatthe patiggāpetvā piṭṭhāpānān haṇḍhena uppajetvā akammasam aṭṭhāsī).—²² -sentti A, at p. 109, l. 23 AM. P. 109¹ nillajetvā AC, nillāretvā M here;—²³ nalāṇa- nalāṭikam SN, IV, 21 (ed. Feer p. 118).—²⁴ daḍḍam-olubbhātī daḍḍam uppajetvā, daḍḍam-olubbhātī (sic, -Ja-?) pi vā pāṭho, gahetvā pakkāmiti attho C.—²⁵ mayā for mama M.—²⁶ ekappetvā M here.—²⁷ -gavāntam should probably be -garā.—²⁸ ajjhosetabbham AC. P. 110⁶ tvaṃ-tavaṃ AM, tvaṃ tvaṃ ti evaṃ pavattam tvaṃtvaṃ C, cf. Pali Misc. p. 64.—²⁹ vatvā ca M.—³⁰ ubhagavato M, A once or twice.—³¹ -kaccāyano- M (C—A). P. 111¹² mañña corr. to maññatha M (maññetha A, ZZ at a few places, also maññatha, maññātha, maññeyyātha: I should prefer maññatam).—³² h' wanting in M here.—³³ dhammasāṇi M.—³⁴ (aho!) AM and several parallels, hoti A at suttā 133);—³⁵ AN reads, yaṃ tvaṃ Bh. yeva upasāṇ-kamītvā.—³⁶ -puccheyyama M;—³⁷ SN. reads, yathā vo, except once; cf. l. 31 where Bu., who is silent here, certainly read no.—³⁸ -eyyāmāti Ma.—³⁹ AN. reads, yaṃ mayam Bh. yeva upasāṇ-kamītvā.—⁴⁰ agarum M.—⁴¹ kāvā AM (agarukarītvā CZZ).—⁴² c' uppajati A, cf. Mil. p. 51, l. 14. P. 112¹⁹ paññap- M partly;—⁴³ thān- M. P. 113¹³ yaṃ instead of idam AM here.—⁴⁴ -imhā Ma. P. 114¹ evam-eva ca nam M.—⁴⁵ labbha' eva M (vā-yetha labbha' eva ādurassā AN.V, xx. 4).—⁴⁶ tveva A, tve changed to tveva C.

19.

P. 114²² dyedhā MaC.—²⁰ ekaṃ bh. C; — ca for cāyā A here.—^{23,24} nekkhamā- or nikkhamā- M often. P. 115²² pajāham-eva corr. to pajāham-eva (sic) A here. pajāham-eva M, pajāham-eva corr. to pajābūm-eva C (—pajāhim-eva); — vīno-dam-eva M (C—A, explained by añharim-eva).—²⁵ byantam-eva ca uṇā M (C—A).—²⁷ carati A, also -careyyam, and -carayato once; — nañi for oñi M, byanti and namati A, oñi changed to na C. P. 116²³ kilamante for kilante Mb, A once.—²⁶ (*ūhanāti) ūhañti A, agghāñti M, udagghanāti C; the reading is uncertain. P. 117²⁴ yvāyā for yvāsa Mb; — sotthiko C.—^{27,7} Bu gives a various reading to pitigumaniyo, but C only repeats the word; pitigum- A at the last two places.—²⁷ kumaggam M.—²⁸ okañ-carām A here, afterwards -cār-, okka- M (okacarām Ma here, C throughout); — okkacārik- M, okacarikaṃ and -cariyā A partly (okacārik- C throughout). P. 118²⁹ (yāṃ bh. AM, cf. p. 46).

20.

P. 119¹⁸⁻⁴ ekodibhāvaṃ M, partly corr. so -dibhoti.—¹⁴ (*palag-) phalag- AMC.—¹⁶ abhinisaneyya om. M (C—A); — -nivāreyya A (C—M); — -nivatteyya M (C—A). P. 120¹⁸ -amphāsaṃ M (C—A).—²¹ sanikam M, AC partly; altogether there is equal authority for san- and sap.—²⁷ thito M.—²⁹ oñ-rikanā and sukhumāṃ are not repeated in A.—³⁴ dantebbi M always (-chi AC always, but M is right, I ought to have written, as Bu. reads, dante 'bbhidantam-ādhāya). P. 121⁶ gale vā for the first gahetvā M (elsewhere M agrees with A, cf. p. 242, l. 32 and sutta 85). P. 122² yaṃ sa vit- A.—³ vitakkissati M.—⁴ rivattayi M, cf. p. 12.—⁵ -amphāsa- AMC, cf. p. 120, l. 18.

21.

P. 122¹² -phaggaṃ- MC, Aa mostly.—¹⁸ tena M. P. 123^{2,4} -tesāti Mb and M (C—A).—^{19,21} bhante ti M.—²³ tatra pi M, Aa mostly. P. 124^{19,23} me om. M.—¹⁹ catumabhā- MC; — -ratho sudanto assa thito M.—²² -khiṇṇatthene M.—²³ pi wanting in M at both places.—^{26,28} tumhe hi M, once corr. to t. pi.—³¹ manussā for parisa M.—³³ oṇḍharaniyo tā chetvā ba- M. P. 125³ I should here prefer abhuggato hoti.—¹⁴ mayham- ev M.—¹⁶ dho for be AC; — Kāñti . . ayya ti M.—¹⁸ no for na A here; — khv-ayye kiñceti M.—²⁰ pāpadāsi MC; — bhakujam C, bhāk- M.—²⁸ divātaram yeva M (C—A). cf. l. 36. P. 126⁴ sissam dyedhā bhindi Ma, aṣṣam te bhindissāmāti Mb.—⁵ Payoga-

siddhi quotes, either from memory or from some unknown text, bhinnena sissena pagghatantena lohitena pativissake ujjhāpasi: C confirms the reading of AM as regards the last two words.—⁸ nāma om. A.—⁹ manā mañ M.—¹⁰ sissā dvidhā bhinditān ti Ma, Mb as above.—¹¹ -gacchi M.—¹² M before anivātā adds, asoratā V. g. (borrowed, perhaps, from the com., where caṅgi is explained by asoratā).—¹³ nañ for na A. (nam manāpā would seem preferable).—¹⁴ kho om. M.—¹⁵ yeva garuñ M.—¹⁶ dh. yeva apam. mānento pājento M (borrowing, it seems, from DN. 26, C—A).—¹⁷ M after bhikkhave adds, evañ sikkhitabham.—¹⁸ P. 127² tatra pi vo bh. M.—¹⁹ vikkhaseyya M.—²⁰ apāthaviñ A.—²¹ māṇeyyhiñ M.—²² rūpañ pātu. M, A once.—²³ rūpāni M here (we should, perhaps, read so throughout). P. 128¹⁰ nu kho so M here.—¹¹ Gaṅgānadiśamena Mb.—²² chināpamārā corr. to -samarā A here, afterwards chināsamār- (C—M); — bhābhhar-, Mb, -sambhar- Ma (C—A).—²³ samarum Ma.—²⁴ bhābhharum Ma.—²⁵ amuñ for am M. P. 129¹² okkant- M (oka- AC), cf. p. 186, l. 13, p. 189, l. 26; — padus- AM, pados- C, cf. ll. cc.—¹³ -karo ti AM.

22.

Camp. p. 256, SN. XXI. 85, Vin. ii, pp. 25-6 and iv, pp. 123-5. P. 130² gaṇḍha- M.—³ uppannam hoti A here.—¹⁰ evañ kho and evañ ca kho for evañ byā kho SN. l. c.; evañ vyā kho ti evañ viya kho C.—¹¹ aha (wanting in Ma) te pi kho for aha kho te M.—¹² mā bevañ M once, māvañ . . evañ evaṇ SN.—¹³ -yeñ' and -yenañ āvañ M.—¹⁴ Cf. pp. 364-7, where the last three similes are wanting; — kaṅkhal- AN. V. viii. 6 in text and com.—¹⁵ tathāva tañ SN.—¹⁶ parāmañā M (-mañā A always, M partly, also SN. l. c.; parāmañā ti diṭṭhiparāmañā C here, at sutta 136 parāmañāsi with the same explanation; parāmañā is not unlikely to be the reading of Bu., and we ought perhaps to read so).—¹⁷ tathā 'hañ tañ instead of evañ . . āvañ SN. l. c. P. 131¹ aha kho te bhikkhū M.—² -ahā Ma.—³ A here repeats mā . . evaṇ.—⁴ āmantesiñi M. P. 132¹² (kassa kho AM), cf. p. 258, l. 16).—¹³ A repeats antarāyikā before vuttā here and afterwards.—¹⁴ (khañ- AM throughout).—¹⁵ u-misakato AM (J. C. cf. p. 258, l. 27). P. 133¹⁰ sādhu sādhu bh. sādhu M.—¹¹ kho for vo M.—¹² tañ ca hi A.—¹³ pañi-vattitvā M. P. 134¹² jāneyy- A.—¹³ ('vo) vā M, ca A.—¹⁴ pañissu Mb; — vyattā C.—¹⁵ nañ tñi c' uvañ M, cf. p. 135, l. 3.—¹⁶ antāriyā A, ZZ mostly; — aparā parāñ AMa, ZZ mostly, cf. DN. 10 ed. Child. p. 14; orā parāñ Vin. i, p. 230. P. 135¹ ca om. M.—² tassa om. Ma, tassa purissasū Mb.—³ bahupakāro M (bahuk- AZZ always).—⁴ accūpetvā M.—⁵ usāretvā M; —

(*upāṇetvā) upāṇ- A, upāṇ- M.—²² A after bhikkhave adda dhammam, M desitam (read dhammam desitam?).—²³ yam pi tam M.— P. 136² thaas- M.—²⁴ -avā kho A.—²⁵ abu MC. P. 137¹ nāma² -su, na² -su M; the com. in Suttanip. 20 v. 4 from a similar text quotes, na bhavissāmi nāma so, vinassissāmi nāma so.—²⁷ tam ca M.—²⁸ y² asu M, yamsu, yasa, yam A partly. P. 138² -labhiyamāno A, also SN., AN.—²⁹ na ca kho for naṇḍaya M.—³⁰ kevalo hi bhante parip- M. P. 139¹² pi nibbindati M.—³¹ -bhāvaṃkat- M almost constantly, -bhāvaṃgat- rarely and mostly corrected to -kat-. P. 140² (ettha sutto ti pi tathāgato ti adhippeto uttamaṃpaggalo khinḍasvo ti pi C, it here rather retains the original sense of 'such a one', cf. Suttanip. 80 vv. 13-24, and the other significations of tathāgata may have proceeded from texts like these).—³² -vijjo M, -vaṇḍo A (-veṇḍo C repeatedly).—³³ cāhuṃ AnM (yathā vāhaṃ bh, na iti yen' ev' ākārena ehaṃ na satta- vināśako C).—³⁴ (cāhuṃ AM; yathā vāhaṃ na vadāmiṃti yonā vā- kārena (sic, yena c' ākārena or yen' ev' ākārena?) ehaṃ satta- vināśam na paṇḍāpemi, idam vuttam hoti: yathā vāhaṃ na satta- vināśako yathā ca na satta- vināśam paṇḍāpemi, etc. C).—³⁵ M after rosentī uddā vihesenti, likewise at l. 25 viheseyyuh (C-A).—³⁶ tatva A here, cf. l. 32.—³⁷ sakkārā M.—³⁸ (*tum- hākaṃ) tumhehi M, tumho pi A.—³⁹ (*no) no AM, cf. p. 273, l. 27. P. 141¹⁶⁻² dah- M.—⁴⁰ evaṃ bh- AC (not Bu.).

23.

P. 142²⁰ dbūpāy- AZZ always, but Bu. explains it from dbūma.—⁴¹ cāttha- M.—⁴² -vāro bh, M here. P. 143¹² yathā ca te M.—⁴³ kā abhikkhaṇā M. P. 144¹ imassa ratumahā- M (ratumahābh- or rū- M always).—⁴⁴ kāyasa' etam M (C-A).—⁴⁵ -virāreti M (which I ought to have adopted).—⁴⁶ -khaṇā ti M.

24.

P. 145¹⁴ -bhūmik- M, A except here, -bhūvakā C (-bhūmak- AN.VI.v. 12). P. 146² jāgī- A a few times at first, -tāni- corr. to -tāni- M.—⁴⁷ anumassa anumassa M (C-A).—⁴⁸ eva nāma M.—⁴⁹ mayam pi M.—⁵⁰ samāgamaṃ gaccheyyāma M.—⁵¹ ahesi M (C-A). P. 147² (-vibhāraṃ AMZZ; -vibhāro DN. 16, p. 44 is probably an error).—⁵² idam āvuso ti M.—⁵³ Part of the following text is quoted by Oldenberg, Buddha p. 436. P. 148¹² paṇḍap- M.—⁵⁴ paṇḍapeyya at the second place M throughout.—⁵⁵ co M.—⁵⁶ ten' āvuso A.—⁵⁷ pi idh' M, ZZ occasionally. P. 149² peyya Mb, also -pesi at l. 23.—⁵⁸ nissajjeyya M here, afterwards nissajjeyya (read nissajeyya? cf. l. 26).—⁵⁹ -dvāraṃ

gatañ A.—²⁰ kho tam M.—²¹ nissajjāñ M.—²² attham A at the first three places (-ā ti nissakkavuccamāñ -attham C). P. 150¹⁷ cetaṇḍa-keṇa Mb (C—AMa).—²³ vo for bhu M.—²⁴ bhāyeyya Mb (-eyya AMaCZZ). P. 151⁴ ubho pi M.

25.

P. 151²³ iṇḍu M. mostly; — tatra M. occasionally.—²⁴ amukha M, at p. 156, l. 4 and afterwards it agrees with A. P. 152¹¹ -gamiṇsu and -gamāṇsu AM. P. 153² mucchitā A throughout.—²⁵ sathā su Ma, sathā-essu Mb.—²⁶ -manto su and -mantā su Ma, -mantāssu Mb, -mantā su A except here, -mantā ti -mantā viya C; — parajānā M, here corrected, parjānā A once, parajānā ti yakkhā imo na migajātā ti C.—²⁷ -vākurāhi Ma (-ka AMBC); — sampadosam A (C—M).—²⁸ addasamsu M. P. 155³⁰ c' ettha A.—²⁹ -pāham -etan M.—³⁰ tathā M here and afterwards. P. 156⁷ tathūpamāñ C repeatedly.—³¹ Cf. p. 78.

26.

P. 160²¹⁻²² āvuso om. A.—²³ dhammi(m) M, AZZ mostly, but dhammikañ kathuñ is not unfrequent, though the other cases are always contracted.—²⁴ Dhamma- corr. to Damma- M (C—A). P. 161¹⁰ sukkhāpayamāno Ma (pubbāp- AMBC, ZZ always except at SN. I. 20, ed. Four pp. 8, 10; pubbāp- is the reading of Bu.; pubbāpayamāno ti pubbabhāvañ gamayamāno, nirūḍḍhānāñ kuruṃāno sukkhāpayamāno ti attho).—²⁵ Bu. mentions two other readings, kāya av-ettha and kāya no 'ttha, the latter of which, like kāya na 'ttha, he explains to mean, katamāya su katthāya sammāṇā bhavatha.—²⁶ uha kho AM (without kho CZZ, also A elsewhere).—²⁷ dhammiyā kathā vā corr. to dhammi-kathā vā M (C—A).—²⁸⁻²⁹ anariyā ca p. ariyā ca p. A, but the reading of M is that of Bu. (uddosaññakkamañ bhūditvā). P. 162⁵ dāsi. Mb.—³⁰ -gavassu- M always.—³¹ gūḍhit- M always; cf. Mil. p. 401.—³² ajiḥap- M partly, DN. and SN. always, I believe, cf. Mil. I. 2. (ajiḥop- MN. and AN. almost constantly, and this is the reading of Bu., who explains it by adhi-opanna; ajiḥap- has a different sense and requires an accusative).—³³ A here has a gap extending from h' nte to jānañ passam p. 164, l. 10; Turnour's MS., from which Oldenberg, Buddha pp. 427-9, quotes a fragment of this suttā, has no doubt the same defect. P. 163²⁷ The following passage as far as p. 167, l. 8 is repeated at suttas 36, 85, 100 (A* M* mark the readings of AM at the four places); cf. Lal. Viñ. p. 305 et seq.—³⁴ (anukūḷakaso ti sūṭhu kīḷakaso C; Kacc. ed. Senari p. 328 explains it otherwise

and is confirmed by Lal. Vist. p. 258: *çigū: krahakeça*; but on account of the plural at p. 463 I ought to have written, with Bu., *asukālakeso*).—²² *pitūnam* M always.—²³ *kusalam* g- M*, A once. P. 164¹ *otthappa-* A partly.—²⁴ *lapiṭālap-* A partly (*-talāp-* M*(?)).—²⁵ *sampañña viharāmiti paved-* M* or Mb*, also at p. 165, l. 34, A only here.—²⁶ *aham* wanting in AM here.—²⁷ *-āti* A, *-dhiti* M, cf. p. 166, l. 14 (*aham*.. *pavedomiti* AM at the other three places). P. 165² *tvam* at both places A partly; also at p. 166, l. 25.—²⁸ *samāno attano antav-* M* or Mb*;—*mañ* wanting in A at two places;—*attanā* M* or Mb*, cf. Mil. p. 235.—²⁹ *nibbija* M*, A partly; *pakkānim* Ma*. A partly, *apakkānim* Mb*, cf. pp. 247, 315-21; Bu. seems to read *nibbija pakk-*, and the reading of the text is perhaps a reminiscence from *nibbijaṭṭheva Suttaṃ*, 28 v. 24.—³⁰ *āvuso Rāma* M*.—³¹ *Rāma* M*.—³²⁻³⁷ *atthi* for *ahosi* M (not M*). P. 166¹² *Rāma* M*.—³³⁻³⁴ *āvuso imam*, or *aham āvuso imam*.. *pavedesiti*, or *aham āvuso Rāma imam*.. *-domiti* A (once as in the text), *āvuso aham* (or *aham āvuso*, such reading twice) *imam*.. *-domiti* M*.—³⁵⁻³⁶ *abhiññāsi* M*.—³⁷ *acela*, *āvalā* for *Urvelā* A at two places:—*senānigamo* li *senāya nigamo*.., *Senānigamo* ti pi *pāṭho*, *Senāni nāmo Sujātāya pitā*, *tassa gāmo* ti *attho* C (the reading *Senānigamo*, Jāt. i, p. 68, is unknown to Bu.); cf. Lal. Vist. p. 311. P. 167¹ *sandantā* corr. to *sandati* M*, *sandati* A partly (from l. 5):—*setudak-* or *setavāluk-* for *setak-* M partly.—³⁸ (*vimutti* AM), AZZ almost constantly in this phrase; Oldenberg l. c. quotes *cetovimutti*, cf. Vin. i, p. 111.—³⁹ To the following text there are several parallels extending as far as p. 173: *sutta* 85 (marked B), Vin. i, pp. 4-10 (N); or stopping at p. 169: DN, 14 (D, somewhat differently arranged), SN, VI. 1 (E). M* means the readings of M at both places, M² at the second.—⁴⁰ *myāyam* EN, M here (no *ayam* ABD).—⁴¹ *samud-* ADE, AZZM often (*-sammuti-* Bu.).—⁴² *idappaccasūtā paṭiccasamuppādo* form a dvandva compound according to Bu.—⁴³ *suddhāsaṃ* N here. P. 168² *gāthāyo* ENM or Mb;—*paṭihāṃ* AZZ almost always.—⁴⁴ Bu. seems to read *pekāzitaṃ*.—⁴⁵ *buddho* ABM*,—⁴⁶ *-gāmi* NM* (once corrected;—*gāmi* ti C).—⁴⁷ *dakkhanti* NM*,—*tanokh-* NM² (*-kkh-* also C);—*āvutā* N, *āvetā* and *āvutā* M.—⁴⁸ DEN, M here, after *karitvā* add, *dakkhiṇaṃ* (-*ṇa* M) *jāṇumagalaṃ* (*jānu-* DN) *pathaviyaṃ* (*path-* M, *pathu-* D) *nihaṃtvā*; the phrase is wanting in ABM², and the omission may be peculiar to this Nikāya.—⁴⁹ *assavaṇṭā* ABCDE (a very common error, cf. Pali Misc. p. 70, where Dh. p. 387 is inserted).—⁵⁰ Comp. Lal. Vist. p. 517; D omits the first stanza, and like N makes Brahma repeat his demand a second and third time.—⁵¹ *avūp-* AE (*apūp-* also C).—⁵² *so* ABCDE. P. 169¹ E omits this verse, but it is found at SN, XI. 17, with the reading *utthāhi*, and so has C.—⁵³ *desetu* NM*.—⁵⁴ *mutin-* AE:—*dvākāre* and *dvivāṇāpaye* wanting in AB

at both places, also in E according to Barn. authority. Ma omits the former here, both at ll. 20-1 (not M²).—¹⁰ -dassāvino NM² (not E in the Copenhagen MS).—¹¹ -vaddhāni NM (not M²); —anuggatāni C.—¹² -udakaṃ accuṅg- CE, M here; —(thitāni N, thit- and thitāni M, thanti Ba, thanti D (thitanti AB)(CE; read thanti?).—²³ -disvāna for aṭha kho BN.—²⁴ -ajjhabh- N.—²⁵ -apārutāse tonam B; —Brahme om. NM² (rightly, but cf. Lal. Vist. pp. 520-1).—²⁶ -hyatto NC, AM once. P. 170^{2, 15} -avoca M, also N has a sing. (-vuccā AB. cf. p. 210, l. 10, p. 497, l. 15, etc.).—²⁷ -bahūpakārā NM² (C—ABMZZ); —kho ime M here.—²⁸ -pakkamiṃ A.—²⁹ -āpivak- A twice, also M², partly corrected. P. 171¹⁸ Cf. Dh. v. 353.—¹ Cf. Lal. Vist. pp. 526-7; Mil. p. 235.—¹² -andhibh- M²; —(*āhañcham) āgatebam C, āhaccam A, agajum B, āhañcūm Alwis, Buddh. Nirw. p. 133, āhuñhi N, āhañña and āhaññi M; efr. Palī Misc. p. 74; —-duṭṭabh- NM².—¹³ -arahāni B, arahasi anantajino ti anantajino ti (read si) bhavitunā yutto C.—¹⁴ -hupeyya pā āvuso and hupeyyā pāvuso M, hupeyya āvuso N. lha-veyya (sic) p' āvuso ti āvuso evam'pi nāma lha-veyya C (hu-veyya p' āvuso also quoted in the com. on Suttanip. 12 v. 5 and Alwis, Introd. p. 48).—¹⁵ -okappetvā A; M² adds, jivham bhikkhetvā, cf. p. 109.—¹⁶ -ayaṃ kho āv- M²—¹⁷ -gghātabham B.—¹⁸ -bhikkhave pañcavaggiyo bhikkhū NM²—¹⁹ -paññap- M²; —-upatthap- M².—²⁰ -āvusevādessa AC.—²¹ -caratha N, M here; —sham for araham Mā here, cf. Jāt. I. p. 82. P. 172⁸ -enriyāya N (Griy- ABCM²).—²²⁻²³ -n' āvatto B partly, also M².—²⁴ B (not M²) before evam adds, Tatiyam'pi kho aṭha... vilarimathāti.—²⁵ -vabbhāvitametanti corr. to vambhāvitametanti B, pabbhāvitametanti M, bhāsitametanti corr. to pabbhāvitametanti M², bhāsitam- (MSS. also abbhāsit-, abbhāvit-) N, evarūpaṃ pabbhācitam'etan ti etam evarūpaṃ vākyabhedaṃ ti attho C. I preferred the reading of A under an impression that vi-abhi-ā- (I might possibly mean 'to disburden one's mind, to pronounce one's self', but with no great confidence in either the reading or my understanding of it. P. 173⁴ -chabbaggā A, -ggiyā M (here with eva added), -ggā corr. to -ggiyā M² (-ggō B).—¹² -gammāsū C.—¹³ (*ne) me A, namm M.—¹⁴ -migo Ma, A here (migo MLC); —bandho M.—¹⁵ -ca pana ludda yeṇak. no M.—¹⁶⁻¹⁷ -yo hi keci M. P. 174¹ -ye keci M. P. 175¹² -Pāsārāsi-suttam chaṭṭham, Ariyapariyesanā ti pi etas' eva namm C.

27.

P. 175¹⁵ -vaṇabhi- C, vaṇavābhi- M always.—¹² (Pilotikā ti evam itthilīṅgavohāravaseṇa laddhamāmem paribhājakam C).—¹³⁻¹⁴ -ito 'ham-bho AN. V. xx 4.—¹⁵ -maññe ti Ma, AN. I. c.—

²³⁻²⁴ ko ca wanting in M (A'—AN).—²⁵ abhippasanno hotīti ko cāham līho ssaṃaṇo G. evaṃ abhippasanno ti M. P. 176⁷ A similar passage occurs at sutta 89 (B, M).—²⁶ rūpe te bhinlanti MM.²—²⁷ kuto tassa M here, kuto vādaṃ BM.² P. 177¹²—adī yeva M, without yeva BM.²—²⁸ pabbajeti upasampādeti A; — tattha for tatthā AM.—²⁹ pabbajitā AMM.²; — ('eko) eko A, wanting in MBM.² (elsewhere in the sing. always eko rūpa-kattilo).—³⁰ anasōma for panassa- B, byapanassa- MM.².—³¹⁻³² samaṇā 'mhāti, . brāhmaṇā 'mhāti Mb.²; — 'imbhā, 'imbhā M.², B partly, AMa once.—³³ eva ca vāma Aa, cf. p. 146, l. 11, p. 228, l. 17. P. 178⁴ Pilotika A.—³⁴ pādā M.—³⁵ (nīcev- AMC, read nīves-?).—³⁶ -kaṇḍarikā M (C—A).—³⁷ -kāṇerukā M (C—A).—³⁸ tiṭṭhantaṃ M.—³⁹ ayaṇ- ca so A, ayaṃ-eva so M (ayaṃ va so explained by ayaṃ-eva so C). P. 179²⁻⁶ According to Bu. the comma should be put, not before kevala-, but after pariandilham; comp. however l. 14 and especially p. 213, l. 3.—⁴⁰ anācārī M always (ārā- ACZZ, Bu).—⁴¹ samaggarāmo ti pi pāṇi C. P. 180¹¹ -kumārikā- M or Mb, -kumārī- M or Ma partly (C—A).—⁴² dāsī- Mb always.—⁴³ -gavassa- M always.—⁴⁴ -pahina- M always, partly corrected.—⁴⁵ -sāvīyogā M always.—⁴⁶ Bu. no doubt read -bandha-: Bandho ti rajjubandhanādīhi bandhanaṃ, and cf. pp. 115, 449, but AMZZ always have -bandhana- in this compound: —-māsā and -māsā A partly.—⁴⁷ -hāriyena A occasionally.—⁴⁸⁻⁴⁹ so yena Mb always, also DN., A scarcely ever; —yena ca for yea' eva M mostly, also at l. 22. P. 181³⁰ -gataṇḍaj- AC, but explained by āraṇḍj.

28.

P. 184²² jaṅgalānaṃ M, paṇḍalānaṃ A (-gaṇ- C, ZZ mostly; cf. Jāt. 451 v. 3).—²³ mahattena Ma (C—AMb). P. 185⁴ Cf. notes on p. 48.—²⁴ khv- nama M. P. 186⁴ vimuccati for adhiu- AZZ almost always (C—M).—²⁵ -panne orāḍe M; cf. p. 129, l. 15.—²⁶ okkanta- M here, A at p. 189.—²⁷ sāsanadh-karo M. P. 187¹⁷ Cf. AN.VII. vii. 2.—²⁸ oggacch- M (C—A).—²⁹ adāha- M.—³⁰ jāṇkasm- M.—³¹ -gabbhaṃ A. P. 188⁷ -tapati A, also at sutta 140; cf. p. 422, l. 18; — jariyati A, jiriyati M, janīyati A at s. 140, cf. p. 422 (jiriyati C).—³² asitaṃ pītaṃ, etc. M (C—A).—³³ dahati M.—³⁴ jaṇapadapadesaṃ 'pi q. wanting in A.—³⁵ pathantaṃ M (C—A).—³⁶ -dadallena A, -ujena M (-ulana C, cf. AN.VII. v. 6).—³⁷ iti yaṃ M, s. 140, ti yaṃ A. Iti cā yaṃ A at p. 422, l. 31, yaṃ without iti M at that place (I now consider iti yaṃ the right reading). P. 189⁵ ossāvane A, onavane M (onavane C twice). P. 190¹² mattikaṇ- ca p. tiṇṇā- ca p. M, and thus quoted in the com. on Suttanip. 2 v. 2

(C-A).—¹⁷ tveva MC.—²¹ āpatham A twice, āpātam A twice, M once, — gacch- AM once or twice (āgacch- ZZ and other MSS. almost always).—²⁵ evaṃ hi kira imesaṃ M. P. 191²⁷ hatthipadasuttam A, C once.

29.

P. 192¹² aṃsi lābhassakkārasailokavā M, also at p. 200, l. 11. —²² tathā pāyaṃ M, also at the following sutta (cf. upāta for āhata Therag. ed. Oldenberg v. 675), tathā bhayaṃ, tathā nayaṃ, tathā vāyaṃ, tathāyaṃ A, cf. p. 198, l. 27, where A has the right reading. P. 194²² pakkamanto M here and afterwards, A once.—³⁰ A has a gap from na majjati (cf. l. 16) to -silekasa at p. 196, l. 14. P. 196²⁹⁻³⁰ asamaya- M. P. 197³⁰ Bu. seems to read, etam sārāṃ etam pariyosānaṃ.

30.

P. 198² Piṅgalikoccho A (-la- MC, A once).—¹⁰ kumbhaṃ M and the Burmese generally, A here, cf. p. 250 and sutta 77 (li C, and the Singhalese mostly); — Belatthi- AZZ always (Belatthi- M always, also C, explained by -tthassa).—¹¹⁻² abhiññānaṃ . . na abhiññānaṃ M.—²² tathā pāyaṃ M, cf. p. 192, l. 22.—³¹ pakkamanto M throughout, A at the first four places.—³² seyyathā vā Ma. P. 200³ kulaputto for puggalo M here.—¹¹ Cf. p. 192, l. 12.—¹² (pakkamanto AM here and afterwards, except A at p. 201, l. 83, and it may be right in these cases). P. 205³ kho wanting in nearly all the parallels; M abridges.—¹¹ Opama-dhammuvaggo tatiyo M.

31.

P. 205¹³ Nātiko Ma, Nātiko Mb (Nādi- AC DN., AN., Nāti- SN, once, otherwise Nāti-, and so has Vin.)—¹⁷ Kimil- M. —²¹ mā mahāmanāga M (C-A).—²²⁻³ āvuso . . mā vāresa M. P. 206³ pañña- M.—⁴ -tthap- M.—⁵ kho bhagavā am. M, also A except here; perhaps wrongly inserted from the different phrase at p. 109, l. 6, etc.—¹⁰ kāyo C, and Bu. seems to have read so. P. 207²¹ sacc' assa M.—²² (hatthavikārenāti hatthasamāya, to kira . . aññaṃ bhikkhūnaṃ hatthavikāreṇa āmantenti C); — vilanghakena A always, C here, Vin. i, p. 167, etc. (-langakena M, C at sutta 125; from vilagna, I suppose).—²²⁻³ upatthāpema A at sutta 128, upatthāpema C, upatthāpeti (cf. l. 21) AMa (upatthāpema Mb. Vin. i, 35*.

p. 352).—²¹ -rattikam AM, cf. s. 128 and Vin. i. c.—²² Bu. read alacariyavisseso (=ariyabhāvakarāṇasamattho viśeso) except at p. 209, l. 19; AM add sūpadassana throughout, except A at p. 209, l. 16.—²³ yāvad'eva M, AZZ always (yāvad' e ti yāvad'eva C, cf. pp. 482, 494). P. 209²⁴ honti wanting in AM: cf. p. 160, l. 10, p. 175, l. 4, etc.—²⁵ imamhā M.—²⁶ M repeats phāsuvi-hāro before na.—²⁷ (anusamāyāyivā) anusamāvetvā AbMb, -sam-sācetvā Aa, -samsāmetvā C (—sugantvā), anyyāsi Ma; the reading is uncertain. P. 210²⁸ -imbā M.—²⁹ pakāsetiti M.—³⁰ Parajāno ti tass' eva yakkhassa nāman C, cf. p. 153, l. 16.—³¹ suladdhā A mostly.—³² cātumahūr- M always.—³³ -vattidevā M (-vatti d. ZZ, oftener than -rattino d.).—³⁴ M after khaṇena adda, tena layena, cf. Vin. i, p. 12; —sahvīditā M.—³⁵ evam' etam D, not repeated in A. P. 211³⁶⁻⁷ sabbe pi ce M except once.—³⁸ yāva etc M.

32.

P. 212³⁹ āyasmanto for amā M.—⁴⁰ ten' upasankumanti dh-Mb.—⁴¹ -do svāgataṃ M, cf. pp. 216, 514 (svāgataṃ M always). P. 213⁴² (sāthā sahyāṇāṇā M always, also A except once or twice, ā ā or -am -am ZZ, also Vin., see ii, p. 363).—⁴³ -rūp' assa Ma.—⁴⁴ appabandheli C, amappabandh- M. P. 214⁴⁵ dhammiyā Ma.—⁴⁶ parattinī M (C—A). P. 215⁴⁷ -tikassam- M.—⁴⁸ -naṃ karuṇako A (ZZ—M). P. 216⁴⁹ sampavāyanti A here.—⁵⁰ bahussato hoti AMb (from l. 8), cf. l. 35 and the following parallels. P. 219⁵¹ me amā M.—⁵² bhikkhū for āyasmanto M.

33.

P. 220⁵³ to ti kho te A.—⁵⁴ The following passage recurs at AN. XI, ii, 7: iii, 1 (B).—⁵⁵ -kātoṃ MC.—⁵⁶ asādikam M, asāt- C; —sādatā M or Mb, sāto Ma partly, sāto or sāvetā A (sāpetā BC, cf. Pali Misc. p. 64).—⁵⁷ -pāyikā A partly. P. 221⁵⁸ kv-attho B here.—⁵⁹ pāmojjanā M here. P. 222⁶⁰ abhihojanā and hojanā M.—⁶¹ -kkhārena B.—⁶² -pphap- M partly.

34.

P. 225⁶³ Ukkā- and Ukka- C, Ukkāvalāyana A (-cal- Bu.).—⁶⁴ -pakkhivā C, A partly.—⁶⁵ āmappajalāṇā katvā C.—⁶⁶⁻⁷⁰ na tenam ye... -rattam hitāya sukkhāya A.—⁷¹ -gāvo Ma, -gāvo and -gāve C (read -gave? cf. p. 226, l. 16).—⁷² kisāhalsake M (C—A, but Bu. rather seems to read kisā). P. 226^{73, 74} te om. AMa.—

¹⁴ gamissati for gatā A (C—M).—¹⁵ gāvo Ma. P. 227⁶ vatvā ca M.—¹⁶ paramloko A.—¹⁷ bhotha A; — patteha M, patthethāti . . patt' atthāti pi pāṭho C.

35.

P. 227¹ Niganthiputto C throughout, also A from p. 229, l. 18, at first corrected to -tha-; cf. p. 237. —²¹ api ca M. —²⁴ thūnam pāṇam M, also at p. 233. —²⁵ so pi . . -vaddho M at both places. P. 228⁷ -bhāgi M mostly, here corrected to -gā—⁸ (-vessana AMZZ and other MSS.; cf. Kacc. ed. Senart p. 154, where Mason reads -ana). —¹² vināsanam anuttamā AM here, A also at p. 230. —¹⁷ sam-āgamanam gacch- M.—²⁵ abhikk bh. L. not repeated in A. —³² For the following passage cf. p. 374. —²⁷ 'asa me om. M.—³³ -kāro M almost always. P. 229¹ thālam M (rālam AC, —surā-parissāvanathavikām); — nicchavessya and nicchāvessāmi A (meaning -cchāt-), niccavessya and niccavassāmi M (nicchād- C); in a similar context SN. XXI. 102 and AN. VI. v. 11 have nicchedeti and nipphoṭeti. —⁴ ogāhetvā M, ogāhetvā A almost always (ogāhitrā AM at p. 79, l. 35); — sīna- M, dhopikam A (samadhovikam C). —⁶ kīḷassāmi M (meaning kīḷess-?). —⁸ tatth' M. —¹³ so or yo is added in AM after -putto (C as in the text, and Bu. no doubt read so). —²⁰ 'o om. M. —²¹ esa A (C—M). —²⁴ kiñcid- AMC (kañcid- era dhamm ZZ mostly, A at sutta 144; cf. p. 251, l. 25). P.

230¹ (yudākankhessi—yadi āk. or yam āk. C). —¹⁰ pi wanting in Mb, vā in Ma. —²³ hi kho bho M (C—A). P. 231¹⁻² mud-dhābhittassa M. —⁵ Vedatū- Mb. —¹⁰⁻⁷ vuttitum- arabattī M. —²⁷ kho for kosi M. —²⁹ mudāham phāl- A. —³⁰ (ayasaṃ AM, DN., elsewhere āyas-). —³³ phāliis- M. —³⁰ S. -putto ca M. P. 232¹ -pagavesi C throughout. —⁷ manasikarohi wanting in A throughout; at ll. 25, 30 Aggivessana is repeated, and this is perhaps correct, cf. pp. 376-7. —^{11, 17} tassam (once changed to tussam) āyam M. P. 233¹⁴ M adds, Tam kīva-mānāsi A.: Nānu tvaṃ evam saute dakkhaṃ allīno . . attā ti samanupassasīti. Kīva hi no siyā bho G., evam- etam bho Gotamīti. —¹⁵ njanavā A, also AN. IV. xx. 6, ujukam uvaṃ SN. XXI. 95, XXXIV. 232; — akukkukaj- A, akukkaj- C, SN. once, akukkujjakaj- M, akukkuccakaj- AN. l. c. (in text and com., and at that place Bu. read so, but not here); — mūlāṃ AM here (mūle ZZ almost always). —¹² chinditvā A (chetvā MZZ). —²⁶ api ca Mb, cf. p. 227. —²⁷ pana Aggī- M —³³ nālāsa-mukkhāni M (-mukkhāni?). —³⁴ -saṅgā nibhinditvā M. —³⁵ andā C, cf. l. 29; — iṃ so M. P. 234² Dumukh- M (C—A). —¹⁴ pubbe va A, cf. SN. IV. 24 —²⁰ kāñlei not repeated in M and cancelled by the corrector; — sabhāni tāni M (I ought to have written so; it is the reading of the Copenhagen MS. at SN. l. c., Feer p. 123 omits tāni). —³⁰ ca om. A. —³⁶ n' eso me attā M partly. P.

235¹² idha M.—²⁷ tibi 'uttar- A. P. 236³ batthiñ pabbhinna MC.—³ The second clause, Siyā hi kho G. jānantā. ., is the third in A (C—M).—¹⁸ yena wanting in A.—³⁰ tappetrā sampavārotvā MaC.—²¹ onittapattapāṇi- ti pl pātho C.—³¹ puñña- ca om. A (C—M); — puññaññi A, -amhi C (explained by vipākakkhañ- dhānañ parivāro) -maha ca Ma, -mahū- ca Mb.

36.

P. 237⁷ nivāsetvā for sunivattāho hoti A.—⁹ Nigaṇṭhi- A —^{28.7} urakkhambho Mb, uruthambho Ma, urakkh- A here (ūrakkh- C). —³⁷ ('phal-) phāl- AM.—^{28.30} kāyavassā A, bhayañvayā C. P. 238⁸ cittaṃsā kāyo A; — cittaṃsāsa A.—²³ Paṇḍo Kiecho A; Saṅkiesho AM (Vācho Kiso MC; -kiecho C; cf. p. 524).—¹⁴ Cf. p. 77.—³⁵ imam for imehi A; — balañ wanting in AC. P. 239² -yāti M (U—A)—²² na for no M; — ca āpajati M. P. 240⁶ ca hoti bh. M.—¹² na hi M.—²⁹ For the following passage see far as p. 247, l. 16, comp. suttas 85 and 100 (BD, NO); cf. Lal. Vist. pp. 309-311; — upamāyo Oa, cf. Kacc. ed. Squart p. 154. —³¹ allakattam Ob; — sassinehañ B.—²⁴ dhātum for pāṇi MNO. —³⁵ -matthanto B, -matthanto MNO.—³⁶ h' etam DNa. P. 241³ kāyena c' eva cittaṃ ca MNO, partly by second hand.—⁵ -ninocho A here.—⁷ tippā (changed to tībā) kharā MNO.—⁸ te āṇaduss- ABD partly.—²⁶ kāyena hi kho kū- D, kāyehi na kho A, kāyena — pe — kū- B, MNO as at l. 3.—²⁷ vāpakattā ABDMAñ (I ought no doubt here to have written, kāyena hi kho kāmehi vāpakattā). P. 242²⁴ Cf. note on p. 120, l. 35.—²² -nigaṇṭh- BDM partly; — -nīpī- B.—³² kho for kho we all the MSS. occasionally. P. 243¹ dukkhapa- B.—² appāna- Mb; -khañ yeva jh. MO; cf. Lal. Vist. p. 314 et seq.—⁸ -rudāhiñ AMONa. —⁹ -randhañ D, also B except here; — nikkhantānañ B.—²⁹ āhanti A, gāhañanti and vāhañanti B, ohañanti Oa, uhañanti MbOb, duhañanti Na, upahañanti Ma (also SN. XXXIV. 86), dupahañanti Nb (āhañanti D, also A elsewhere). P. 244¹ āsavettham changed to -vettham N, -vetthā Ob, aivethāñ Ma, -vetthāñ C, -vettham D, āśācokam B (-vettham AMbOa).—¹⁶ -vikkattānañ B, ZZ mostly.—²⁶ dāho D.—²⁹ -bāhava D. P. 245⁵ tv' ev' so C; cf. Jāt. i, p. 87.—¹² ajjakam B, apidakkham D, ajjajjitam Ma, ajjaddhikam Mb, ajjajjitañ Me (Mb adds āhārupacchedāya), ajjadam Na, ajjajitañ āhārupacchedāya Nb, āhārupacchedāya Oa, ajjajjī Ob (ajjaddhikam A, ajjaddhikan- ti abhijānā C; the Burmese readings may represent 'ajjaddhikam, cf. S. jagūhi, but ajjaddhā is used elsewhere).—¹⁸ man' assa MNO.—³¹ thokathokam B.—³² kāyāyasañ for kāyā- BD.—³⁶ For this passage cf. notes on p. 80. P. 246²² maggura- AB, A also at sutta 80 (cf. Abhidh.), otherwise I have only met with

maṅg-; maṅguraacchavīti maṅguramaecchochavi C.—²² vadiy. D; —
 etaparamaṇ MaNaOa.—²²⁻³ na ito B.—²³ vadiy. BNO, vadiyanti
 D.—²³ -hāritā M, -haratā D, -haratā A, -haritthā C
 (-haritā NO).—²⁴ -sāri DNO, -sāri C, -sāri B (-sāri AM); —
 es² eva MO, evova B, eso maggo N (eso va AD). P. 247²
 -mānapatta- MN.—¹⁰ me for maṇ BMOB (maṇ ADNOa).—¹¹
 pañesavaggiyā bh. NOB, M once.—¹² kho for thā first no Nb; —
 taṇ kho no Ob.—¹⁴ kho for me A; — nibbija AUMNO (nibbija
 BD, cf. p. 165, l. 14).—¹⁷ āharitvā DMNO, āhārito A (āhāretvā
 H).—²⁰ Cf. pp. 22-3. P. 249²⁴ devitā A.—²⁵ ekam² eva araṇḍha
 A.—²⁶ sannisārami M, sannisidāpemi A (sannisād. C).—²⁷ piṇṇa-
 kappuṇ not repeated in AM (C as in the text).—²⁸ tathāgataṇṇa
 for yathā taṇ A here.—²⁹ -ti kho pana M; — bhavaṇ bho Gotamo
 A; — upittā C, svittā A.—³³⁻⁴ abhijānāmi 'huṇ A (C—M; this
 passage is quoted at several places, partly with the reading
 -jānāmi kho panāhaṇ).—³⁵ okkamittā A; — evaṇ A, evaṇ taṇ
 Mb.—³⁷ kho om. A. P. 250² yathā ca sammūlho A, yathā taṇ
 s. ca M.—⁴ bho Gotamāti A.—⁵ A before yasa inserts, Kathaṇ²
 ca A, sammūlho hoti.—⁷ to ought perhaps to be added before or
 after appahinā and pahinā; cf. pp. 331, 464.—¹³ yo om. M here.
 —¹⁴ -kacchinuṇ M constantly (-kacch. A always).—²⁷ -bhittā A
 here.—²⁸ añña A.—³⁰ putvā AMso here, M at p. 251 (pā-
 ZZMb, A mostly).—³⁴ Makkhali AM; — Ajita A.—³⁵ (-kambalaṇ
 AM, cf. p. 198, l. 10).

37.

P. 251²⁴ (*kañci) kiñci MC, kicon A; a very frequent error,
 cf. p. 229, l. 36, p. 266, l. 28, etc.—³⁰ na ca kiñci C, also A
 except here. P. 252⁷ eva A.—¹⁰ parivāreti AC.—²³ paṭipā-
 M C.—²⁷ vo for to Mb. P. 253⁴ devā vijjimaṇa A.—⁵ devāma
 for taṇ M.—⁷ pana om. M.—⁷⁻⁸ -ekasatanūyūhaṇ atthi M, ekāsa-
 naṇ niyyusataṇ A (read ekasataṇ niyyūhaṇataṇ? Cf. p. 398, l. 5,
 SN. IV, 25).—¹⁰ kho for no M.—¹⁸ purekkhitvā M.—¹⁹ ottappa-
 māṇā AM.—¹⁹ sakasaṇa A.—²⁰ ottappati M (-tapa- AZZ, the
 Singh, mostly).—²⁸ sabbhūti M.—³⁰ (diggā AM, cf. daggā AN. IV,
 iii. 4).—³¹ M after bho inserts yathāvatato; something seems to
 be wanting, but this supplement is scarcely correct.—³³ Sakko
 for yakkho AC.—³⁴ abhisatūkhāresi M (C—A). P. 254² -attā
 abesaṇ A (C—M).—³ vo for to M. P. 255⁵ so Bh. attā
 om. A; — mīsa C.—⁹ jābhā vata māriaṇa saladdānaṇ māriaṇa M.
 —¹⁰ āhā A (C—M); — so om. C.—¹⁰ ālu naṇ ōva A, ahureñña-
 tāraṇa Ma, ahureññataraññataraṇa Mb; a quotation in the com.
 on sutta 23 has, ālu taṇ yeva. . . aññāsitthāti. The phrase ālu
 taṇ yeva may possibly mean 'some time ago'; there is no

parallel), and *O* is silent.—¹⁷ *abhāsītā* Ma, -*sittā* Mb (*abhāsītthāti* A and the quotation mentioned just now; read *bhāsītā*?). P. 256⁸ *abhāsītthā* A, -*sittā* Mb (*bhāsītā* Ma).

38.

P. 256²¹ -*yama āvuso* M. P. 257⁵ -*maeā* M, cf. p. 130, l. 33. —⁸ *atha kho te bhikkhū yena* M. P. 258¹⁶ Cf. p. 8, l. 24; the omission of *attā* is confirmed by *Cl*, and *Bu*, seems to read as in the text; — *vade* A; — *vadeyyo* AC.—¹⁷ *kammānam* wanting in A (C—M).—¹⁸ *kaṣa kho* Mac (C—AMb, cf. p. 132, l. 12).—²⁰ *n' ayaṃ* A.—²¹ *naminkato* M.—²² *kho* wanting in A. P. 259² *sādhū sādhū bh, sādhū* M.—¹⁰ *yam yad*-AMb partly.—¹⁴ *viññāgaṃ viññāgaṃ tveva saṅkhyam* M, also at l. 33, *mū* so throughout -*mū tveva saṅkhyam*.—²³ *jalati aggī tveva saṅkhyam* M. P. 260⁷ Cf. *Jāt*, iv, p. 267, l. 1.—¹¹ *no sūti* MbC, A here; — *kaṅkhatō* M.—²¹⁻²² *Tadāhār-* . . *avam-bhante* om. A.—²³ *nib-bicik-* M.—²⁴ (*dhanāy-* AM, Ma at the second place seems to have *vanāy-*; *vanāyuthāti dhanam viya icchantā gedham āpaṭṭey-yātha* C; *vanāy-* is quoted in the com. on *sutta* 22 and also occurs at SN. XXII, 2); — *api na me tumhe* M. P. 261⁸ *tatiyo* A, cf. p. 48, l. 6. P. 262³⁷ *itī* om. M. P. 265¹ -*mā* M or Ma.—⁷ *paṭṭāhār-* M.—²¹ *no* om. M.—²² *vadeyyāthāti* Mb.—²³ Cf. *Mil*, p. 123; *gabbhāvokk-* A here; *gabbhasaṃ okkanti* and *avakkanti* C.—²⁴ A quotation in the AN. com. inserts *ka-tamasaṃ tiṅgaṃ* before *idha*, and has *gabbhasaṃ avakkanti*, P. 266² *yato kho* M.—⁸ *garubbhāraṃ* M, A here.—¹⁴ *vaṃkaṃ* AC (*kilāpanakāni bhavanti seyyathidam . . dhanukam tehi kilāti* AN, X, x, 9).—¹⁵ *siṅgū* A.—²¹⁻²² *rūpe* om. AMa, also at p. 270.—²⁷ -*virodhasamā-* Ma, A once, cf. p. 270, l. 13 (-*virodhan-ti* O).—²⁸ (**kañci*) *kiñci* AM throughout, cf. p. 251, l. 25. P. 267¹³ Cf. p. 179 et seq. P. 270¹⁴ *vediyati* A here.—²¹ *puna* om. A. P. 271¹ -*paṭiv-* A, -*vi-* and -*paṭi-* C.—² -*muttan-ti* Ma.

39.

P. 271¹¹ *puṭṭhā samanaṃ 'mā samanaṃ 'mā ti* M.—¹⁵ *sandhā* for *saccā* A, *avaśjhā* M, cf. p. 261.—¹⁷ -*parikkhāre* A, cf. l. 6, and p. 33.—¹⁸ *sa-māyā* A (-*drayā* MC; I ought to have followed A, though it is rarely written so, the error arose from *dukkhū-draya*, etc.).—²² (**anti*) *anti* AM throughout. P. 272¹ *na-ochiddarā* A throughout. P. 273¹⁰ -*mā* Mb, A partly, *samā* Ma, A omits it at the first two places.—²² -*taṭṭū* C, A here; — *āharisa-* A.—²⁷ *na v' uppād-* A (no *upp-* MZZ, A partly); — *yatrā* M.—²⁷ -*dhiṃ-* A. P. 275⁸ There are parallels to these.

similes at suttas 2, 10, 13 of DN. (marked BDE, cf. Grimsdottir pp. 137-52).—¹² *saṃpajjeyyā*, -jīṇā M.—¹³ *dāraḥ* M.; — *kho* om. M.—¹⁴ so 'ham BDE, so 'khañ M.—¹⁵ *gaccheyya* AM (-gacche BDE, C twice).—¹⁶ *na chā* M.—¹⁷ *bandhā* M.—¹⁸ *abbhayaṇa* M (meaning *abhayaṇa*); — *koci* A here (*kiñci* MCRDE, perhaps also Bu.; if so, this confusion of *vyaya* and *vaṇas* is odd).—¹⁹ *tamhā bandhā* M here.—²⁰ *na e' atthi kiñci* E.—²¹ *bhuḍj* ABDE (blaj- MC).—²² *vimutto* M. P. 276¹⁻² BDE differ from our text.—²³ *evam eva kho bh.* BDEa.—²⁴ There are many parallels to the following text, especially in DN.—²⁵ *saṃpeti*, *saṃneyya* M or Mb.—²⁶ *apphutaṃ* N (-taṃ AZZ).—²⁷ *deyya* A, *teyya* or *deyya* ZZ partly; — *sahaṃsa* changed to *saḥāsa* A, *sā* h' *asa* ZZ once, *sā* 'yañ *phā* M; — *siñh* ZZ once or twice.—²⁸ *puṭṭhā* AC, ZZ with few exceptions (*phuṭā* M, *puṭā* or *phuṭā* ZZ partly; *phuṭṭha* or *puṭṭha* for *phuṭā* is a very frequent error in Singh. MSS., cf. Dh. v. 218, Suttanip. p. 122, etc.); — *pagghariṇi* M. P. 277¹ *toḍako* Ca, ZZ partly; — *ulakassa* M, ZZ partly.—² *sa* om. M. ZZ mostly, *devo* *sa* *ca* A, *na kāḷasa* or *na samāsa* ZZ partly.—⁵ *anuppajjeyya* A (-*vo* *cheyya* ZZ), *anuppavaccheyya* MCB (read, *devo* *ca* *k. k. s. dh.* *anuppavaccheyya*?).—²⁰ Cf. p. 169.—²² *ca* *aggā* M, ZZ once.—²³⁻²⁴ *saṇṭāni* A, ZZ mostly, *saṇḍāni* Ma (-*saun*- Mb, ZZ twice).—²⁴ *āyaṃ* for *nāsa* A, *nāyaṃ* ZZ once (read *nāsaṃ*?).—²⁵ *asa* om. M, also at the next line. P. 278¹⁻² The following similes recur at suttas 77 (B) and DN. 2, 10 (DE).—¹² so *purisa* M.—²⁴ *āgacchā* ADE once, *agacch-* and *āgacch-* M (-*ch-* B twice, ADE once). P. 279¹⁻² *pi* for *p'* *asa* M, also at s. 77; DE here differ.—²⁴ *sippika* M.—²⁵ *sakkara* A. P. 280² A after *bhikkhu* *sadda*, *āsavānaṃ* kb. *cittā* *abhiṇṇāmeti* so.—² *ti* for *iti* M (C—A).—¹⁰ *atthi* AMa.

40.

P. 281⁶ *puṭṭhā samāṇā samāṇā 'mā* ti M, cf. p. 271.—¹⁰ *evaṇṇhā* for *saccā* M, cf. l. c.—¹⁴ *udrāyā* M, *ulayā* A, cf. l. c.—¹⁶ *puṭā* M.—²¹ *maṇḍariyā* *sa* *maṇḍ-* AMb.—²³ (-*diṭṭhisa* AM here, afterwards *ikassa*; ZZ have both forms).—²⁵ *mataraj-* A, *mataj-* M, (*maṭaj-* C). — *ubhoḍhāram* M.—²⁶ *rohanassa* M (C—A).—²⁷ *rohanamatt-* M. P. 282⁶ *jāḥayik-* M partly.—⁸ *jaṭissa* Mb here, A once.—¹⁵ *kattam* *c'* *eva* M, also at l. 35, *kamattam* *eva* A here.—²⁶ *rohanassa* Mb.—²⁷ *jaṭissamatt-* A. P. 283⁶ *diṭṭhikā* M here.—¹⁷ *āpāyikaṇṇhā* A here.—¹⁹ *-ch'* *imehi* M.—²⁰ *vimuttam* *-atth* *saṃannp.* wanting in M, also the corresponding phrase at l. 22.—²¹ *diḥā* A, at the first place also Ma; — *setoḍakā* for *setakā* M, cf. p. 76, l. 23. P. 284¹⁰⁻¹³ *tam* *aham* for *ajjh.* *vūp.* M.

41.

P. 286³ mahā for Kosalānaṃ A, cf. p. 400.—¹ The following text is nearly identical with the next sutta, the readings of which are marked B and O.—² Sākyā- Mb constantly. P. 286³ There are in MN. and AN. several parallels to what follows as far as p. 288, l. 34;—tividdhā ZZ partly (am ABMO).—¹² luddo jāruṇo loḥ- MO.—¹⁶ saḥapānabb- MO, ZZ partly.—¹⁸ tam om. ABZZ, cf. p. 287, l. 31.—¹⁹⁻²⁰ mātāpitarakkh- wanting in AB, in Ma once, in ZZ almost always, likewise at p. 287.—²¹ mālagula- and mālagula- M (O abridges; -gula- ABCZZ).—²³ saḥaggato MO.—²⁶ parisaggato M, A once.—²⁷ etam bho corr. to ehi bho M, hambho and ahimbho ZZ once or twice, cf. p. 288, l. 5 (evam bho ABCZZ, read eh' ambho?).—²⁸ so āha ajānaṃ vā ahaṃ jāna- M, with ahaṃ for āha in the sequel, likewise at p. 288.—²⁹ kiṇcakkh- Mb, ZZ rarely.—³⁴ bhedaḥ M (meaning -o?).—³⁵ -karaṇi- AB, ZZ partly.—³⁶ kaṇḍakā changed to gaṇḍ- for and- MO (C-ABZZ). P. 287³ -vutivāc- ZZ partly;—bhāsītā hoti Mb, also at p. 288, and so the AN. parallels.—¹ jū for idha B.—⁸ abhijjhitā AB (-ātā MC, ZZ with a single exception).—⁹ vutā all the MSS, except A at both places and B once;—mam! MO.—¹² dūthiko kho M here, AN. at both places.—¹³ ekaṇḍadukkaṭ- M.—¹⁹ paruloko BM, ZZ occasionally.—²¹ taṃ wanting in B, in ZZ partly.—²² Several MSS. have adinnaṃ for nādinnaṃ, and they do not all add na before ādātā.—²⁶ -en cār. anāpatto M.—²⁸ cār. anāpajitā (corr. to n' āpajitā) O, -en cār. na āpajitā ZZ once. P. 288³ ehi bho M, ZZ once corr. from evam bho. P. 289³ -sālānaṃ vā AO throughout, B mostly.—¹⁹ Subhānaṃ devānaṃ om. ABO (C-M).—²¹ -kinnakānaṃ A, cf. p. 2, l. 19.—²³ -niṭṭhakānaṃ A. P. 290¹⁰ -petam BaMO, ZZ occasionally.

42.

For the readings see the notes on sutta 41.

43.

P. 292³ -koṭṭhiko M, A once (-koṭṭhito ZZ, rarely -koddhito, -koṭṭito).—³ dappañño not repeated in Ma, and so in the sequel the repetitions are mostly omitted in M or Ma, occasionally in A or An.—¹⁰ kiṇ- en na M.—¹² sālho āv- A.—¹³ āvuso Sāriputta p. A here.—²⁰ labbhetta M partly.—²⁴ yā A, also at p. 293, l. 25.—²⁵ c' āvuso AM at both places (n' āvuso C). P. 293¹⁴ nīlami- pi C.—¹⁷ lohitam pi A.—²⁰ nissattajjhena āvuso A here.—²⁷ abhikkhāntā parikkhāntā M (C-A). P. 294¹² pañcah' M.—²⁷

vuccati M.—²⁶ katiāṅgak- M.—²⁶⁻¹ vitakkā ca rattanti vicārā ca A (C—M). P. 295¹² bbonhiti AM, at l. 17 AMa.—²⁷⁻¹ āyūm pan' M, āyūm pan' A.—²⁷ āyūm AM here.—²⁸ panu for kho M (a few parallels have ca pana).—²⁹ tena āvuso . . karissāma A; —pimidd' A, midh' M, cf. p. 148.—³⁰ āyūm Ma, -ū C; —ca om. M.—³¹ te ca A (cf. p. 299, l. 32), kate (ya te Mb?) ca no āvuso M; —te ca ved- A. P. 296¹ te ca āy- A, ye te āy- M; —te ca ved- A.—² bhavissanti M (abhaviṃsu also at p. 492 and SN, XXI, 59, 60).—³ There is a parallel at SN, XI, 6 (B).—⁴ -vaṃkharo niruddho, etc. B.—⁵ avippabhin- Ma, parihh- Mb, pana bhinnāni B, bhinnāni A (viparihh- C); —yo ca khvāyā B.—⁶ na parikkh- M.—⁷ nesaṃ M (tesaṃ AB). P. 297² pubbo va AC; —khārā M (C—A).—⁸ Comp. SN, XI, 7 (B).—⁹ uṭṭhā M throughout, nānāṭṭhā C, A once.—¹⁰⁻¹¹ yā cāyā . . anim. cetov. om. B.—¹² kho om. B.—¹³ aṭṭhi pana āvuso B. P. 298¹² akuppā va M.—¹⁴ kiñcaṇṇaṃ B (-no AMC)—¹⁵ avoca M.

44.

P. 299¹ To parts of this text there are parallels at sutta 109 (B), SN, XXI, 82 (D), XI, 3 (E), AN, IV, xx, 10 (F).—¹² sādha A.—¹³ te ca A; —aṭṭh' aṇṇa- D here. P. 300¹ nāpi MC, namiddaṃ aṇṇ- A.—² panāyyo Mb.—³ vā attānaṃ . . vā rūpaṃ etc. ABM mostly (vā om. CDEF). P. 301⁴ tīhi kho A (C—M).—⁵ kkhundhena M or Ma (-a Ba).—⁶⁻⁷ katuma dhammā M.—⁸ ettha M.—⁹ ime for cetasikā etc A, cf. SN, XI, 8. P. 302¹² imāvuso M.—¹³ aṇṇāṃ om. A. P. 303¹ vedanā kimsukkhā kiṇḍukkhā M, ved. kimsukkhā kiṇḍukkhā kimsukkhā A.—² kuḍā su M; —nāma haṃ A. P. 304¹ piḥapaccayā M, piḥapp- C.—² accarāvuso A, accayāṃ āv. M (accasārā ti C, cf. SN, XI 24).—³ The parallels have nearly all -cariyāṃ vusāti.—⁴ ca om. A; ca pana ZZ, cf. p. 113.—⁵⁻⁶ paṭipucch- ZZ.—⁷ maṃ ca pi MZZ, also A except here.—⁸ evaṃ ahaṃ pi evam-etaṃ hy- M (C—A). P. 305² eva tassa M; —evam-etaṃ āh- A.

45.

P. 305¹¹ kho om. M.—¹² paṇḍap- M.—¹³ tippā (tībhā Mb) kharā kat- M; cf. p. 241, l. 7.—¹⁴ kāmehi for ime hi A, also at p. 307, l. 17. P. 306⁵ devatā byādhitā ubbiggā sant- M.—⁶ kho tam M.—⁷ vanappatiṇṇa M.—⁸ gileyya godhā vā khādeyya M.—⁹ vanalāho vā dab- M.—¹⁰ cikāyo M; —udrah- A (udāh. here), udah-, uṭṭhab-, uddhab- M, udraheyyaṃ-ti khādeyyaṃ C (udra- bhāsane, Dhātum.).—¹¹ gileyya na godhā khādeyya M.—¹² mago vā AM; —kammikā vā M.—¹³ bījaṃ va Ab; —pana tassa for

pan' assa A.—¹⁶ -vaddham A, abhivuttham corr. to abhipavuttham M; — sammā M.—¹⁷ sā 'yam māl- Mb.—¹⁸ -nissobheyya A.—²² -eeyyam M. at l. 36 AM.—²⁴⁻²⁷ nama tam AMa.—²⁸ vitapiṃ C, -paṇi M.—³⁰ oggaṃ A (C—M) P. 307² yāvāham changed to yam vā 'ham M (perhaps we should read, ayam b' aham, cf. p. 305, l. 32).—⁴ sant' eka M.—⁷ kiṃ nām' etc A here.—²² Cf. pp. 77, 298; puggala is added after ekacco in most parallels, as pp. 342, 412, etc., but it is rightly omitted here, cf. p. 308, ll. 21, 34.—²³ aḍḍha M. P. 308¹² After kappeti the DN. parallels add, phulakaseyyam pi kappeti, etc.; M interpolates this passage, but it stands in the middle of the word kappakāpasaṃ... -yiko.—²³ khadomān AM¹ (cf. the next sutta; dukkham dāmi also ZZ).

46.

P. 309²⁴ yebbhūyena or -āyyena M always.—³¹ maññe- for pacc- M. P. 310²⁴⁻⁵ jānāti, jānanto M here, not at p. 311. P. 311⁶ yad' idam A almost throughout, M twice.—⁸ kho bhikkhave A here.—²² A omits Tatra .. -suno (p. 312, l. 21). P. 312²⁴⁻²⁵ na piv- A. P. 313⁴ dukkha- Ma at first a few times. P. 315²⁴ -kalāpa A here, M at l. 37, -kālāpa changed to -kalāpa C.—²⁶ -paṭṭhako M.—³² piv- M. P. 316² pivitrā M; — (nigacch- AMCZZ invariably; read nigacch-?).—⁴ paṭi- A partly.—¹⁹ pi for hi M throughout.—²⁵ paṇḍukaro- M.—²⁷ s' eva for hi kho A here. P. 317⁴² abbhucakk- AZZ mostly.—¹² abbhuceti abbhūtvā C (abbhūti- AMZZ); — bhāsat- ca tapate ca C, M at l. 15, ZZ mostly, bhāsat' eva tapat' eva occasionally.—¹⁴ aṇṇe va A.—¹⁵ -maṇḍ corr. to -maṇḍ A, -maṇḍ corr. to -maṇḍ M. (puṭṭha) samapa- brāhmaṇā (sic) parappavāde ti puṭṭhānā samapabrāhmaṇasamakkhā- tānān parosath vāde C (such a compound as -maṇḍaparapp- is in my opinion not quite in keeping with the Nikāya idiom, and it was unknown to the two correctors, AN.V. xi. 4 has, aṇṇesath puṭṭhasamapabrāhmaṇaparappavādānā).

47.

P. 317²⁴ ajān- A, M once; — nante kāyassa T. samentesānā sammā- A.—²⁵ -āyanti A, -āyantaṃ M. P. 318²⁹ ātājjh- A once, ātā- corr. to ātta- M, ātājjhāpanno .. ti .. ātānā (S. *jāṭiyā) paṇṇābhāvaṃ pākaṭabhāvaṃ ajjhāpanno nu kho... C (Dh. v. 72 is probably alluded to); — nam ātā- A, -ecchi dīgha- ruttam ajjhāpanno ayam āyamaṃ ātā- M.—³⁰ -janti n' assa M. —²⁴ yasaṃpatto Mb here and afterwards, except at l. 36 (we ought perhaps to read, ātā' ajjhāpanno .. yasaṃ-patto, and, ātājjhā-

pauno hoti yasappatto). P. 319¹ na for nāyam āyasmā M here. —²¹ pi for hi M. —²⁴ ye idh' M at both places. —²⁵ bhantena for tam tana A (tam is confirmed by the com., but it may be an old error for te); — tenāvaj- M. —²⁶ kho om. M. —²⁷ etaṃpatho, etaṃgoaro Mb (C—AMa). —²⁹ evaṃ mādisaṃ kho M. —³⁴ paṇḍitaṃ paṇḍitaṃ M (C—A). —³⁵ kho om. A. —³⁷ abhiññā AC here. P. 320¹⁰ niṭṭhaṃ gamaṃ A. —¹² paṭiṭṭhā AM (-tiṭṭhā ZZ). —²² (dhaminā — tāya C). —²⁶ Vimaṃsasuttaṃ A.

48.

P. 321² kho wanting in M, so in A. —³ satthā vo āyus- M. —¹² satthā āyas- M. —²⁸ bhikkhave om. A. P. 322⁵ cha ime A (C—M). —²¹ bhuṃ- AC. —²⁹ -ghāṇaniyaṃ C. -ghāṇaniyaṃ M. P. 323⁸ pajāneyyāṃ M. A once. —¹⁰ M before unkh- adds aṇṇa-maṇṇaṃ. P. 324²⁰ (*-baṇ- ca) -bhaṇ- ca MC, -hi ca A; — aparivāṇi A. vacehakaṃ apacinati M. apaloketi C. P. 325⁸ atthikātvā corr. to atthiṃk- M. —² sabbaṃ cetasaṃ M, cf. Vin. i, p. 103, sabbañcetuso — sabbañcittena C (sabbañcetaso AZZ constantly; in the AN. com. this phrase is quoted to prove cetaso — cetasaṃ). —³⁰ Kosumbakasuttaṃ C.

49.

Comp. SN, VI, 4 (B), also Jāt. 405. P. 326⁵ -tthāya AM here. —²⁰ ca wanting in M at these five places. —²² ca for tatthā M, vata B. —²⁴ anuvāsanivā AM, ajjhāvasativā C (-visativā Mb once, cf. pp. 334-6). —²⁸ Bakabrahmā for brahmā M. P. 327² sajittā A. sajjittā M, saccittā and saṃcittā C (saṃ- ZZ mostly, -ittā occasionally; cf. Grimmlot p. 24). —³ kho ye bh. M. —⁴ āpogar- C (the other words are not mentioned). —⁹ ahesuṃ ye paṇa M. —¹⁰ -ppasāṇakā A partly. —¹² na tyāhaṃ for tan- tāhaṃ A here. —¹³ upātivattito ti pi piṇḍo C. —²⁰ paṭipa- MC. —²¹ pi om. A. — -kappapāṇo MC, -kappapātāṃ A. —²² -vattito M here. —²³ brahmu-parisaṃ M, C has both readings; — saṇḍipattitaṃ ti M. —²⁹ tyāhaṃ A. —³¹ vasaṃg- M. —³² pi for hi M. P. 328²⁻³ kevaliṃ, -līn- ti A here. —¹⁰ āyus- Ma, āyus- ti C. —¹¹ ca pan' aṇṇaṃ for vā aṇṇaṃ M. —¹² vā pan' aṇṇaṃ M. —²⁰ evaṃ M. —²⁵ entū- ca AM (Jutū- cāti ānubhāvā- ca C). —³¹ vicaranti for pariharanti C; — diṣṭhanti is the reading of Bu., diṣṭhanti seems preferable. The metre requires either pariharanti or diṣṭhanti to be struck out. Cf. Jāt. i, p. 132, ii, p. 313, AN. III, viii, 10, X, iii, 9. —³² loke Ab, also AN. II, c. —³⁴ parovur- C. —³⁵ agatiṃ- ca paj. gatiṃ- ca A here. P. 329² aṇṇo kāyo tam tvaṃ . . tam ahaṃ M (for tattha read te?). —³ -maro M. —⁴ ito for yato M. —⁸ pamuṇṇā M.

—⁸ -pphalo M.—¹³ pathavittena A here, pathaviṭṭhena corr. to -vaṭṭhena M (-vattena C; -attam for -ttam also in isattam, pakkhettem, itthattam, DN., AN., cf. Grimblot p. 247).—¹⁴ añ-
hosi A, añp' ahoṣi Mb.—¹⁵ pathaviṇ-mo ti A.—¹⁸ tejo A.—²⁴
-ajjhena corr. to -ajjhena M.—³⁰ ahoṣiti M at the second place.—³³
-tiṭṭhena M. P. 330¹ abbiḥhūṭṭhena M.—² carulī for ca hi M
throughout.—⁴ pi mahasi A, viṇayhasi C.—⁸ kho aham M.—¹⁰
-khārāmī for -khāsi M.—¹¹ samsanti M.—¹² cāham A (C—M).
—¹⁴ (¹⁶kañci) kiñci AM; — -diyaṇ-ti A (C—M).—¹⁸ na ca vaḷa
M.—²⁰ Sakka- A.—²² -samadhi- AM.—²⁷ gedham Ma, roḍham
Mb (gedhi A constantly, gedha ZZ); — agamāsi, agamaṇsu for
akāsi, akaṇsu M.—²³ gedhitacittā Ma, roḍhitacittā Mb.—²⁵ ye
para M. P. 321² mārīsati A, omitting mā paraṃ ovaḍābhūti.—
²⁴ desessati M.—¹⁰ samapabrāhmaṇā wanting in A, in M placed
after samānā.—¹⁶ -buddho ti M.—²⁰ pi hi M.—²¹ anolapanatāyati
anollapanatāya C.—²⁴ -pika- and -nīka- C, -niya- M, -nisuttam A.

50.

P. 332⁷ garubbhāro viya M (C—A).—⁹ vibhāraṃ pavajitvā
wanting in A (C—M); — paṇṇattāseṇa M.—¹⁰ mamsakāsi M
(C—A).—²⁰ pana ayaṃ M or Ma.—²² etasmiṃ kho tyāham for
evaṃ pi . . pāpima A.—²⁴ tassa for tuyham hi pāpima A.—²⁰
ayaṃ maṃ M. P. 333⁵ etthāpi M.—⁹ ahoṣi M (C—A); —
samayena pāpima A.—¹² Vidhura- M almost throughout, A has
both readings.—¹⁴ tesu na ca for sūseṇa 'dha M.—¹⁷ Vidhura,
Sañjivo not repeated in M (C—A); — tveva A.—²⁰ -pubbam pi
M.—²¹ addasaṇsu M.—²⁵ araṇṇasmiṃ M here.—²⁴ tvaṃ M here.
—²⁶ -ko kāl- M.—³¹ tānū cīvarāni A (C—M).—³⁰ paṭi- M. P.
334² hoti for ti Mb; — eva for etadā A.—³ Dusa- or Dusa- M.—
⁵ agatim A.—⁶ anvāva- Mb.—¹⁰ yathā nevaṃ A here, further on
yathā taṃ, and so has M partly, yathā naṃ D, m. ti yathā ete-
sam. . C; — okā- A.—¹⁴ anvāyijjhā A.—¹⁶ kumbh M (kūḥā AZZ).
—¹⁷ samā A, also M except at l. 22.—¹⁸ ayaṃ M.—¹⁹ -sākhāya
A; — magga- M (C—A).—²⁰⁻¹ evaṃ c' ime M.—²² paññāyino
A here at the second place. P. 335³⁴ agatim A or Ap, Ob,
P. 336⁴ te wanting in AM here, cf. l. 9.—²⁷ asubhāṇupassino Mb
(C—A).—²⁹ paṭikula- M; — -rati- M, A once (-rati- C).—³⁰
bhīndi Ma, te bhīndissāmi Mb, robbikkha A (robbindi C, cf.
p. 136). P. 337² cāyaṃ AMbC.—⁴ -lakkā C.—¹⁰ hadayaṇṇam
corr. to -yante M; — atha kho tvaṃ jā- M.—¹¹ vasaṇṇasāhasaṇ
tamhī nir- M.—¹² apaciṃ A.—¹⁵ The verses recur at Therag.
v. 1187 et seq.—²¹ pi so nirayo Ma.—²⁴ kaṇham A except twice,
Ma at the first two places.—²⁹ -tthāyino A.—³⁰ yo va Ma, yo ca
Mb.—³³ -balena pakkhandho M (meaning pakkhaṇṇo?) P.
338² Vagayanta- M.—⁴ Vāsa- for āvuso M here.—⁵ vyākāsi A.

—⁸ dhammāya A (C—M).—¹⁰ The following lines recur at SN. VI. 5; —so sū dīṭṭhi SN., Therag.; —alū M.—¹² yā yam me M.—¹³ Mahāmerusekakutaṃ M.; —apassāsi AC (explained by phusi); apassayi (or aphassayi?) M.—²² ca for va M.; —bāla AM (—am Therag.); —dah M.—²³ va for ca A; —āsajjanam AM throughout (—jāna Ma); —a for ca M.—²⁴ tvaṃ AM.—²⁶ Māra M.; —(—jāna is confirmed by the Singh, MSS. at SN. IV. 18, v. 1).—²⁷ kinti mañ M.—²⁸ karoto te nīyati M, karoto caṣati A; —vi-
sattāya A, visattāya M (cf. Therag.).—³⁰ (*aghaṭṭesi) asaddhesi A, asajjesi M. atajjesi Therag.

51.

P. 339⁸ Paṇa Ma. Peyo Mb.—²¹ hi for paṇa M.—¹² santa-
for santata Ma (C—AMb).—²³ patthita A, supatthita M
(supatthita C, rūpa- and supa- ZZ). P. 340¹¹ paridevānaṃ
M, cf. p. 56.—¹² āyassādhig M.—¹³ passino M throughout.—²¹
gahaṇ- AM; —cū h' M mostly.—²⁴ thā ca vā- Mb (C—AMb).
P. 341² Parallala extending to p. 349, l. 3 are found at sutta 94
(B), AN. IV. xx. 8 (E); an abridgement occurs at pp. 411-2.—²⁶ paṇa
is wanting at p. 411, also at DN. 33.—² idha paṇa ME here.—
³ ranlapo ca hoti E.—³ na attap- AM once or twice.—¹² yo
yam A.—²⁴ kāmaṃ akkulaṃ M. P. 342¹⁴ yāvāsa Mb.—¹²
vihārasāmi M.—¹³ āgamiṣsa M: —the passage ettāvata, . tena
hi bhikkhave (l. 20) is wanting in A, C agrees with M.—¹³
Instead of yam, M, here the only authority, seems to have yamhi,
but the word is next to illegible.—²² kathaṃ ca hi. E through-
out.—²⁴ Comp. p. 77, etc.—²³ pivati M. P. 343²³ sākuniko M.
—²⁴ ceccehātako goghātako bandh- M.—³⁰ ābhissito C.—²⁷ na-
garam E.—²³ niiga- A.—²³ karitupalittāya M. P. 344² mahesi
ABMB (3 MaE).—⁸ juhanti AE, juhati M (5-B); —avasesen
eva A.—² M after yānāthāya adds. ettakā assā h. y.—² dabbā
ME (dabbhā AB).—¹¹ rodamaṇā M.—²⁷ yo AE here. P. 345¹
CE p. 179 et seq.—¹⁰ paṭivirato M.—¹² nāmanā A.—²³ bhāsitā
hoti A. P. 346¹²⁻² yatodhik. A here. P. 349⁸ sattam M
mostly, C always, A rarely in this paṇṇāsa.

52.

This sutta is identical with AN. XI. ii. 6 (B). P. 349⁸
Beḷu C, Vela M, Vela A once.—¹² mayam āyasa- MB.—¹³ ko
yama M.—²³ eko dhammo B mostly; —samma d'akkhāto B.—
²² yathā A at the first three places, B twice.—^{27, 8} ca for vā M
here. P. 350² vā for e' eva and ca B throughout.—¹⁴ cetani-
kaṃ AB partly. P. 352²⁷ ayam pi kho M (C—AB).—²⁸ ekaṃ

vā M. P. 353² bhāvaṇāya Mb.—³ kimāṅga (pa)nāṭhaṃ M (C—AB).—¹⁴ mautāṇ ca Āc. MB; — acchādeṣi wanting in B at the second place.—¹⁵ nāgarikasutti- A.

53.

The beginning, as far as p. 354, l. 23, recurs at SN. XXXIV. 241 (B). P. 353¹⁵ Kappīla-, Kappīla- Ma.—¹⁹ Kapīl- A at first several times, Kappīlavatthuvāsinaṃ changed to Kāpi- M. —²⁴ Kappīlavatthurā, -ve changed to Kāpi- M.—²⁶ kārītāṃ hoti M. P. 354^{2,13} yena navaṃ B.—²⁻¹⁰ saṅgharisaṅghatāṃ M, cf. Vin. i. p. 227. saṅgharīṃ wanting in B at the second place.—² maṇim DN. 16. ed. Child. p. 11. DN. 32 agrees with the rest; — upatthāp- M, also at l. 11.—¹⁸ kkhītvā M.—²³ Sakye MB.—²³ paṭipado M, A once, pā- and pa- C; — piṭṭhā C, piṭṭhi M (im-me AB, cf. Pali Misc. p. 55); — āgūlā- MB, also Vin. ii. pp. 206-1, Jāt. i. p. 491 (ag- A, C four times, AN. constantly at three places).—²¹ Sakkaṃ MC. P. 355³ yatodhi- A here.—²⁵ yatrā M.—²⁹ nīyohi Mb. P. 356⁶ hiriyati C, hiriy- M.—⁸ ottappi, ottappati M, cf. pp. 43, 263.—¹¹⁻² sātthāṃ saṃyāṇaṃ A, cf. p. 213.—²⁰ gataṃ hoti Mb.—²² ābhic- C, ZZ partly. P. 357⁴ nibbūḍ- A, cf. p. 104.—¹⁰ tuppēna A.—²¹ abhin- C, also AN. VIII. ii. l. P. 358³ pi kho Mb here.—¹¹ pi kho M here and further on.—²² kho pan' esā M.—²⁸ This stanza is also found in the other three Nikāyas.—³¹ no for the second na M; in DN, the same remark is twice subjoined to the verse, once with an at the three places. P. 359⁴ Sakkapaṭipadāseuttāṃ M.

54.

P. 359¹⁰ gahetvā A, cf. p. 79.—¹² aivāsana- M; -pāpuraṇa A; -upāhama M (C agrees with A in these three cases).—¹⁸ jḡanti M. P. 360¹⁷ suṇohi M.—²³ adāḍomaṃ M throughout (C—A). P. 361⁷ anuvicca pi A here, -viccāpi M, anuv is partly added by M or Mb, -vijja Aa once (cf. n. on p. 370, l. 3), -vijjāpi Ma once, C quotes -vicca viṇṇu three times (pi being supplied in the comment), -vicca pi ca viṇṇu once; cf. pp. 440-1. AN. has -vicca viṇṇu constantly.—¹⁰ ye va for ye ca A. P. 362²⁸ giddhīlobhā, paṭivirataṃ for agiddh- M. P. 362²⁴ mānasa A. P. 364¹ avibhattā M.—¹² dabbhā- M.—¹³ ghāṭasūnaṃ M.—¹⁴ sunikk- M; -kanta C. A here.—²⁸ nimmanas A (-eṇā MC, no doubt the reading of Bu. here, cf. p. 58); — -enubb- Ma, -ecumbh- Mb, -ecumbh- C.—²⁷ palahanta M.—³⁰ eva pana M.—³⁰ kāko and kākā Ab, kankh- Ma.—³³ (vāḍa)dayeyya ubbaḍaheyya A, ayya (vā) C, dayeyya M.—³³ vasaḍeyyāṃ M (C—A). P. 365²

-oñhappetvā A here and at p. 367.—⁷ khippam-eva na M.—⁸ bhāhum M.—⁹ Mb here repeats aññatarān vā:—daheyya A here.—¹⁷ aññārakānañ A;—vigatadhū- M.—²⁴ nigacchissāmi M.—²⁵ patipasseyya M.—²⁶ yācitvā ca M. P. 366¹ yānañ vā varo-
peyya A, y. oroppeyya M (y. poro-seyya ti purisānucchavikāñ
vānañ C).—² kkhito M.—³ eva sāl passseyyum A, omitting
tañha, hareyyum.—¹⁴ tatvāssa Mb.—¹⁵ na vāssa A;—kāni A,
except at l. 29.—²² mūlato va Mb.—²³ amuko for am M. P.
367²⁶ ko abhā M.—²⁹ abhā M.—³¹ imhā Ma.—³² va- for thap-
M throughout. P. 368⁹ -pessa- A here;—ājāresi AMb.—¹²
evam-eva kho bhante Bh. M.—¹⁶ Potalisa- A, -liya- and -lika- C.

55.

P. 368¹³ -bhapp- for -bhacca- A, here -pḍakassa.—²⁴ -katam
M, -tam and -tam C.—²⁵ Bhagavantañ for bhante M.—²⁷ bhante
om. M.—³⁰ vādānupāto AZZ mostly (Bu. reads -vādo in this
Nikāya, -pāto in AN.). P. 369⁴ -vādino asatā abhūtena abhā-
cikkhanti tili M, cf. p. 482.—²⁴ mayhā A, also AN.III. xlii. l.
mayhā Ma.—²⁵ agādhi M, As once; anajjhāp- M, A once, cf.
p. 162. P. 370¹⁴ ca A here.—²⁰ na kho so M here.—²² rih-
savā A. P. 371⁵ so gāhapatī ev- M here.

56.

P. 372⁴ -janti M.—⁸ paññap- M or Mb mostly, A partly.—¹²
kammakammā, dappadapp- M.—²² -seṭṭhānam A.—²⁴ iti for ittha
A here, M at both places. P. 373²⁰ mahatiyā om. M;—bālu-
kiriya A, Mb addā pariya (C—A).—²⁴ divasaṃsati 3ib.—²⁵
ahā A partly. P. 374²⁴ patipbhūnassati M; cf. p. 228.—²⁶
-lomakam A.—³⁰ -kāro M.—³¹ kappo gubetvā wanting in A here.
—³² phālāñ A, thālāñ M, cf. p. 229;—necchod- A, niceot- Ma,
neccot- Mb, cf. ib. P. 375² sāpa- M.—³ -dhopikam A;—kī-
jālāñ M.—⁴ mañña A, -dhorikamañña Ma, -kañ'ñeva Mb.—⁶ -pissā-
AM here.—¹¹ me bhante A, also M except once or twice (mētañ
C);—ruccati A here, in the sequel rucca, except ruccam once,
ruccā M throughout; na kho mētañ bhante ruccati ruccati? (ruccati?
ruccatiti?) bhante etam mayhāñ na ruccati C.—¹² āvaṇṇanāyāñ
MC, A here, cf. p. 383.—¹⁶ kho pa- etam A here. P. 376³
na v- idha AC (but explained by na kho idha).—⁴ kho idha A,
kho gaha- Ma.—² kho pañ M, cf. p. 373, l. 35.—¹² -teyyāmi M
or Ma, A once.—²³ idhāssa Mb.—²⁴ amu 3ib.—²⁵ manasikarohi
for the second gahapati M, cf. p. 232;—kho tam M at two
places. P. 377⁴ cātuyama- A (in Jaina Māradhī cāujāma);
cf. DN. 2, Grubhiot p. 126.—¹⁻² sabbavārito M.—² -yutto for -yuto

M (C—A); —vuta for -dhuta A (C—M); —puppho A (C—M).
 °-kikanto M.—⁴(*kaññi) kiññi AM.—²³ekam M.—²⁷tiṃsatim pi A.
 —²⁷⁻²⁹pi bhante M. P. 378¹² Cf. Mil. p. 130.—²³M places
 me before bhante.—²⁰me bhante M here, further on anāma-
 etañ bh. (C—A).—²³paññā- Mb; —evamaññam M; —pacceti-
 kam M (C—A, also DN. 23).—³⁰imaññissam A, avamaññ- M
 (amaññissam C, also DN. 23). P. 379⁴ Cf. Vin. i. p. 236; AN.
 VIII. ii. 2 (B); —(-vicca- AMC, explained by anuvidditvā; -viṇṇa-
 Vin, which may perhaps be the correct form, though scarcely
 ever met with in MSS., cf. p. 361).—⁴pāham M.—⁶mayham bh.
 A, tamham bh. Ma, manam hi Vin, (mam hi MbB).—⁸Upāli
 M.—¹⁰-kattam upagato MB, Vin.—¹⁷piḍḍapātā M, Vin.—²³
 nāḍḍissam M mostly.—²³anup- AM (ā C, ā and a- ZZ); -pub-
 bhā A. P. 380¹²-vajadvār- AM, except Mb here and A once
 (anāvajan- ti C).—²⁴ro for to M throughout.—²⁵piḍḍapātēna M
 here. P. 381⁷hañña cāham A.—²¹ṇivatt- A.—²⁵me bhante
 AM here. P. 382²⁴patissupitvā M.—²¹-āliyan- ti C.—²³to
 om. M. P. 383¹maññima- AMa.—³tuttha sāmaññi- M, cf.
 I. 18.—¹²va om. M.—¹⁹-vijanti M.—²³pi for si M.—²⁴-mutto
 Ma (C—AMb).—²⁵aggaḥbhār- A (C—M).—²⁶akkhikāh- A.—²⁷
 udābhatī M; —akkhahi M.—³⁰kho si A.—²⁸⁻⁹kalyāṇī- . . māyā
 om. M.—³²sahbe ce pi instead of piṇḍa Ma.—³⁶pi'ssa M, sabbe-
 sam p' assa AN. IV. xx. 3. P. 384⁶-ayyū M.—¹¹vaḍḍhasa-
 M; —dharī M.—²⁰nakkatissāvikam M.—³⁰āma- A here.—
³²-bandha- M. P. 385⁷rangajāta- A (jātam MC); —rajitam
 M.—⁸-antā M, ZZ partly.—²¹sarajakā A, parājikā Mb.—³²
 tossa AM (kaṣa C, Bu.). P. 386²tenāy- Mb.—²saṅgāhi AuC.
 —⁴anigh- C; —buddh- A, suddh- Ma (C—Mb).—⁶venant- Ma,
 vesamant- Mb (C—A).—⁷(*-sāricassa) -sarī- M, antamasar- A.
 —⁸kalassa for kusalassa A.—¹⁰pubbāsakassa changed to -ayassa
 M, -bhāsarassa C.—¹¹-echināssa M.—¹⁹uisaṅgassa Ma; —-ppot-
 tassa A (C—M).—²³khemakar- M; —devassa AM (vodassa C, Bu.).
 —²⁴⁻²⁵mittassa at both places is certainly an error, but AM
 agrees and C is silent.—²⁶-mantassa M; —gonassa A (C—M); —
 manuddhāssa A.—²⁹-puttassa A (-puttassa MC).—³⁴samug-
 M.—³⁵(*-pavivittassa) pavitt- A, svivatt- M.—³⁸ānāyamasā M.
 —³⁹(*-sāññā) sāññā M, sāññā A, vāḥā or sūññā changed
 to samvāḥā C. The passage is repeatedly quoted with the
 readings samvāḥā, sabbvāḥā. DN. 31 in a phrase nearly identical
 has samvāḥā. P. 387⁷vicittam M (C—A).—⁸uggaṇṇ- AM
 (-āch- CZZ).—¹Upālivādasutt. chaṭṭhamam A.

57.

P. 387¹²-ro viya phalīkamaññitvā A, -ro va paligaṇṇhitvā
 changed to -kuṇṇhitvā M (-ro va palikaññitvā C).—^{15, 24}-nikkhit-

tañ bhajanam bhāṇj- Mb, -vikkhannam Ma, at the latter place with bhakḥhasaṃ added; cf. nikkhamā bhakḥhasaṃ (-ayam, -āsaṃ) DN, 24 (C-A).—¹² -dinnam A mostly (C-M).—¹³ pucchati Ma here, further on M; —ca kho te A here. P. 388¹ -rakappam A. Ma here (-rāk- C).—¹⁴ A for ayam substitutes, evam paṇāno 'ham-bhanta Bhagavati pahoti Bhagavā tathā dhammam desetum yathā chañ-c' ev' imam kukkuravatam papaheyyam ahañ-ca (cf. p. 389, ll. 14-16).—¹⁵⁻¹⁶ gokappam Ma, gvākappam and gvappam Mb, gokappam-iti gavākappam (sic) C. P. 389¹⁷ sunchi M.—¹⁸ akaḥhasukk- M, A here; —kammam om. M (a parallel text quoted in Attahasālinī seems to confirm the reading of A). P. 390² etaṃ M partly.—³ pāṇam M. P. 391⁴ yam-idaṃ M.—⁵ pana om. A.—⁶⁻¹² At SN, XII, 7 parivutthaparivāsaṃ is added before ācaddhacetiā.—¹³ nam wanting in MZZ, in A partly, cf. pp. 494-512; the omission was occasioned by ll. 25, 30.

58.

P. 392¹⁴ -ggacchati M, also SN, XII, 6 (meaning -ācchati?), -cchivati AN, VII, vi. 4.—¹⁵ katham SN, I, c.—¹⁶ sace pana te AM here, cf. p. 394, l. 15.—¹⁷ -kāraṇam A+Ma here. P. 393⁸ sakkhati M.—⁹ oggil- for ogil- M (o' eva sakkhiti oggilum n' eva s. uggilum SN, I, c., cf. Mil, p. 5).—¹⁰ ayaso- M.—¹¹ parimā ulloketvā M.—¹² khv-etiha M, kh' etra C.—¹³ tam for evam M. P. 394¹⁵ puttā samāno A here. P. 395¹ ayam for sacāyam Ma; —daharo for kumāro M.—² dhāt- . . anvāya om. M.—³ āhār- A+Ma partly.—⁴ ahañ om. M.—⁵ guli A (likh also AN, V, l. 7 in a similar passage).—⁶ na T, tam A.—⁷ atthas- A here; —sace for sā ca A here.—⁸ T, tam vācaṃ na bh. A.—⁹ yā ca A here.—¹⁰ kho om. M.—¹¹ abhi- is repeated in A here.—¹² evam for v' etaṃ A, further on v' etaṃ A+Ma. P. 396³ suññato A, paññato M (suññato C).—⁴ -viditā for -viditā M here (C-A).

59.

Identical with SN, XXXV, 17 (B). P. 396³⁵ Pañcāṅg- A except here, once Pañcākum (BC-M); —dhatvati M.—³⁶ thapati for gahapati A, also at sutta 78 (at sutta 197 A agrees with MB). P. 397³⁴ nāsakkhi for na pañā M, na pana as-B.—³⁵ B places ahom after sandhām at l. 31.—³⁶⁻³⁷ evam, avoca om. B.—³⁸ Ud, bhikkhuso B.—³⁹ -tañ-ca pan' Ānanda p. U, bhikkhu B.—⁴⁰ -āno B; —dve v' imānamā A (C-M); dve pi mayānanda v. v. B, and so further on. P. 398¹ M before pañca insert, catāso pi v. v. m. p. (C-AB).—² atthāram MC, -raāpi B (-dasa MN, DN, always, and only there).—³⁻⁵ satam pi vo- M, -satam-pi 50*

mayā va- B.—⁸ -dauā vuttā M; — *evam* hi M here; — *pariyā-*
yana das- M here, B once.—⁹ -maññiss- in B precedes -jāniss-.—
¹⁰ *paṇṇāṭṭā* M.—¹¹ *paṇṇā* imo B (C—AM).—¹² *yo* . . *vaḍḍeyyū* B.
 —¹³ *idāni* *maññam* nā- B.—¹⁴ *e*’ *eva* *pan-* Ma, B here. P. 400¹⁵
paṇṇāp- M.—¹⁶⁻¹⁷ *yathā yathā*’ *āvaṇṇo* for *api e’ āv.* y. y. B.—¹⁸
yahi yahi Ma. *yāhi yāhi* AB.

60.

P. 400²¹ *Sālam* M. P. 401²¹ *pana om.* A (C—M)—²² *kho*
 for *vo* A.—²³ -*ḍipṇo* AM partly.—²⁴ *paralok-* AM partly. P.
 402²⁵ -*bbhijjivā* M.—²⁶ *saṇṇāp-* M; — -*paññatti* M (C—A).—²⁷
tāya pana M partly.—²⁸ *paññesu* Mb.—²⁹ *paraṃ* and *aparaṃ* *vam-*
AMa mostly; — *evam* -*sa-*’ *im* MC, A once, *ev* *sa-*’ *im* A
 here. P. 403³⁰ *tesam* A here.—³¹ *sacca-* A mostly.—³² -*laṭṭhā-*
naṃ AM partly. P. 404³³ At p. 403, l. 6 the phrase ‘*hotu*
itaresam (*tesam*?)’ or ‘*mā hotu*’.—³⁴ The following text recurs at
 several places, cf. p. 516 and Grumlet p. 119; — *karoto* for *karato*
ZZ occasionally here, not at l. 26; — *chindāpayato* M here, A
 at p. 405, l. 2.—³⁵ *pacāpayato* M here; — *soṇayato* wanting in A
 partly, *soṇayato* *soḍḍapayato* M; — *kilamato* *kilamāpayato* M.—³⁶
pathaviyā SN.: — *okaṃ* M at both places.—³⁷ *yajāpento* M. *yājā-*
pento A once.—³⁸ *maṇḍevādena* M here, afterwards -*vācena*.
 P. 407³⁹ DN. 2 after *viṇṇijhanti* adds, *na-tthi* *attakāre* *na-tthi*
parakkāre *na tthi* *purisaḥāre*—⁴⁰ *saṭṭhāma* MZZ (= *saṭṭh-* C, A
 constantly).—⁴¹ *chaṇṇ-* *evā-* M, ZZ almost always (C—A).—⁴²⁻⁴³
sabhotupaceyyā A (SN. XXI. 60 agrees with M).—⁴⁴ *na om.* M.
 —⁴⁵⁻⁴⁶ *savaṇā* *sabala* *saviriya* M. P. 408⁴⁷ *hetū* M. P.
 410⁴⁸ *arūpā* M (C—A).—⁴⁹ *arūpino* Ma; — *apaggakadhamme* *tatrū-*
M.—⁵⁰ *maññamāyā* A (C—M).—⁵¹ *dissanti* M.—⁵² (Cl. p. 110)
daṇḍāḍānaṃ A; *sattāḍānaṃ* AM; *vivāḍāna* A, -*ḍā* M; *tavaḍ-*
tavaṃ M, *tvaḍtvaṃ* A.—⁵³ *peṇṇāṇaṃ* *maṇḍevādaṃ* A. P. 411⁵⁴
saṅg- and *peaṅg-* Mb (C—AMa).—⁵⁵ Cl. p. 341.—⁵⁶ *na attap-*
M. P. 412⁵⁷ -*attanto* M, cf. p. 521. P. 413⁵⁸ *evam* -*eva* *kho*
M.—⁵⁹ *paṇṇā* AM cf. p. 290.—⁶⁰ *Sāleyya* *saṇṇānaṃ* M.

61.

P. 414⁶¹ *yona* M.—⁶² *udakkāḍḍa-* Ma, As partly, also C with
 the remark, *udakkā* (*dikkā*) *as* *ti* *pi* *pāṭho*.—⁶³ *parittakam* AM here
 —⁶⁴ *mujjhavā* M (borrowed from Jāt. 547, it seems). *ubbāḍhava*
ti *abbhivaḍḍhito* *ārohasamparāso* C.—⁶⁵ *so* wanting in M, in AM
 at p. 450 (the omission seems due to p. 415, l. 3, etc.). P.
 415⁶⁶ *yathā* A.—⁶⁷ *kaṇṇā* A (C—M).—⁶⁸ *pāpaṃ* *kammāṃ* A (C—M).

—¹³ te om. A (C—M); — sāmī (sic) for haṣā pi A, haṣāya pi davakamyatāya pi Ma, the whole of which is cancelled by the corrector; C paraphrases, taṣmā tayā haṣā pi davakamyatāya pi mūṣā na bhagītabhaṁ.—²² kātubhaṁ A here.—²³ ahoṣi M, once corrected.—²⁴ undrayaṁ Mb, M here. cf. p. 271.—²⁴ samaṁkkaṁ M or Mb. P. 416¹⁴⁻¹⁶ samvatti A.—²⁶⁻¹ pi samvattati M.—²⁵ pavuccchayyāsi and other corrupt readings M, no doubt meaning pavuccchayyāsi (C—A). P. 417⁴⁻⁵ samvattati A, pi samvattati M. P. 418²⁴ kattanbhaṁ M here.—²⁸ dhāya pi M.—²⁸ dhāya pi AM, also at p. 419. P. 419²¹ samvattati AM.—²⁷ evarūpaṁ paṇa te R. kammaṁ M. P. 420³ eva M once, Ma once.—⁶ dhīse. A almost throughout.—¹⁸ tiha te M (C—A).—¹⁹ sāmī M.—²¹ sāmūti AM.—²² te for va M (C—A; cf. p. 415, l. 18).

62.

P. 421³ Rāhula wanting in A here.—¹³ paṭivattitvā A (C—M).—¹⁷ tthapentaṁ M.—¹⁸ pānasati A, likewise at p. 425, also M or Ma (-astin-ti C).—¹⁹ bhāraṇā bhāvitā M here.—²⁷ (kiñci AMC, cf. p. 185, l. 16). P. 422¹⁰ yena parichiyati A, yena ca jirati M. cf. p. 188, l. 7; — yena cuparidāhuti M.—¹³ khāyitaṁ A, astitaṁ pitaṁ khāyitaṁ Mb, cf. l. 2. and p. 423, l. 8.—²⁰ koṭṭhā M.—²¹ iti om. M, iti cā yaṁ A, cf. p. 188, l. 30. P. 423⁷ aśchiddaṁ Mb, aśchindaṁ Ma.—⁸ astitaṁ etc. AM at the first place, Mb at the next two.—⁹ sāyitakkhāyitaṁ AM here.—¹⁰ bhāgaṁ M, bhāge A (-bhāgā C, also A at sutta 140).—¹¹ M after -gataṁ adds, aghaṁ aghagataṁ vivara vivaragataṁ asaṁphuttaṁ anūmalohitehi (wanting in A also at sutta 140).—¹⁴ eṭṭaṁ nibbā. M here.—²³ dhopanti A, Ab at the first place. P. 424³ Of Mil. p. 385, l. 1, where this passage seems to be quoted inaccurately from memory.—⁴ dahati M.—²¹ uppannuppannā Mil. p. 388, l. 17.—²² byābālho Mb. P. 425⁴ M repeats ānāp-.. bhārehi, cf. p. 421.—⁸ aṭṭo va paṇa- M, cf. p. 56. P. 426¹ aṭṭeṣā te M.—⁵ Rāhulasuttaṁ M.

63.

P. 426³ Mālūkyā- M always; -lūṁka- A mostly (in the next sutta throughout), otherwise -lūkyā- often, -lūkkha-, -lūkka-, -lūkkā- partly, many of the latter cases being changed to -lūkyā- (so has AN. IV. xxvi. 4 throughout, at the first place corr. to -lūṁkyā-); -lūṁkyā- C mostly, -lūṁka- partly (Mālūkyā- SN. XXXIV. 94 throughout; cf. Mil. p. 144, where only M reads -lūkyā-).—¹⁰ ti for iti M.—¹⁸ kkhamaṁti M. P. 428²⁸⁻³¹ ti vā without ti A, at l. 36 and p. 430, l. 6. AM. P. 429¹ eṭṭaṁ for

eva tam M.—² (gāḥap- AMC, gāhūp. A at sutta 105).—²¹ amn-
kasmim M.—²² saṅghassa M (saṅghasāti vepuvīṭṭvassa C).—²³ maruvā
AM (-vāya C; cf. Jā. ii, p. 115).—²⁴ kaccam C, kuṇḍam changed
to kuṇḍam A.—²⁵ (*vājitam) vācituṃ A, vākhittam M.—²⁶ gāvāma
A, miḡassa M; — bharavama for roru- M (C—A).—²⁷ eimhādassāti
M (C—A, explained by makkhassā),—²⁸ velakkayam M.—²⁹ nārāsi
M, nārājam A; — kannūcira- changed to kaṇvira- M. P.
430¹ etam for eva tam M here, at l. 5, ay' etam.—³⁰ alihavissa
evam M.—³¹ ti vā M here and at the parallel place, except
l. 26.—^{32.53} vā om. A. P. 431³⁴ n' etam ādi- M.—³⁵ cariyakam
MC (-yikam AZZ almost always).—³⁶ etam at the second place
wanting in M.—³⁷ tiha tvam Mā- M. P. 432⁴ ihārehi Ma.—⁵
ma om. A; — kulam without dhār- Ma.—⁶ Māluṅka-ovādasuttantam
A, -Mālukyo-vādasuttam M. Māluṅkasuttam without cūḷa C
(-ovāda- was in AM wrongly repeated from the names of the
preceding suttas; cf. the title of sutta 64).

64.

P. 432²⁸ nu kho C; — tvam om. A. P. 433¹ paṇḍasa,
evhessa Mb.—² sīhan-ti A.—³ sūnāhi M. P. 434¹² patiyimasi
A (C—M).—⁴ dākkhiti and dakkhiti A, dakkhiti M. P. 435
^{13.30} gacchissānti M and Mb.—^{14.24} sādhimuccati and adhiṃ- M
(which I ought to have adopted, cf. p. 186).—²⁵ -pahānāya AM
(-nā C).—²⁶ patihāp- and -phap- M (C—A, also AN. IX, iv, 5).
P. 436³ phito C, A once, also AN. l. c.—⁷⁰ (viṇṇāpaganam AM,
wanting here in AN. l. c., perhaps rightly). P. 437⁴ ayam pi
M.—⁵ kaccas bhikkhū M at both places.—¹⁰ kho paṇḍālham M,
also AN. V, iv, 1.—¹² -lukyaputtasuttam M.

65.

P. 437¹⁶ ekāsanam bh- AMa partly (-sana- C).—²⁰ evam pi
ca A here. P. 438¹ tvam om. M; — -māno ekāsano yāp- M.
—¹⁰ karaṇiyam for kariyati M.—¹² dosakam M (C—A, explained
by etam okāsam etam aparādham).—²⁶ pavedemi for -desinā M or
Mb.—³⁴ -pūri- Mb or M. P. 439¹⁴ bhikkhu for sattim M here,
—²⁶ idhāsa Mb.—³² A after -mutto adda, dhammānussāri siddhā-
nussāri.—^{37.53} nu kho so M.—^{40.8} idh' assa... Bhaddāli om. A.
P. 440²¹ nāsa 'bass M.—²² -vicesāpi, -vicesa pi M, cf. p. 361.—²⁴
uttanā M (C—A).—⁷⁰ attā pi attānam upavādito ti attanā pi
attānam upavādito, ayam-eva vā pāṭho C.—³¹ evaṃ 'h' idam M.
P. 442²⁴ passyha passayha M (C—A).—²⁸ āṇṇenāṇam Mb.—³⁰
netthāram M mostly, A once (nīth- C, cf. Vin. i, p. 49, etc.).
P. 443² yatha 'y'-idam M.—³ (*vūpassam-) vūpassameyyāti AM; —

kho evam M.—⁵ vūpasamati M (C—A).—^{8,12} M places on after katham.—²² abhiḥhā- for adhiḥcā- A (C—M). P. 445⁸ yena M.—³ honti wanting in A, also SN, XV, 13.—⁵ yadā for yato ca kho A here (C—M, also Vin, iii, p. 9).—¹⁵ aha kho M here.—²¹ ānūtaṃ C, ZZ mostly.—²⁴ appakaṃ M.—²⁷ desemi Mb (+asemi AMac).—²⁸ tam sarasi Bh. M; — bhante ti A.—³¹ eva pacc-Mb.—³⁴ sabbhaṃ cataso M, cf. p. 825.—³⁵ te pana ahaṃ A P. 446³ deva for yeva A.—¹⁸ khurakāse M, mukkāse A (khurakāse C); — davatte for ravattis M (C—A).—¹⁹ sakkhulle C.—²³ yato kho M.—²⁵ pana for tam evam A here.—²⁶ pāṇiyon ca for vāliy-M (C is silent).—²⁸ rūpābhogo Mb (C—AMa).

66.

P. 447¹⁴ yeṇūnū Mb.—³⁰ etam M.—³³ hahūnaṃ M always. P. 448⁷ ahud eva M at both places.—¹⁵ imha A here.—²⁰ saṅkhātum tassa M.—²⁸ āmisāyātī C.—³⁰ kappakāvātāṃ changed to -vāpam M.—³⁴ dbopetantanti A (meaning penti?)—³⁵ abhā M (cf. Vin. ii, p. 115). P. 449¹ māci bhikkhussa om Mac (added and again cancelled in Mb), ātu māci mātu māciti ettha ātūti piṭā (add mātūti) mātā; idam vuttam hoti; yassa piṭā vā mātā vā utthi . . . so evam tālīm piḍḍāya na caratī, tuyhaṃ pana mātāpitāro matā maṇṇe, teva evam carasīti. The text no doubt purports to make the woman speak a sort of patois, of which the last word carasā may be another remnant.—³ kantanena M, cf. p. 244; — kucchim AMb.—³ kanta M; — dvedhā for tv-eva yā Ab, tv-eva caram yam M.—⁴ carasīti M.—¹² adhisallikk-M, avisallikk-A (adhisallikk-C, also AS. III, ix, 11).—¹⁴ ābhap-C, AM partly.—¹⁸ thullo A (C—M); — kalāgaro C, kalukaro M.—¹⁷ bandhā M.—¹⁸ bandhanaṃ A.—²¹ abhavarā Mb here.—²³ samā nū M, A here. P. 450⁶ parādāvuttā, paradayuttā A partly, parādattaruttā M, paramavuttā C.—⁸ uruḥavā M, cf. p. 414.—¹⁰ varattali M, also SN, XXI, 78.—¹⁴ daliddo M.—¹⁸ kaṭopik-Mb, khaṭop-Ma here, khaṇḍop-, khaṇḍop-, vajep-, maṇḍep-, A, kaṭop-, caṭop-Ca (khaṭop-Ma at three places, Ch twice, also Payogasiddhi: adhisayito kh—am bhavam, adhisayitā kh—ā bhotā). P. 451¹ -sāmpallāpanam, -sāṇḍāpāsam, -sāmalāpākam, -sāmālapākam A. -sāṇḍāpākanā, -sāmāpākam -sāmavāpākam C (-sāmavāpākam M).—⁵ ārogyam, ar- M; — aṇa MC, A here, at p. 452 M. P. 452¹ aṇek- M at the first two places; — vayo A (C—M).—³ bhariya- M, A partly. P. 453²⁰ iṭh' Uḍāyi A here.—²⁸ divasanti- A, divasam santi- M.—²⁷ pāṭeyya A. P. 454¹⁶ idha A here.—²⁴ bodhisukkaṃ Ma (C—AMb).—²⁷ anam for the acc. idam A.—²⁸ (ya d eva according to Bu). P. 455⁴ na iṇj- A, aṇejamū C. P. 456¹³ Latukothāmasanti chaṭṭhamaṃ A.

tassa M.—¹⁸ -kema A here.—²⁰ M places na before hoti.—²² āsanakusalo na hoti for abhisam... jānāti M.—²⁵ M adds. Āraṇṇaka's āvuso bh, s, s, vih, abhisamācāriko pi dhammo jānitabbo. Sace āv, ār, bh, s, s, viharanto abhisamācārikaṃ pi dhammam na jānāti tassa bh v.; kim 'pan' inasā'... ye ayam āyasmā abhisamācārikaṃ pi (dhammam) na jānānti tassa bh, v., tasmā ār, bh, s, s, vih, abhisamācāro (sic) pi dhammo jānitabbo. P. 470³ vikāle sar- M.—⁴ -coraditī 'sup A here.—²² subhac AM, cf. p. 43. P. 472⁷ sampāyāti A partly.—¹² uruppā M.—²⁸ (*p' atthāya) matthāya or vatthāya Aa, c' atthāya Ab, yasa' atthāya M.—²⁹ tam' attham M. P. 478⁴ Gulesāni- and Gollasāni- C, Gollasāni- M.

70.

P. 473⁸ -bhojanam M; — sūnatr' eva kho M.—¹⁸ -girimhi M. P. 474¹² utthā āy- M. P. 475¹⁸ vedayato Mb.—²¹ evāloam M.—²³ plussitam Ma. P. 477⁴⁻⁵ na punāham, vadāmi om, M.—⁸ nāpp- A here.—²² plussitvā, plussitvā M.—³⁰ na om: AM.—³⁴ na om, M. P. 478⁴ nāham Mb.—⁵ na om, M.—⁸ te na tā A. ²⁷ vovaritā A, ocar- C.—³¹ na om, M. P. 479^{8, 20} na om, M.—²⁻²¹ ekacce āsavā Mb; — parikkhīnā M.—⁵ seyyathilam is wanting in a similar context at SN, LII, 24.—²⁶ anupubbasiikkhā ti karantīti paccattavazanam, parato padadvaye pi es' eva nayo C, P. 480⁸ tūlayitvā AC.—³ paruma AC.—¹⁰ -vijjhā A, also SN, XLVII, 53 (-vijjhā ZZ mostly) —¹² -pana' atthā Ma.—²⁰ c' A.—²⁸ (*uddissamā) uddiṭṭhasāmi A, uddiṭṭhasāpi without vo M; — me nan ti A; — keci M.—³⁰ kassaci for ke ca M.—³⁸ pāyam M; — -vidham A, -viyam Ma, -viyā MbC.—⁴² pariyogāya—pāhitvā C; — vattayato Ma.—⁴⁵ khulhanīyam changed to ruḥa M (C-A). P. 481² atthi M, ZZ once or twice; — (avasassatu AMZZ, only AN has -ussatu occasionally. In several later texts, as *lāt*, I, pp. 71, 110, this phrase is quoted, invariably with the reading *avasassatu* *acīre*, and generally with *avasassatu* for *-issatu*, cf. *Bālā*, p. 5. (Comp. Lal. Vist. p. 326: *Saṃcushka* (for -am) *māma-rudhira*(m) *carmasānyavasthikā* ca *avaśiṣṭā*).

71.

P. 481²⁴ etā for etu A. P. 482¹² -nupāto A, cf. p. 388.—¹⁸ mam assā M.—¹² -vādī A.—³⁴ mummā A here.—²⁷ yāvad-eva A, cf. p. 207.—³⁴ The omission of yāvad-e āk- at this place is noticed by Bu.; it is also wanting at SN, XV, 9, comp. however p. 496, l. 18. P. 483⁷ antakaro Cb, cf. p. 47.—¹⁷ -viko AMb here.—¹⁸ ito kho V. *okanavuta kappu* M

(borrowed from DN. 14, cf. Pali Misc. p. 79).—⁴¹ abhiññāmi na kiñci āpīkam M.—⁴² aṇṇe wanting in AM here.—⁴³ vaccha-
suttaṃ C.

72.

P. 484⁶ kim un kho for kum pana M or Mb. P. 485²⁷
-gahayāṃ AM; — -kaṇṭhāro Mb. P. 486¹² etam kho M.—¹³
-maṭṭhiññam Mb (-maṭṭh- AC).—¹⁴ amkāra- M (C—A, also ZZ with
only one exception).—²² uppajj- AMa (upapajj- Mb, but not
throughout, Ab once). P. 487² -bhūro cāyaṃ M.—⁸ aññatra-
vyogena A, -āvyogena Ma, aññatrāyog- M at sutta 80, aññatra-
pāyog- DN. 9 twice, aññatthavyogena — aññatthapayogena C
(aññatrayogena Mb, AZZ in three cases).—⁹ aññattha-ācar- AC,
aññatra-ācar- M, aññattacar-, aññatrācar- Ma and Mb at sutta
80, aññatthācar-, aññatrācar- ZZ partly (aññatthācar- AZZ in
three cases).—¹³ -cheyyu-, -cheyyaṃ A partly.—¹² nibbuto A
here, nibbāto M here.—²⁴ pana om. M.—²⁵ M places dakkhiṇaṃ
vā before paṇḍitaṃ.—²⁶ so om. M.—²⁷ aṇjali A, jalati M.—²²
-bhāvaṃgataṃ M, cf. p. 1. 9.—²⁴ -saṅkhiṇya vim- and -saṅkhaṇḍim-
M.—²⁵ -gāḥo-, -gāḥo M (C—A). P. 488²⁷ sālāvantarukkhā
M; — aniccataṇḍā Mb (aniccataṇḍā ti aniccataṇḍā C).—^{31,32} sūddho sāro
M, cf. p. 31, l. 37, Vin. iii, p. 10.—³¹ evaṃ evaṃ without idam M.
P. 489² evaṃ eva M.—⁷ -vacchaṃsuttaṃ C.

73.

P. 489¹² desinā- M. P. 490² -bhāvaṃkataṃ Mb, -mgaṭā Ma.—
¹⁴ āvakaṃ yo M.—²² āvikā yā M.—²¹ -cārī yo M. P. 491⁶ yo
tiṇṇ M.—¹⁴ vā -jañe- M here.—¹⁵ gihim A here (gihū is con-
firmed by DN. 29, AS. VI. ii. 6, Vin. ii, p. 266).—²⁷ -kāri M here.
—²⁸ yā tiṇṇ- M. P. 492¹ abhaviṇṇaṃ M, cf. p. 296. P.
493²⁶ gahapṭha- A. P. 494¹⁶ parivasāmi M; — om. om. AM,
cf. p. 291, l. 32.—¹⁹ ca me M.—²⁰ tvaṃ A.—²⁴ yāvad- eva A,
cf. p. 297, l. 31.—³² parāma- M, cf. p. 34, l. 19. P. 495² vā
ti for cārī A, cf. p. 34, l. 23. P. 496²² āgacch- M. P.
497¹ gacchitthāti M.—^{4,5} vandatha evaṃ ca vadetha paricinnā M.
—¹² vo bhikkhave mayā -gottassa bhikkhuno M.

74.

P. 497²² na kke- M at the first two places, C has both
readings. P. 498^{1,2} bahū hi bahutarā ti ettha bhikāro nipāta-
mittāṃ, bahū bahutarā ti ettha C.—⁵ bahulij bahutarā for tanūhi

tan. M.—²² sampahamsati M.—²⁵ hi tesam M at both places.—²⁴ imāñ-cāham M. P. 499² imohi assa M throughout, A here.—¹⁰⁻²⁰ yā ca Mb or M.—²⁴ tatra M here. P. 500¹ pana AC;—cātuma. M.—²² virāgūlha. A, also SN. XXI. 21. P. 501¹ biṣamāno M. cf. p. 83.—⁸ pana om. A.—¹⁰ evam eva kho M.—¹¹ Often called Vedanāpariggahassuttam. as Dh. p. 125.

75.

P. 501²³ ūsu M. cf. p. 55.—²³ amāsad- changed to -mānadhī- M. cf. l. c.—²⁴ thārak- M (thar- AZZ). P. 502¹ .iko A here, Māgaṇḍ- M.—² disvā M.—³ (*kassa av-ayam) kassa vāyam A, kassa vāññam sāmāma M.—⁷ ayyānucūpañ M (C-A).—¹³ tassa vā A.—¹⁴ M repeats duddiṭṭham. addhāsāma.—¹⁵ bhūna- and bhūta- A. cf. Mil. p. 314.—¹⁶ tam for rakkhassa' etam at the first place A. cf. Vin. ii, p. 186.—¹⁷ tassa' eva M.—²³ aguru Ma.—²⁴ .cayyāmi tam M.—²⁵ va om. AMa (C-Mb); — vadeyyāsi. M. .yyāsi A (-eyya C).—²¹ nisīdi Bhagavā paṇṇatte tip- M. P. 503² anakkhātā yeva akkhāsi M.—² (*h' idam) hi tam A, hi M.—⁷ aṭṭha kho M (C-A). P. 504¹ parivā- A partly.—²⁰ hetthā pāsāda A. Vin. i, p. 15, ii, p. 180 (-sādañ MZZ).—²⁴ na-ppu- A partly.—²⁵ yā pāyam M.—²⁶ api dīḍham sukham sam. tiṭṭhati wanting in AM at this place. cf. p. 506. P. 505² parivā- M here.—²⁷ .rāriya- M. also at p. 508. P. 506² samadhiḡayha AM (-gg- C, ZZ have both readings).—²¹ āroga A.—²² .yam hoti asati na bh. k. hoti M. P. 507¹⁰ hi om. M.—²¹ (*-phasse yeva) -phasse eva M. -phassasevaca or phassa-aveca A. -phassammiñ yeva C.—²² paecā- AMaC; -lūtha A.—²³ kāmo-ssu etc. M throughout. A has .tāpo at ll. 25, 27, jāho at l. 25.—²⁹ .phasse va A. -phassam eva M. -phassam' eva ca C.—³⁰ paecā- Db.—³² hi for kho M here.—³⁴ tassa' eva for 'ssa M. P. 508² pivaddhanti Ma. parivaddhanti Mb.—¹²⁻¹³ ditṭhe vā suta vā A (read .am for .e? cf. l. 17).—²³ viḥassā M.—²⁴ According to Bu., who possibly read Khema, either khemam is a sandhi form for khemo, or khemam-amata is a compound. P. 509² mayā p' etam M.—³ te tam Mb. te Ma.—¹⁰ eva-ssu gatt- M.—¹² anumañjāti A. anumañjati Ma (ano- MbC).—¹⁷ .ttakāni M.—¹⁸ tāruka- M. A once.—²¹ .onam M.—²² telamalik M;— .sāhula- C. .sāhulicir- M;— .gaḡbeyya for vañc- M.—²³ so for su M. P. 510²³ puthujjanagāthā M (C-A).—²⁸ Mb. cancels na. it should rather be added after uppādeyya P. 511²⁴ addham- M.—²⁵ paladdho M.—²⁶ ce for c' eva Mb here. P. 512²¹ āssasā: sāmam yeva rakkhassasi (vin) M.—²² idha .sallā om. M.—²³ nam om. M. cf. p. 391, l. 32.

76.

P. 513¹³ Uhuuikāz. A here and at sutta 85. — ¹⁴ Milakkhagab-
M. (C—A). — ¹⁵ katta M. kappa. A here; -sombho M (C—A).
— ¹⁶ uccāsaddā C, A. always, uccāsaddā. M always (-saddāya DN.).
— ¹⁷ M adds *parisākaṭṭham* after *ittik-*; — *sūrā*. M always, wanting
in A here, *sūrā*. AZZ occasionally (*sūrā* C, Bu.). — P. 514^{18, 19}
anāsakkaṃ M. — ²⁰ vanto ca M; — n' ārādheyya AM at the first
two places, A further on occasionally. — P. 515⁴ Cl. pp. 287,
401-7, also DN. 2 (D). G means Grimblet's edition p. 112 et seq.,
SN XXIII, 5-8 (B). — ²¹ nāmma M. — ²² anupigacch- ABD (-pag-
MCG, also Jā 528, where this passage is quoted, and where
anupagacch- occurs in the text at v. 25). — ²³ yāva MDG (*yāv'*
AB); — āhamaṃ M. — ²⁴ bhāsa- B, bhāsa- — bhāsa-, *ayam* 'ava
vā poṭi C; — āhūtiyo C. — ²⁵ āhātīam idam dānam nāma B. — ²⁶
hāle ca paṇḍite cāti hāle ca paṇḍitā ca C, cf. p. 518. — ²⁷ abhin-
sītana A (C—M). — ²⁸ sāmānūppatā A once, -nām patā C,
M twice; — *yo* 'haṃ na Ma once. — ²⁹ uccāhamaṃ A. — ³⁰ *yo*
cāham putt- M once; — *vasanaṃ* for *ayanaṃ* A except here.
— ³¹ gutti noḍ -gutiyo A. — ³² nibbhiṇṇā A, at p. 185 l. 14.
P. 516⁵ *ocayato ocayato kilamato kilamayato* Ma, *ocayato anā-*
payato kilamato kilamāpayato Mb. — ³³ ekam M. — ³⁴ pacāpento M
once. — ³⁵ yaḍapento M. — ³⁶ uccavācena M. — ³⁷ kutam for kurutam
M. — P. 517⁸ *paripato, -gato* A. — ³⁸ *animmātā vā* A twice, BD
once, -anupitā G; — *leika-* and *leika-* B, *leika-* G (Bu. mentions
leika- and *esika-*); — *ttihāyi* *ttitā* D (also elsewhere *ttihāyi* *ttitā*);
— *na* ājanti AD once. — ³⁹ *nāmaṃti* BD partly, -nāmaṃti C, -*nā-*
maṃti AMG (-*namanti* BD once); — *nāṇā-* A, M partly (na *nāṇā-*
BD). — ^{40, 41} *sukhe dukkhe* five for -am -o, are mentioned by
grammarians. — ⁴² *antā* 'me G, M or Mb (not at l. 19). — *ima*
(om. DG) *antā* A once. — ⁴³ *yo* G, AB once (*yo* D, AB once; it
is evident that the dialect of those heretical or non-Buddhist
programs has but partially been preserved intact). — ⁴⁴ *kāci* for
kañci Gb, *kiñci*: AMG, B once, *kañci* D (*kañci* B once); — *yeva*
for *te* -ava CD. — ⁴⁵ *antā* D, AM once; — *patanti* DG; — DG
presents the following passage, so far as p. 518, l. 15, after *paṭisa-*
vedenti at l. 8; — *cuddasā* G, AM once. — ⁴⁶ *antā* ca AD. —
^{47, 48} *ela* *atāni* M, A once. — ⁴⁹ *pañca* kam, B. — ⁵⁰ *kaṃmo* -
kaṃmo C; — *vaṇṇi* D, AAs once, *drīṭṭhi* Ga, MaAb once, *drīṭṭhi*
— *dvāṇṇṭhi* C (dva. BGb, MMb once). — ⁵¹ *vaṇṇi* or *vaṇṇi* CD,
AAs once; — *abhi-* A once. — ⁵² *āpavakasato* M, once corr.
(*āpavakasato* ti *āpavakasavattasatāni* C) — *paribbājaka-* MCD, B once,
wanting in G (-*jasato* A, B once; *paribbājakaato* ti *paribbā-*
jaka-paribbajavattasatāni C). — P. 518¹ *viṣo, timo* — *viṣam, tima*
C; — ² *chattimsā* G, B once, -am, -am A. — ³ *nigantā* AC (*nigantā-*
gabbhā ti *nigantānābhijātāgabbhā* (slō), *uccave* *unatādayo* *san-*
dhāya *vadati* C); — *dhī* MB (*devā* ACDG); — ⁴ *peṇvā* DGb,

pesāva and posāva B, pesā (sic) and pisācā A, pisācā M, pisātha
 Ga (pesācā C); — parudhā B once, pavuttihā and pavuḥa A, paṭuvā-
 satāni D, asphutā satta saphuṭasatāni Ma, also G with sah- for
 sapti- pāsānā satta pāsāpasatāni Mb (pavuvā ti gaṇṭhikā C); —
 satta ca pupāta- B. —⁸satta ca at the second place B; — supinā-
 sat- AM here; — āsitthi B; — kappinā MGa. —⁹yāni om. B;
 cf. p. 515, l. 17. —¹⁰-pācise- Ga. -pacayise- A once. —¹¹phussa
 phussā A once, phussam phussam Gb, pussa phussa D, passa
 thaassa and phussa phassa B (phussa phussa MGa, A once) —
¹²⁻¹³-mite -kkhe -am -am C. —¹⁴pariyantakare BD, -kare A
 once, -kate M (-kate CB, A once; — katapariyanto (sic) C) —
¹⁵⁻¹⁷-e, -e — āni, -ā C. —¹⁸ukkama- C. —¹⁹phaleti CBGa, A once,
 phaleti D (paleti MGB, A once); — syam-ora M1G (-am AB).
 —²⁰paṇḍite ca nibbethiyamānā sukhadakkham phalenti B. P.
 519²⁻⁴ va samānā abrahmacariyavāsā om. M, cf. p. 521, l. 18. —²¹
 pana om. M. —²²daṇḍa M, da- A here. —²³piṇḍam pi alad- M.
 —²⁴tena hi A here, tena M; — dappha A here. —²⁵-gamm MMb
 once. —²⁶purissasāpi A. —²⁷tena pucch- M, A once. P. 520³
 Cf. Pali Misc. p. 68. —²⁸sussat-, dussat-, M. —²⁹viṣ- M. —³⁰-mā-
 AM mostly; — tattita tattita M, DN. P. 521² ti pi me M
 (C-A; cf. Grimblot pp. 33, 127). —³¹-sikkānīyava (sic) A; the
 following two words, br- anass-, are wanting in M. —³²(³³so pana
 bhū) yo pana bhū M, yo pana yo bho A. —³⁴vā ārādh- A here
 and further on. —³⁵⁻³⁷so imam vitthāretabbam om. M. —³⁸kho
 pana M or Mb. —³⁹-jāra- M. P. 522¹ yattita M. P. 523¹
 -jeyya kāmā M. —²-saretaṇḍa A, paṭisaveṭṭam M. —³-rika- Ma. —⁴
 jānanti M. —⁵⁻⁶samitā jānāti: chinnā me hatthapādā ti, ndāhu
 paccavakkhamānā jānāti: ch. me h. ti. Na kho bho āsanda so
 purim satatam samitam jānāti: ch. me h. ti, api ca kho pana
 paccav- M. —⁷samitam hāpādasannam na paccapattitāni: khūṇā
 me āsavā ti, api ca kho pana paccav- M. —⁸kacci for kīva M.
⁹yera for va ye M. —¹⁰asāhammukkeṇsāṇaka A, suddhammo
 khūṇānā M. —¹¹parim AM; — vambhanā (without dhamma) M,
 dhammapasādanā A; — āyatan- ora for āyatana- ca M; — dha-
 naṇḍ M. P. 524¹ ca om. M. —²ca om. M. —³caratu A. —
⁴-cariyāti M (meaning -cariyāyāti?). —⁵chattamaṇḍa A.

CORRECTIONS AND ADDITIONS.

P. 4¹⁰⁻¹¹ read *maññi* and *abbhinaṇḍi* throughout. — 19²² *nikā-*
mayamānā — 147²² *-attham*. — 225²¹ *chetvā*. — 234¹² *yañ-ñad-eva*.
 — 247¹⁴ *-kummaṣṣam* — 258¹ *tvam*. — 259¹⁴ *yañ-ñad-eva*. — 282¹⁴
karayyūm — 307² *udrabhēyyūm*. — 344⁴ *jūhanti*. — 387²² *bhāvati*.
 — 404²² *dadanto*; ²⁰ *na-tthi*. — 429⁶ *jānāmi yen' ambī viddho*. —
 432²⁰ *upārambhiṣanti*. — 474¹⁴ *sānuṇṇayo*. — 480³⁴ *nāham*. — 528²
 Add, Cf. Lal. Vist. pp. 439-41. ²¹ Add, P. 24⁹ (*saragga*. AM
 here, AZZ far more frequently than *saragga*-, the almost
 constant reading of M. Bu. probably read *-ga*-, *saraggaṃ gato* is
 the perfect of *saraggaṃ gacchati*) — 535¹⁷ AN. VII, vii. 7. — 536¹⁴
 AN. V. xvii. 2: ²¹ Yin. i. pp. 31. — 537¹¹ Child. p. 2, l. 8 — 538²
 Add, P. 91²⁷ *suddiṭṭham* A here (a frequent error in Singh.
 MSS., cf. Suttanip. p. 143; it was confounded with *suddiṭṭham*
 — *su-udd*-, or else influenced by *duddiṭṭham*, cf. *sabbaca* for
avvaca) — 539¹² l. 28. — 541⁴¹ Child. p. 14. — 551² Add, P. 247.
¹²⁻³ *ācariṣṣamāṇti* for *āroccas*. A. — 553⁶ Add, Cf. *vyaya* for *vaya*s
 at Jāt. iii, p. 85. ³² (P. 281²⁹) Add, The weapon *Maṭṭaja* was, ac-
 cording to Bu., manufactured much in the same manner with
Mimungr, see *Saga Thidriks Konunga*, ed. Unger, p. 79. The
 legend is also alluded to in the com. on Jāt. 546, v. 512, but
 I have not found it told anywhere. — 558²⁷ (P. 337) Add, * *yato*
te mā- M. — 561⁴ (P. 365³⁶) Add, (for *yācitvā* read *yācayya*?
-itvā may be the consequence of the corruption of the following
poracayyāmi) — 572⁵ (P. 515⁴⁻¹²) Add, Comp. Jāt. 491, v. 7.



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